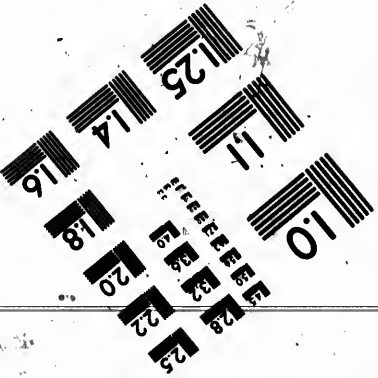
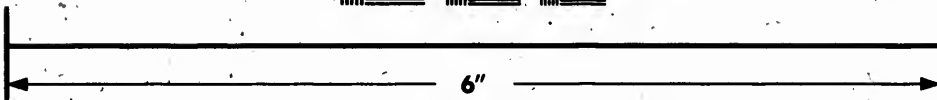
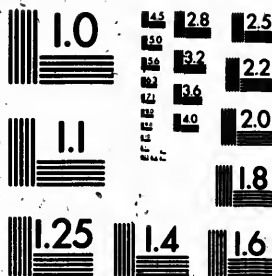


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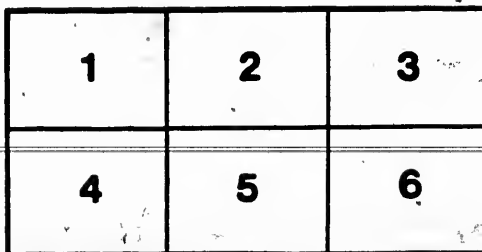
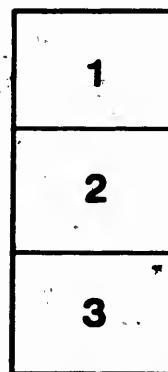
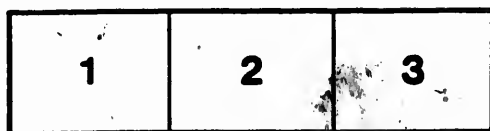
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*Carton no 5*

# A CHARGE

DELIVERED TO THE CLERGY

OF THE

DIOCESE OF QUEBEC,

AT THE

## TRIENNIAL VISITATION,

Held in the

CATHEDRAL CHURCH OF QUEBEC,

ON THE 1ST JULY, 1862,

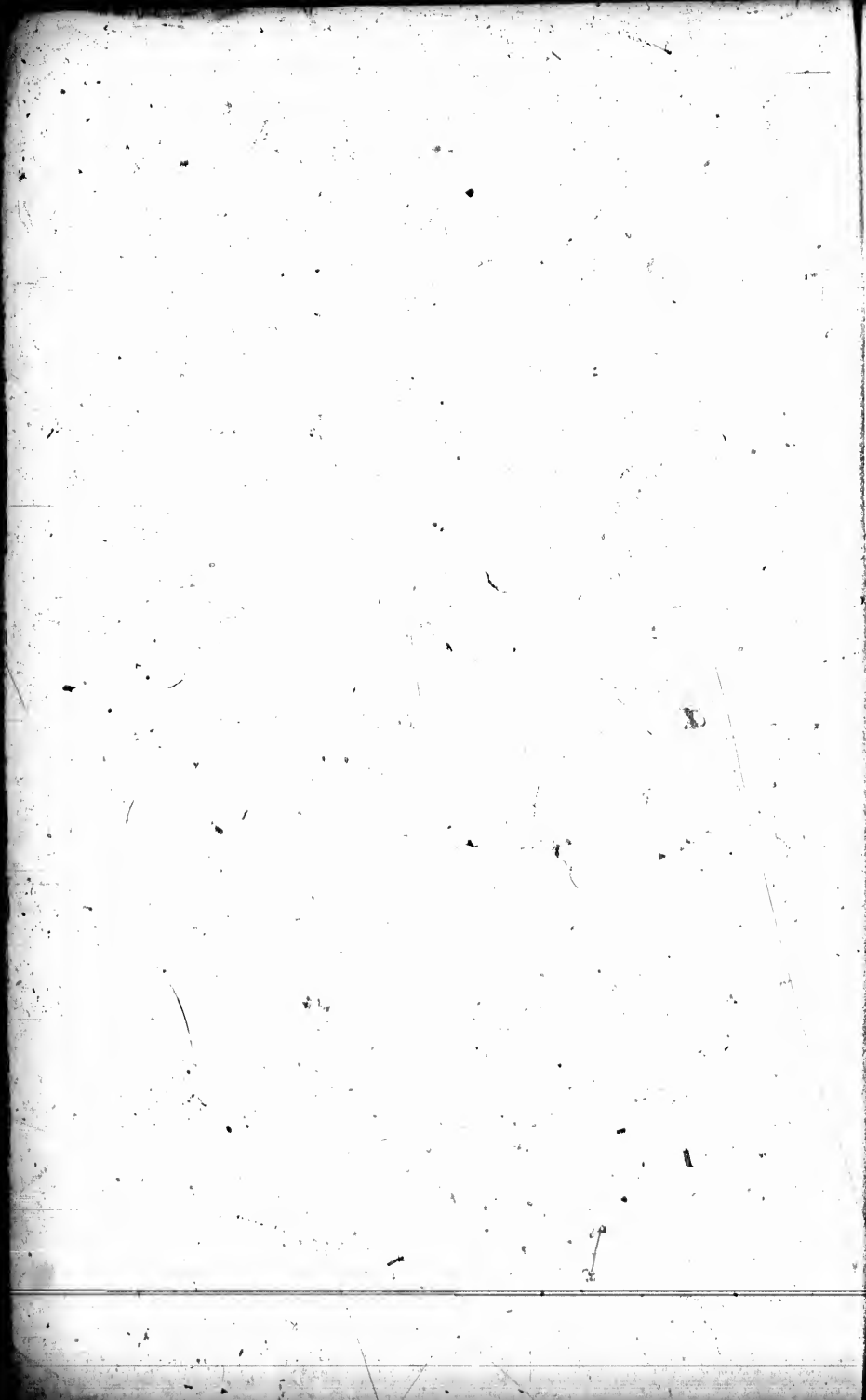
BY GEORGE J. MOUNTAIN, D.D., D.C.L.,

LORD BISHOP OF QUEBEC.

PUBLISHED AT THE REQUEST OF THE CLERGY.

QUEBEC,  
PRINTED BY G. T. CASSE, AT THE "MERCANTILE" OFFICE.

1862



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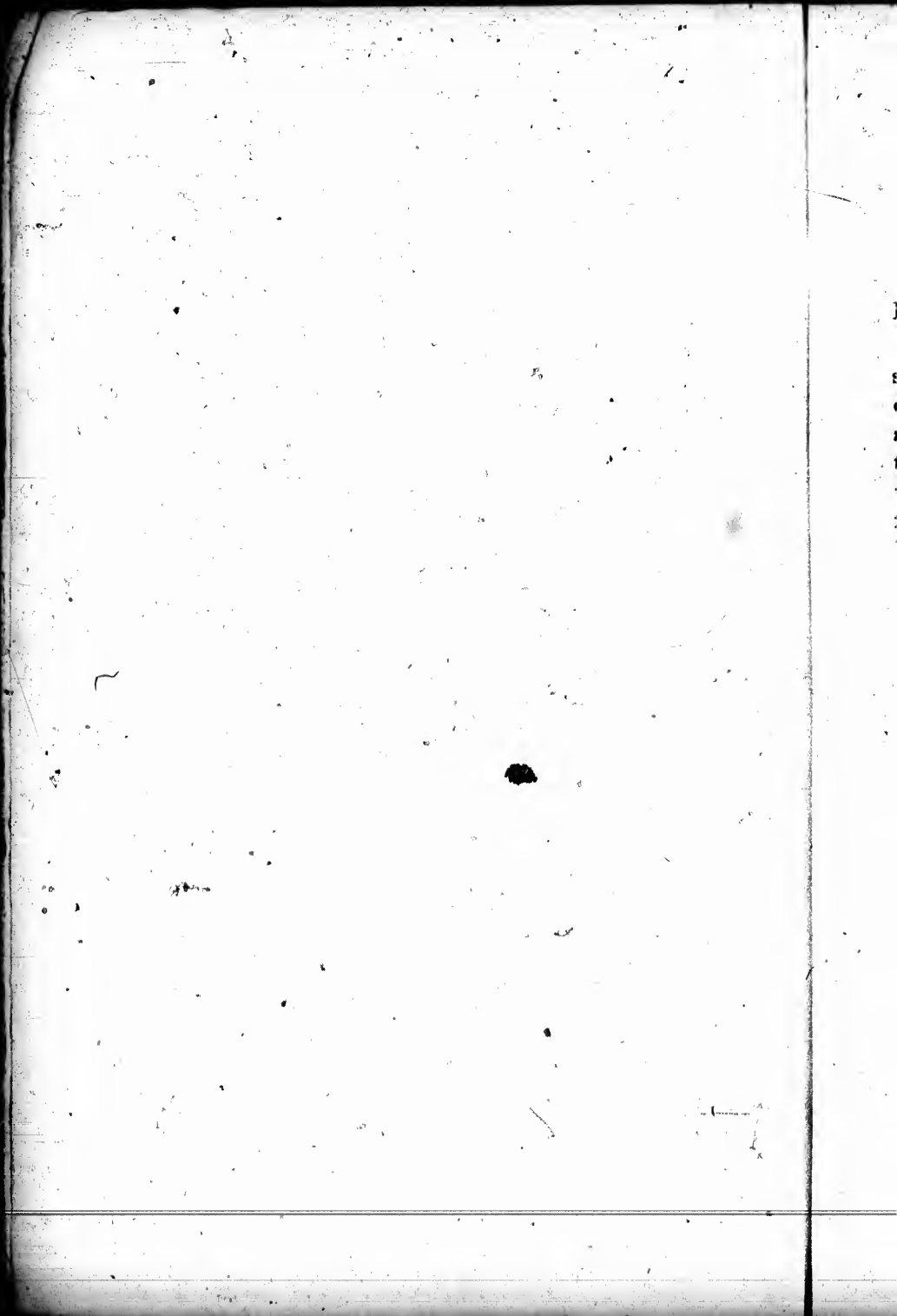
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1862.





REVEREND & DEAR BRETHREN,

The present conjuncture of ecclesiastical affairs is stamped under different aspects, by a character of no common importance. I do not refer here to those auguries which are to be framed from the signs of the times, as compared, in all reverential caution, with the delineations of prophecy, and which lead us to look for mighty changes developing themselves in the world, linked closely with the fortunes of the Church of God. Upon these, as they make a strong impression upon my own mind, I have been led to touch on different occasions like the present and to urge the consideration of them as incitements to special watchfulness and zeal. Nor shall I permit myself to enlarge upon that other obvious but interesting topic which presents itself in the marvellous—for surely the word is not too strong—the marvellous extension of our own episcopate with all its concomitant increase of means and facilities for fulfilling the high vocation of the Anglican Church, in doing her part towards the evangelization of the world. Nor yet, especially having to address the assembled Synod this very day, shall I expatiate upon the new powers extended to the Church, which if prudently used and kept in strict subordination to the spirit of the Gospel and the object of the ministry in saving souls through Christ, are calculated to afford valuable helps in the work of the Church. But I feel called upon to say a few

passing words upon a subject of a far different character, and one coupled with thoughts of pain and humiliation. What, then, have we lived to see, as a chill cast upon our exultation in contemplating the glories of our own Zion, as a check upon our tongues when we would say one to another, "Walk about Zion and go round about her: tell the towers thereof. Mark ye well her bulwarks: consider her palaces, that ye may tell it to the generation following?" Have we not lived to see within the bosom of the Church at home and among those who draw from that bosom the whole sustenance of their worldly position as well as of their ministerial office, men who are using their gifts and attainments to undermine her dogmatical system, for the support of which they stand most solemnly pledged, and to subvert the very foundations of the Faith itself? In the superabundance of our complaisance and under the plausible colour of a toleration and charity which are but the spurious imitation of those holy emanations of the Gospel, we are too often found ready, in these days, to stretch what is called the comprehensiveness of the Church of England so as absolutely to nullify all the guards which she has faithfully placed upon the soundness of ministerial teaching, and to reduce to a mere mockery the carefully prepared securities which she exacts for fidelity of adherence to her standards, on the part of those whom she engages in her service:— A dangerous easiness, not only as it regards the maintenance of that truth which we have received from heaven and embodied in our national formularies, but as it tends manifestly to impair the general sense

of moral obligation respecting the *correspondence*, in the transactions of men, between their *engagements* and their *performance*. It is impossible that a pernicious spirit of jesuitry should fail to be engendered, wherever accumulating precedents are received, or suffered to pass, for any strained accomodation to the accidents of private sentiment, in the understanding of formal and solemn declarations relating to the execution of a public trust.

But this is not the whole nor the half of the mischief. For what if among the teachers of our holy religion, the sworn champions of the truth of God, the men whose hearts, hands and lives ought to be devoted to the work of bringing their fellow-sinners to know the Saviour,—the appointed shepherds who are to gather and to guide the wandering sheep,—the appointed heralds who are to proclaim salvation by Christ and renovation by the work of the spirit of Grace, as good tidings of great joy to a fallen world—what if among the men invested with this character, entrusted with this commission, charged with these responsibilities,—what if among men who ought to be distinguished as “Masters of Israel” and “scribes instructed unto the kingdom of heaven,” there are those found who are busy in suggesting, more than suggesting, busy in recommending to the minds of their brethren in the world, the rejection, piece by piece, of all which constitutes the value of the Bible,—disparaging the belief of its inspiration,—denying its recorded miracles,—violently wrenching its magnificent and heart cheering prophecies, to give them,—clear and pointed and convincing and precious as they are,—a meaning accord-

ant with what is desired by these hardy interpreters? What if they are found repudiating or so diluting as to produce utter insipidity and worthlessness, the grand and vital doctrines of the atonement and the work of the spirit in the heart? To what pass have we come when men holding preferment in the Church of England and appointed to dispense the bread of life to her children, discharge thus the duties of that stewardship of which they have to render the account to God? Well and truly may we apply to the case, the warning language of the Apostle, designed, it is needless to say, for the guidance, in any similar circumstances, of the Ministry in all the ages which were to succeed, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings *and oppositions of science, falsely so-called, which some professing have erred concerning the Faith.*" Theory follows theory, in the philosophical researches of men,—the new upsetting the old and the advances of discovery contradicting the received and favorite systems even within the same age of the world:—yet if these theories are not readily reconcileable with the Bible, it is the bible which must give way: it must either be distinctly disowned or doomed by those who cannot exactly afford to disown it, to a false and fatal accommodation of its sense:—the power, the penetrating force, the congruity to human wants and hopes, the love which reaches the depths of the human heart, prompting the fervent acknowledgement that *never book spake like this book*,—the majestic claims, the irrefragable pile of evidences which attach to the Bible, all are mere cobwebs to be brushed aside by

the hand of some sciolist who cannot make it square with his own inferences in exploring the works of creation :

“ Forth steps the spruce philosopher and tells  
Of homogeneous and discordant springs  
And principles: of causes how they work  
By necessary laws their sure effects ;  
Of action and re-action : he has found  
The source of the disease that nature feels.”

What the poet here says after describing certain calamitous disturbances of the elements and disorders in the physical system of nature, as proceeding directly from the hand of God in judicial visitation,— that hand which the wise of this world refuse to discern,\* may readily be made applicable to that book in which the *God of nature* has revealed himself ; and I cannot forbear from citing another passage to be found in the next following division of the same admirable poem,† which is much to our present purpose :

\*\*\* “ Some drill and bore  
The solid earth, and from the strata there  
Extract a register by which we learn  
That He who made it and revealed its date  
To Moses, was mistaken in its age.”

The notion of what is called by the disciples of a certain school, the immutability of nature,‡ is not without affinity, although it does not take exactly

• Cowper's Task, B. ii, entitled, The Time-piece.  
† Book iii, The Garden.  
‡ See Quarterly Review, No. ccxx, for October 1861.

the same direction and has not exactly the same object, to the language ascribed by St. Peter to the scoffers of the last days whose appearance he foretells and who are represented as asking "Where is the promise of his coming?—for, since the fathers fell asleep, *all things continue as they were from the beginning of the creation.*" And therefore, according to their most inconclusive reasoning, they must so continue, without interruption, still.

But it is not my intention to enter here into the argument itself referring to these questions, nor to expose the fallacies with which these attacks upon the received estimate of the Bible are replete. That task has been discharged by other hands, more prepared than my own. There are three publications, in particular, which I believe I may be warranted in commending to the attention of those among my brethren into whose hands they may not have chanced to fall—only one of which, however, can I say that I have yet read,—the work, namely, of the Rev. *J. W. Burgon*, upon the subject. The other two are the "*Aids to Faith*" by the new *Bishop of Gloucester*, which I have barely had an opportunity of inspecting, and the collection edited by the *Bishop of Oxford*, of "*Replies to the Essays and Reviews.*"\*

It is very painful to bring forward this subject and it might have been left out of sight, if we could be sure that the mischief has not reached or were not likely to reach our Canadian shores. But we live in an age of universal publicity and there is, moreover

\* Published by J. H. & J. Parker, 377 Strand.

an interest in the carnal mind of man to side with those who would shake the authority of the Bible and who at once flatter the pride of nature and let her loose from wholesome restraints. Young, inexperienced, half-informed persons find that there is a great noise about certain productions of a very clever set of men, holding stations, more or less, of eminence in the Church, who call into question what have been received as fundamental and essential verities in Religion—"How is this?" the novices begin to ask, "How is this?" How do we know that we have not been led all wrong in what our fathers have delivered down, and that, in this wonderful nineteenth century, it does not remain for us to be set right? Many minds become unsettled in this way, perhaps hopeful and well-disposed minds: not a few, it is to be feared, resign themselves to sceptical views or sink into darker and more decided shades of unbelief. And more, probably, are prompted to acquaint themselves with the "*Essays and Reviews*" than are led on, in the search of truth, to possess themselves of such refutations as I have indicated.

I must not, however, be understood to recommend any needless agitation, any over-busy and ill-judged obtrusion of these questions—any notice of them calculated to suggest doubts or to breed contentious discussions, in quarters where it may be presumed that all is quiet upon the subject. What I would anxiously seek to enforce is that we should, in all the earnestness of faithful teaching, "in season, out of season," cultivate, communicate, impress upon the minds of our people, root fast in their habitual and cherished

sentiments, such views and feelings in their religion, so intelligent and, at the same time, so simple an appreciation of their faith, so true a sense of the wants of their own souls before God, so devout and home-felt a personal appreciation of the blessings of the Gospel of grace, that they might be prepared, if it were possible, one and all, to say—not in any spirit of meretricious excitement or vain-glorious self-sufficiency, but in the genuine humility of a sober conviction,—I know, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.” They then stand entrenched: the message of salvation has reached their hearts and is passed to the deliberate and immoveable acceptance of their understandings: they know that it is something *real*. They verify the words of the Psalmist, “when Thy word goeth forth, it giveth light and understanding to the simple.” They exemplify the description conveyed in the thanksgiving of the Saviour, “I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes.” “Their life is hid with Christ in God.” And none shall rob them of their hope. O let peasants at the plough, let babes who draw in, more and more, “the sincere milk of the word, that they may grow thereby” rise up, and, as instruments in the hand of God, “confound” by the effects seen upon their hearts and lives, “the wisdom of the wise” and shew to “the scribe” and the “disputer of this world” that “the foolishness of God is wiser than men and the weakness of God is stronger than men.”



It is useful, however, upon occasion, to challenge for the Bible, the candid investigation of penetrating and amply furnished minds; and, "beginning at Moses and all the prophets, to expound to them in all the scriptures, the things concerning 'the seed of the woman' who was to bruise the serpent's head." It is useful to insist upon the overpowering effect of all those combined and harmonizing indications of the continuous and gradually expanding plan of one eternal mind, which are discoverable in a combined view of the historical incidents, the ritual institutions, (both typically considered,) the miracles pregnant with meaning, the prophetic touches picturing distinctly and often in minute details, the Messiah who was to come, the unlaboured, the unobtruded, the often unsuspected correspondence between the early resemblance and the actual fulfilment which followed:— So that if, with a little unhappily applied ingenuity, the sceptic can manage to explain away a word here or a passage there, the force of the *whole* would seem to be absolutely irresistible and without any way left open for escape. And here I quit the subject.

As I am the oldest clergyman in the Diocese, it has naturally been an event of rare occurrence, except in the memorable year of the ship fever imported from Ireland, that I have been called upon to notice the death of any of our clerical brethren. Two of that number have very recently been taken from among us, who had long laboured in the Diocese of Quebec and had passed the whole time of their ministry within that field. The Reverend *Lucius Doolittle* was a man to whom the church owes a great deal. Within the

sphere of his labours, he exercised a very beneficial influence both in his pastoral capacity and as a valuable friend and counsellor in common life. He effected the erection of two new churches of respectable appearance within his cure: and he assisted by different acts of kindness and encouragement, young aspirants to the Ministry or still younger persons who wanted help in obtaining a classical education. And he may be called, in one sense, the *founder of Bishop's College*, to which also he would have been a large benefactor in his testamentary dispositions, had not the worldly means which he left behind him for this object, been greatly abridged by the damage done to his investments in the United States of America from the disastrous effects of civil war. His intentions, I need not say, have the same claim upon our gratitude as if he had been permitted to execute them in full.

The Rev. *Dr. Falloon* will be greatly missed in his late charge, where his public ministrations were highly popular and his private worth was acknowledged by all who knew him. His ready gifts were upon different public occasions of the Diocese, made available for the benefit of the Church. Both these clergymen were sincere Christian men and both were attached and dutiful sons of the Church. Of the closing scene of *Mr. Doolittle's* life, which took place in a remote part of the United States, I have not learnt any particulars: in the case of *Dr. Falloon*, I am thankful to have been informed that he died in full possession of his faculties, clear in the faith of the Gospel, calm, patient and resigned.

While we render our passing tribute to those who have been called to their account, let us improve the occasion by bringing home to our breasts, the question of our own preparation for the same summons.

The call upon our own devotedness, my brethren, in the exercise of the holy ministry is, in these days, —and when, in fact, can it be otherwise?—a powerful and loudly sounding call. We have the charge of souls. We labour for effects which are to be seen in another world, which are to endure through eternity. That is our vocation. That, in simple phrase, is *what we are for*. It is in promoting that object that our lives are to be spent. And, in the first place, we must take heed that, by God's grace, we are, as Timothy was charged to be, *examples to the believers*. We must continually remember under what vows we lie in this behalf, according to the beautiful and solemn language of the Ordinal, which should be kept ever fresh in our memories. We must carry in mind what circumspection is imperative upon us, in our manners, tempers, habits, pursuits, engagements and general deportment. If we would "allure to brighter worlds," it must be seen that we "lead the way" ourselves. And in conjunction with their care in these points, all the Clergy in the immediate charge of flocks, must follow out the sacred obligations which lie upon them to be assiduous in the several branches of pastoral duty, of which *pastoral visiting* is eminently one. To "warn" men, like the Apostle, "from house to house," is what they must consider as a standing and perpetually recurring portion of their task, *i. e.*, according to the

utmost of their opportunities and in the exercise of that discretion which knows how to win the way by an adaptation to the usages and prepossessions of different circles in society, and to the varying facilities of access afforded to the object. *A house-going clergyman*,—this is a saying which I have heard among the laity,—makes a *Church going people*. It is impossible to estimate too strongly the advantage gained in Ministerial efficacy by a familiarity with the homes and hearths of the congregation and a manifestation of interest in their concerns,—above all, of course, the concern of their salvation. It is impossible to calculate too discouragingly the ill consequences of deficiency in this point or the loss which the Church sustains in the amount of good-will and active help on the part of her members, when they have to complain,—as rest assured that they never fail to do if they have grounds for it,—that their immediate and proper pastor is a stranger to their homes. The operations, the endeavors, the associations of the Church, all suffer more or less, if things are anywhere so seen, and sometimes languish and die away, from this very cause. Let it never be forgotten, therefore, never lost from view, that the Clergy have pledged themselves, “the Lord being their helper,” to “use both public and *private* monitions and exhortations as well to the sick as to the *whole*, within their cures, as need shall require and occasion shall be given.” They should mark this duty out for themselves: they should take it into their digested plans of work, assign to it its place in the distribution of their time, and should do it, as far as possible, methodically,—not suffering it to escape

from them because they are so situated that they cannot do all in this way, or perhaps anything approaching to all that they could wish, and therefore abandoning the endeavor to do anything. And here I would suggest, as far from unimportant, the cultivation of a habit to which the Clergy of the Anglican communion generally, are possibly open to the remark of having paid less attention than it deserves. I mean the habit of *early rising*. A, justly celebrated dissenting writer, whose learned labours are highly appreciated within the Church itself and who combined with these an immense amount of other labour in the conduct of education and in the pastoral charge, has left upon record rather a remarkable testimony respecting this habit of early rising, as most sensibly adding to the means of our profitableness in the stewardship which we have received of the Lord: Referring to a writer who explains the word *chambering* in Rom. XIII, 13, to mean *lying long in bed*, he says: "I will not defend that sense of the word, but I will here record the observation which I have found of great use to myself and to which I may say that the production of this work" (*his Family Expositor*), and most of my other writings, is owing, viz: that the difference between rising at five and seven o'clock in the morning," (which last it would seem that he considered as quite a late hour) "for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life, of which (supposing the two hours in question to be so spent) eight hours

“every day should be spent in study and devotion;”<sup>\*</sup> And since I have had recourse to his example, it may be adduced upon another point also, which I just before touched upon. We are told in his life prefixed to the work above mentioned, that, upon being invested with his pastoral charge in the town of Northampton, “his first care was to know the state of his flock, for which purpose he made diligent enquiry into the members and stated bearers of whom it consisted, and entered in a book their names, families, places of abode, connections and characters.” There are, however, abundant instances, past and present, among our own Clergy, of a similar systematic exactness, in the discharge of this duty, and there are various publications procurable without difficulty, framed and fitted to aid them in the task. †

The mention of a distinguished man among the dissenters suggests some passing notice of the agitation recently set on foot by that body in England, in order to the bi-centenary celebration of an effect of the Act of Uniformity in the ejection of a great number of non-conformist Ministers from their livings. I

\* Many examples are familiarly known of men who, in all the diversity of human pursuits and occupations, having some great work in hand or great object in view, have partitioned out the twenty four hours, permitting to themselves only a moderate allowance of sleep—Statesmen, warriors, men of science, founders of monastic orders, founders of sects, &c. &c. And what greater work or object can men have in view than simply the Ministry? In the act of direct devotion, we cannot forget a higher than any mere human example. Mark I. 35.

† Such for example as Herbert's Country Parson, a Step in the Temple, Thompson's Pastoralia, Burnet's Pastoral Care, a Collection of treatises on the subject, published by Rivingtons, a small work in a tabular form, under the title of Κατοικησιον της ποιμνης; or *Speculum gregis*, &c., &c.

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wish, I am sure, to allay rather than to exasperate any feelings of jealousy or irritation which may be engendered by this movement; but I think it very necessary that, if among any of the flocks of this Diocese, the occasion (as it is but too likely to happen) should be turned to account by the opponents of the Church, to stamp upon her the stigma of a persecuting spirit, and to exalt in comparison, the characteristics of Dissent, our Clergy should be prepared to expose in all kindness and calmness of spirit and fair persuasiveness of appeal to the candor of dissenters themselves,—the utter fallacy and injustice attaching to such a representation of the case. It requires no great amount of historical knowledge to be able to shew that the overthrow of the Church-establishment, the proscription of the prayer-book, the harsh, vexatious and violent oppression exercised upon the Church-Clergy as well as the cruel persecution of the poor Quakers—all by that very Puritan party the Christian heroism of whose Ministers it is now intended so zealously to commemorate, far outwent in its rigour and its fierceness, any proceedings of the Church and Monarchy in their return to power. *Quam temeré in nosmet*,—the authors of the present public excitement in the cause of dissent, might well apply the words to their own doings, *Quam temeré in nosmet legem sancimus iniquam!* And the Church might, with at least equal reason and with equal effect, get up a commemoration of her own Clergy who, in those unhappy times when men of either party thought it their religious duty to force the consciences

of their brethren,\* had been sufferers in the same way and vast numbers of whom had been ejected from the very livings then transferred to the Puritan preachers who themselves were subsequently displaced. A striking summary exposure of the fallacies here in question, taken from an English publication, appeared in the columns of the *New York Church Journal*, for the 11th of last month, being No. 489 of the tenth volume of that paper.

The violations of historical truth in observances of this nature, are sufficiently remarkable and appear in a very gross form, in the annual celebrations within the neighboring republic, in honor of the "Pilgrim Fathers:"†—Celebrations which run counter in different particulars, to ascertained facts of history,—and in which a vast enthusiasm is manifested in memory of men as supposed victims of religious persecution and champions of religious liberty, who were possessed, themselves, by a spirit of bitter and unrelenting persecution, and who, alike in their legislation and their familiar practice, carried out this unhappy spirit to the full.

The movement in England, however, to which I have referred, appears calculated to throw farther off that hope of union among Protestant bodies, for which the minds of all men must ardently yearn who are

\*One of the most curious examples in history, of this kind of spirit, is found in the wording (if I rightly recollect it) of an Act of Henry VIII., which provides that *the people shall believe, &c.*  
 † Since I wrote this, my attention has been directed to the remarkable details amply confirmatory of what I have said, which may be seen in the *American Quarterly Church Review*, published in New York. Article IV of No. 1 of volume 14, for April, 1861, and Article IV of No. 3. same volume, for January, 1862.



lovers of peace, of order, and of truth,—a union, if at all rightly conceived and contemplated, very widely different from the sickly, deceptive and dangerous notion of unity, which makes it consist in a mere good understanding to which the Church, in her primitive form, on the one side, and the endless and still multiplying forms of schism on the other, are all to be parties in common, without any common government or organization. It must be our desire to commend our own system in the eyes of others, and to conciliate their good-will; and, without any officious interference or arrogant assumption, we must be thankful when we can win over to coalesce with us, (as we have done in multiplied instances within this Diocese,)\* those who have differed from our views, or who in point of religious profession, are found loose and unattached. And in the event, if it should so please God, of our having the prospect of any extensive comprehension of different bodies in one,—a consummation upon which I have often fondly dwelt,—we should be prepared, I apprehend, to make such concessions as would not compromise our principles. But I venture to

\* It is often found half amusing, half provoking by residents in the colonies, to observe the extreme ignorance which prevails in the minds of some journalists and others in England, upon matters colonial which they undertake to handle, and, not unfrequently, the pointed contrast which subsists between the impression which they give out and the facts of the case. An excellent specimen of this kind may be seen in the subjoined extract (which is also no bad specimen of a sort of fashionable but exceedingly vicious style) from the publication of a learned professor who denounces the provision for the wants of members of the Church of England in the Colonial dependencies of the empire as "overlying the Religion of the Colonies with a feeble Anglicanism; the creation of historical incidents in this country [England] and incapable of permanently forming the spiritual life of a new nation."

pronounce it a great mistake to suppose that we gain men truly over by sinking as far as possible the distinctive features of our system and accepting the place which that which is called the religious world would assign to us, as a sect among sects. We see in a number of instances and in a great variety of particulars, a marked disposition to assimilate themselves gradually to our usages, on the part of bodies differently constituted from ourselves and moulded originally to very different habits in all matters of exterior observance,—more than this, cherishing originally the most adverse prejudices upon the very points in which they now advance towards this conformity. I need only glance at the use of the organ, the practice of kneeling in public prayer, the decorations of the Sanctuary, the introduction of chanting in the performance of Psalmody and the predilection for some prepared liturgical performance in divine worship.\* In fact there are prejudices still lingering, not always in a very equivocal or gentle shape, in the minds, here and there, of our own people, with reference to some practices which those other bodies

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\* There can hardly be a more remarkable example of this nature than that which is found described in the *Dundee Mercury*, as quoted at the close of the June number, 1832, of the *Colonial Church Chronicle* (London) being No. XX.—“At a recent opening of one of the Established Presbyterian Churches in Glasgow, Dr. Lee’s liturgy was used and the services were in a great degree conducted after the manner of the Episcopal Church—several portions of Scripture being chanted. The congregation stood while singing and knelt during prayer, though many of those present, either from prejudice or force of habit, continued to follow the usual practice of the Presbyterian Churches. In the course of his sermon, Dr. Lee maintained that the present way of shipping was not in accordance with the spirit of the age and was kept up from a desire not to change established customs.

are fast learning to admire and to adopt. It should be our endeavour, therefore, I might say our policy, if the word were not liable to be mistaken in a manner which would greatly belie my own sentiments,—to exhibit our system in the eyes of all men, under its most advantageous and recommendatory aspect, and carefully to preserve that reverential effect and that adherence to rule and order which, in any case, it is our duty to follow out, as being prescribed to us by the authority of the Church. And here there are distinguishing principles of our Communion and points of observance in a variety of details, with reference to all which I feel that our people, as a body, in this Diocese, are very far from being brought up to the mark, which we should be their helpers to attain. It is for this reason that I have been prompted, upon different occasions of our meeting, to dwell upon these topics, and *verecor ne nimius in hoc genere videar*. I will forbear, therefore, from saying all which had now been in my mind upon subjects of this nature, and will barely glance at the call which lies upon the Clergy to urge upon their congregations the duty of joining audibly in the responsive parts of the service; to recommend the practice of baptism during public worship—(it is a reproach that there should be conspicuous places in the Diocese, where circumstances have hindered the introduction even yet, of this practice)—to prevent the unseemly and indevout disuse of the Churching of women: to bear in mind the prayers peculiar to the solemn season of the Ember-weeks; to which I may add the prayer for the Provincial Parliament during its Session, and that for

the Synod at the times indicated by authority—for if joint prayer has a meaning, and if we ought intimately to believe that it has power to prevail, the omission of it for any prescribed object, is not an act of obliviousness altogether of light consequence. In like manner I must glance only at the duty of conveying to the minds of our people an intelligent and practical appreciation of the purpose of the Church in ordaining periodical seasons of humiliation, and in appointing her commemorative festivals, upon higher or upon minor occasions, with reference to which it has not perhaps been forgotten by some of my brethren who now hear me, that,—admitting the difficulty which, in many places, would be found to attach to the observance of *all* the holidays of the Church and the inexpediency of attempting, in those instances, to enforce it,—I ventured once to *enjoin*, in order to preserve the *principle*, the celebration of divine service, in all the cures of the Diocese, on *Ash-Wednesday*, *Ascension-day* and the festival of *All Saints*. (I took it for granted that Christmas and Good Friday were already everywhere observed.)

Forbearing, however, to enlarge upon the reasons for all this, or to specify other instances of the like kind, there is one point of which I am impelled to take particular notice, and it is that of the duty of *kneeling* in public devotion. I do not mean, of course, that we are to represent to our people the attitude of kneeling, in the *abstract*, as *essential* to the act of prayer. But we may well ask them, if their practice be faulty in the article now in question, *first* to shew a single instance in the New Testament where any reference

is made to posture in the mention of public prayer, without presenting to us the picture of a kneeling company of worshippers—and, *next*, to say plainly whether it is or is not their duty, to conform to the explicit rules of their own Church. Such and such devotions are directed in the prayer-book to be said "*all kneeling*" or "*all devoutly kneeling.*" If we look off from the prayer-book to the people, we see, in too many of our congregations, some standing, some leaning or lounging over the pew, some actually sitting; and among those who kneel, some facing *this* way, some facing *that*—which last mentioned irregularity, I would particularly beg the Clergy to correct, for it may be presumed of those who do kneel at all, that they are accessible to pastoral influence.—And the effect of the irregularity, among other objections, is *this*, that at *Confirmations*, where I not unfrequently see the whole body of worshippers turn the *wrong way* in kneeling, i.e. with their *backs* to the *Minister*, the actual administration of the Apostolic rite, admitted on all hands to be a touching and edifying spectacle, is not witnessed by the very parents and friends of the recipients.

Perhaps I may not be chargeable with any impropriety if, before dismissing this particular topic, I proceed to quote from myself. The few observations relative to it which here follow, are taken from a pamphlet which I printed some years ago.

"I will here illustrate my meaning by a familiar example in point. The laxity of observance which has crept over our own Church, has produced the painful exhibition to be witnessed in our army and navy, of *bodies of men sitting*

in public prayer.—That may now be said to have grown up into the *rule* of the army and navy where the Church of England is professed \*—at least I never saw any other practice in either.—Take an army of people belonging to the Romish or Greek Church :—You may see ten or twenty thousand men during their public religious performances, all down, in humble reverence upon their knees.—An intelligent Protestant will not be shaken in his principles by this spectacle as contrasted with what he will see in the corresponding case within the Church of England.—He will understand very well that the prostrate awe of superstition may exercise a power over men which spiritual religion adopted nominally by the mass, but actually influencing only the true Israel of God, may fail to shew.—But if he is a *truly* intelligent Protestant, he will deplore the introduction of that external irreverence in this and other similar points, which takes away the aids to inward reverence provided by our own Church and suggests the idea at once, with all the heightening effect of contrast, to unsettled minds, no less than to the adherents of a superstitious system, that Protestants do not care about their Religion and are ashamed to bow the knee to their God.—Our own people are chilled and impeded in their devotional exercises,—kept back in the moulding of the religious man,—the careless among them are confirmed in their carelessness ; those who are alienated from us, as votaries, themselves, of an erroneous faith, are hardened in their alienation : those who may be described as standers by and spectators in Religion, receive unfavorable impressions, of which they experience and communicate abroad the bad effects :—and some perhaps are led to apostatize from their faith. It is therefore (since the train of natural causes and effects is as

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\* To this there are some few honorable exceptions.

surely not left to be inoperative among the influences which form Religion within the heart,) the merest mistake in the world and the most complete misapprehension of the manner in which human beings are constituted and are acted upon in Religion, to suppose that a care for externals can be safely neglected, or that it is a dereliction of the preaching of Christ and him crucified, to maintain the value of outward ordinances and to cultivate a dutiful conformity to every prescribed observance. Nothing is more unfounded, nothing can be more shallow than such a charge. St. Paul tells us that he determined not to know anything among the believers save Jesus-Christ, and him crucified.—What did he mean by this? He meant, of course, that the great cardinal doctrine of salvation by the death of Christ, should never, in any part of christian teaching, be lost from sight; should inseparably be interwoven with every endeavour for the spiritual good of the flock, should constitute the grand, the absorbing object of christian ministrations. But did he mean to be so literally taken as that he would not teach anything, for example, about the operations of the Divine Spirit, or the resurrection from the dead, or other points of christian belief save the one here in question? Or did he mean that he would never charge upon the believers the remembrance of their baptism and of the obligations then contracted as well as of the privileges then conveyed? Or did he mean that he would never descend to familiar instruction respecting the details of duty in common life?—Or did he mean that he would not enjoin it upon the disciples to pay respectful regard to the directions of those who are “over them in the Lord?”—Or did he mean that it was impossible for him to afford a thought for the decency and order to be observed in public worship; for the establishment of rules which are to distinguish the sexes in the House of God; for the reverence to be asso-

ciated with the place where the Holy Communion was celebrated, as distinguished from the houses which men have to eat and to drink in? Certainly the holy Apostle did not mean all this or any thing resembling it,—for if he did he would most prodigiously contradict himself.”

To pass now to some brief notice of another subject, I cannot satisfy my own mind without earnestly recommending to your active help and effectual co-operation, the cause of our *Diocesan Church Society*. It is upon that institution, under God, that we must mainly depend for maintaining the temporal interests of the Church and providing means for the support and perpetuation of her system in the country. There are still, as I am apprehensive, some misconceptions,—I believe I might say some prejudices,—abroad, in relation to the management and working of this important association, which operate more or less as hindrances to its success. Its revenue at present falls short of the amount sufficient to continue its aid towards some of the leading objects for which it is constituted, and it stands as yet unable to effect the long declared purpose of bringing up the incomes of the clergy throughout the Diocese, to the very moderate mark, as a *minimum*, of one hundred and fifty pounds currency per annum. We have had all along enlisted in the cause of this Society, the valuable help of influential and, practically efficient members of the laity as well as of the Clergy, and the latter body at large will, I trust, make a consentaneous and a strenuous effort to bring it into a more decidedly prosperous condition. A feeling I believe is spreading among the Clergy and others, in favor of a principle



which at one time was differently regarded,—the principle of making the Church Society the paymaster of the Missions, and thus exempting the Missionary from a task often distressing to his own delicacy, in urging upon his people the duty of contributing to the maintenance of their pastor.

It would be happy if the finances of the Church Society were in a state sufficiently flourishing to admit of some extended provisions in the field of common country education. Of higher means of education under the auspices of the Church, I am thankful to have grounds for speaking in an encouraging strain; and I trust that the appeal proceeding at this moment on behalf of our College and its Junior Department, will be met by the responsive feeling which it deserves. But there are many parts of the Diocese in which the need of any adequate provision or any provision at all for common education, is deplorably felt; and although there are large appropriations for school-teaching from the public chest, the law is neither so framed nor so administered as to produce an equitable distribution of the benefit. I indulge the hope,—although it seems almost “hoping against hope,”—that the intervention of our Church Society or of our Synod or of both together, may do something to remedy this crying public evil. And oh! may God in *all* our endeavors, in all our institutions, in all our difficulties and struggles, in all our ordinary labours, shed down upon us, His abundant blessing and give us grace, by the power of his Holy Spirit, never once to look back—never to fail in seeking the glory of our Master and the good of our brethren upon

the earth--never to forget the solemn charge from the lips of the Lord and the magnificent encouragement with which it is coupled, "BE THOU FAITHFUL UNTO DEATH AND I WILL GIVE THEE A CROWN OF LIFE."



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## APPENDIX.

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As it is found, upon occasion, that the Clergy are not accurately possessed of the *Prayer for the Governor*, which is in use within this Diocese (and which is immediately to follow the prayer for the Royal Family, in the Morning and Evening Service, and that for the Queen in the Communion-Office)—nor yet of the adaptation to Colonial use, of the *Prayer for the High Court of Parliament*, I have judged that it may be useful to furnish here the form used in either case.

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I. Lord of all power and mercy, we earnestly beseech thee to assist with thy favor, the Governor-General over this part of the dominions of Our Sovereign : Cause him, we pray thee, to walk before thee and the people committed to his charge, in truth and righteousness ; and enable him to use his delegated power to thy glory, to the public good, and to the advancement of his own salvation, through Jesus-Christ Our Lord.

During any temporary administration of the Government by other hands, the words *the Administrator of the Government of this Province* : are to be substituted for the words *the Governor-General over this part of the dominions of our Sovereign*.

II. The other prayer, according to the practice received in this Diocese, is made to begin thus :

Most gracious God, we humbly beseech thee, as for this Empire in general, so especially for the Provincial Parliament at this time assembled.

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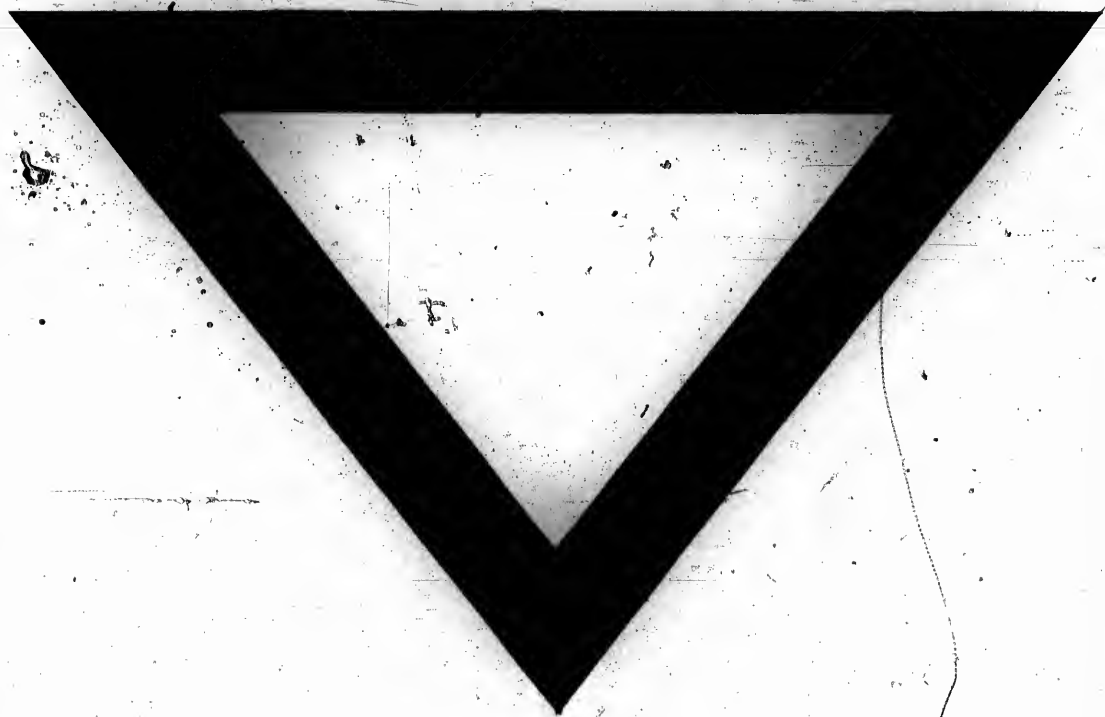
The Clergy are aware that in pursuance of an Order in Council, the Royal Family are to be prayed for by the use of the words, *Albert Edward, Prince of Wales, and all the Royal family*.

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