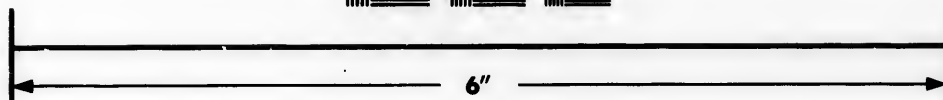
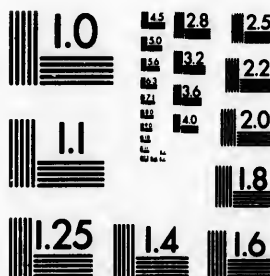


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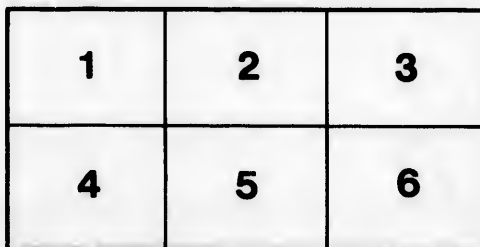
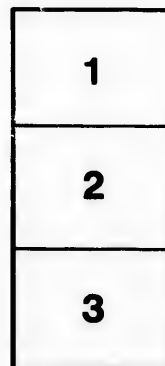
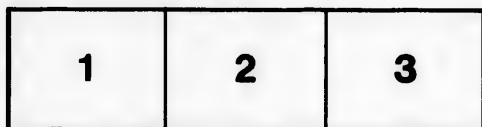
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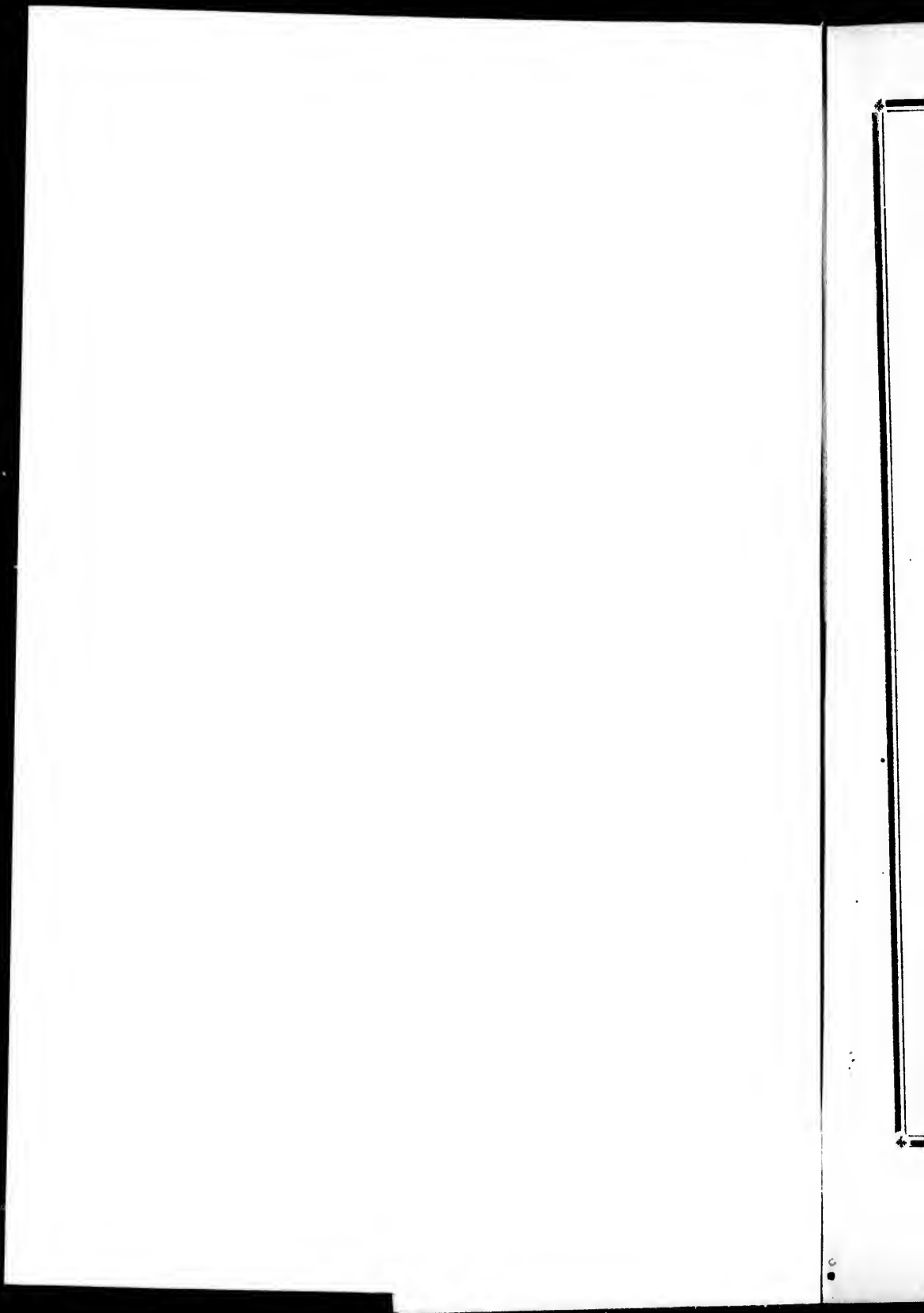
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A CHARGE

TO

THE CLERGY OF THE DIOCESE,

BY

JOHN, BISHOP OF FREDERICTON,

AT HIS THIRD TRIENNIAL VISITATION

HOLDEN IN

CHRIST CHURCH CATHEDRAL,

FREDERICTON,

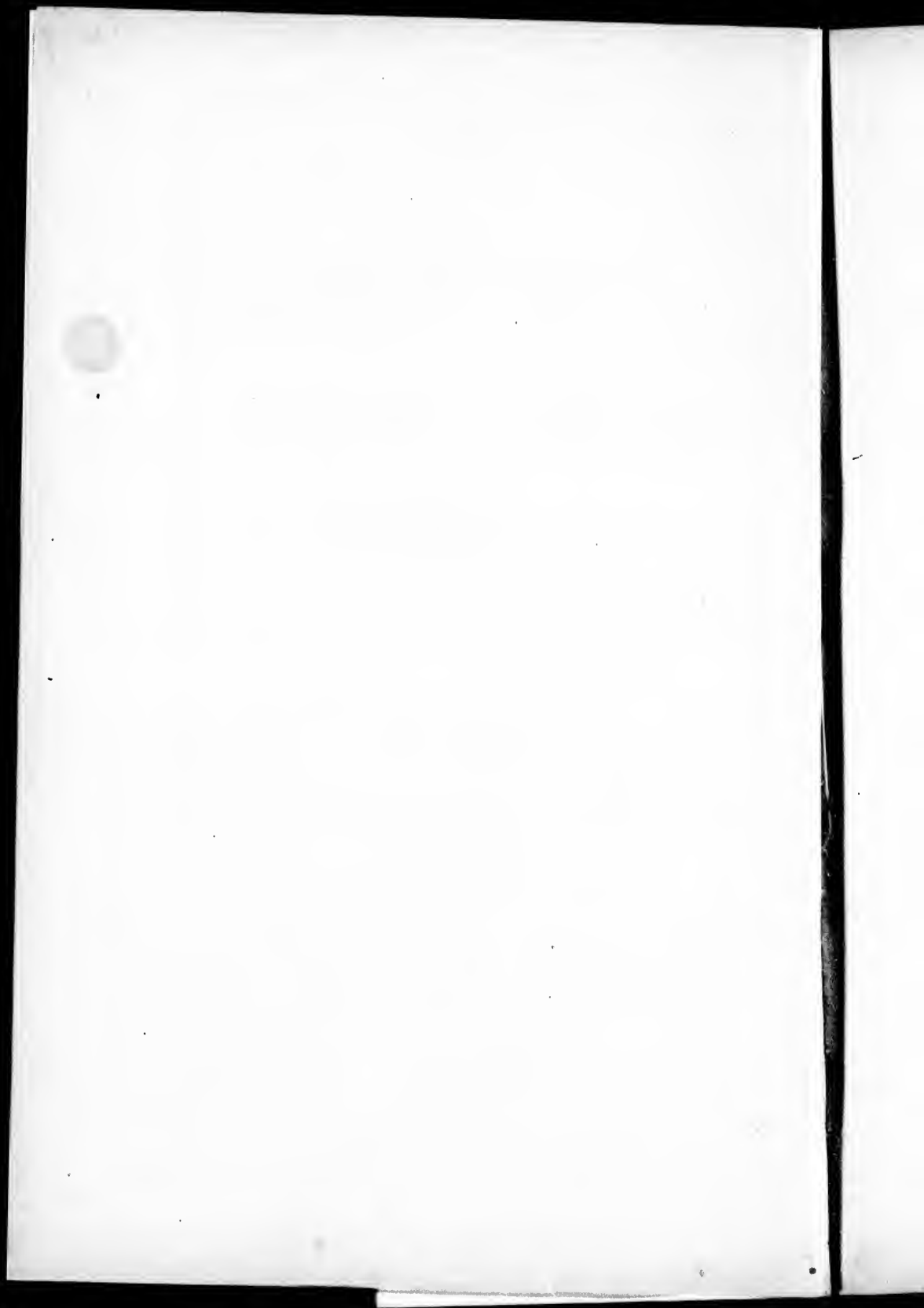
1853.

PUBLISHED AT THE REQUEST OF THE CLERGY.

FREDERICTON:

PRINTED AT THE ROYAL GAZETTE OFFICE.

1853.



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REVEREND AND DEAR BRETHREN,—

The goodness of God has permitted us to assemble at the customary Visitation of the Diocese, in the Cathedral Church 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 1s. 2d. exclusive of two sums of £25 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 complain of expensive Churches. Every thing about us savours of worldly 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 any thing 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.

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 any thing 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 free will 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 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 sterling,) were given on the same stipulation. And all the liberal contributions of English friends, exceeding £7000, 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 first fruits of our Reformation, and has ever since remained in daily use, with more or less of beauty and carefulness, in our English Cathedrals. 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 any thing 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 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 113th to 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—"Allélujah! for the Lord God Omnipotent reigneth."

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 Saint 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 First Born, whose names are written in Heaven?" The very elements of worship are unknown, or forgotten; comfortable 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. Every where 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 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 Saint 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 any of the Lessons read in the Church, taken from the Prophecies and Epistles of Saint 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.

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.

1. 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.

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 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

* See Appendix.

Church, when the Clergy differ in practical action, and when they take pains to expose these differences to the world. On many points of practise 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 lifeshows 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.

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.

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 dissevered from it.

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 now stands, and having been presented by them to Parliament, it was by Parliament made into a statute, and finally secured by 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 mooting 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.

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 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.

* Lord John Russell and Mr. Gladstone.

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.

The daily pressing necessities of life are also a hindrance. We have no men of leisure, few men of means. Few think of any thing 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 any thing, 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 impressibleness 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 tells us it will withdraw, but it never does so, and we do not believe it ever will. But sup-

pose 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 our's. We admire also the 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 13 Clergy of the Episcopal Church, and I should suppose not over 3000 Churchmen. We have in this Diocese 54 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 a year. The real average of country Clergy is generally known not to exceed \$500 or £125, 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.

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 license 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.

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.

* 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.

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 Church* 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 honored 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

*The name of the Cathedral.

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?"



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 9 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 10 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 60 of the Clergy vested in surplices, several members of the Bench and Bar in their robes, Officers of the 76th 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 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 honor 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 30 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 122, 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, 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 forever.

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 1st 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, 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 read 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 connected 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, and the Hallelujah Chorus was again performed.

On Friday morning, the Litany only was read, 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 lxviii. 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, making altogether, with a further donation from a Lady in Fredericton, the large sum of £300.

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 favored 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 organized, 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 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 longlooked 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 congratula-

tion 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 sterling, which was presented to his lordship by his former Diocesan, who bade him farewell in the presence of a large company, and presented him with a cheque for £1400, "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 18 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 transom-bar 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 northeast 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 neighborhood 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 color 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 riched toned Organ, built in this City by Mr. Naish, 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 25 stops. 12 in the great Manual, and 13, 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, Cornopean, 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 16 feet, and 17 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 connexion 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 Sacarium 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 Palaret, 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 Sacarium 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, 7 feet 6 inches high, an elegant design by Mr. Butterfield, and the handsomest we have seen. It stands 3 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 Saint Sidwells, Exeter, for 30 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 towards it, besides the copper grating, worth £20 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 splendor 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 Saint 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 color, which illuminates the whole roof. The 18 clerestory

Windows are of simple diapered pattern, with narrow strips of blue and red alternate, which sling 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 colored glass, in patterns of various kinds, and emblems. Each Window cost about £25. The two small Western Windows were the work of Mr. Warrington. Both are memorial Windows—one to Capt. 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 & Lawrence, 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 Spiritus Consolator,
Ave Simplex Ave Trine,
Ave resonet sine fine,

Ave Fili, Lux, Salvator,
Ave Beata Unitas,
Ave regnans in Sublime,
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 Ho'y 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 dear feet never fail
To walk the studious cloisters pale,
And love the high-embower'd roof
With antique pillar's 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 extacies,
And bring all Heav'n 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, 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 vols., the gifts of the University of Oxford, and various friends, the greatest donor being the Librarian.

DR. M'NEILE'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 show, 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 clarity with all men."

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