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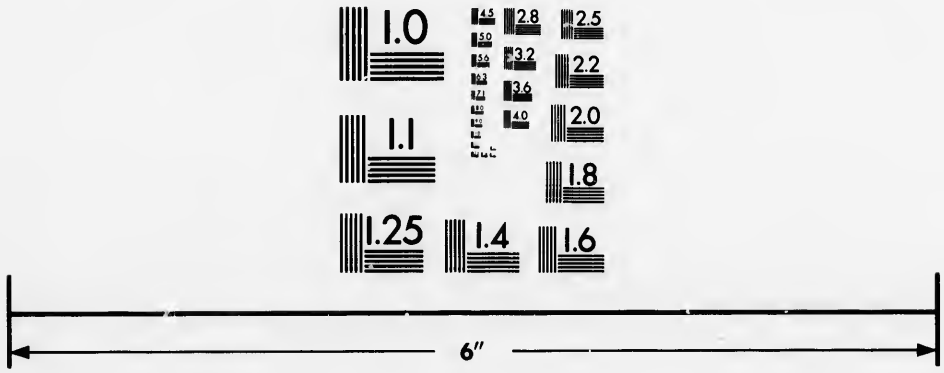

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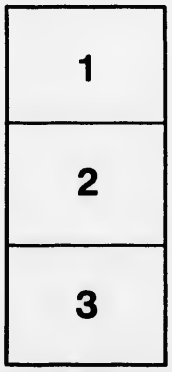

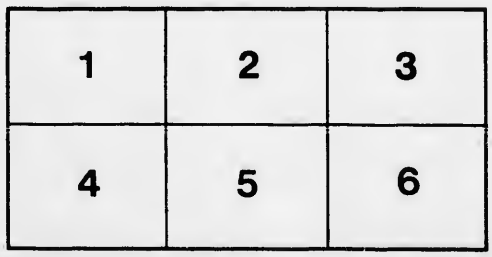

ERRATA.

Page 12, line 16—for "We next," read "We *may* next."
" 16, 5th line from bottom—for "gain," read "*give*."
" 24, line 10—for "from," read "*for*."
" 30, line 3d from bottom—for "class," read "*classes*."
" 33, 10th line from bottom—for "travelling," read "*traversing*."

no. 13

A CHARGE

DELIVERED TO THE CLERGY

OF THE

DIOCESE OF QUEBEC,

IN THE CATHEDRAL CHURCH OF QUEBEC,

AT THE TRIENNIAL VISITATION IN 1845.

BY GEORGE J. MOUNTAIN, D. D.

LORD BISHOP OF MONTREAL,

(ADMINISTERING THAT DIOCESE.)

PUBLISHED AT THE REQUEST OF THE CLERGY.

QUEBEC:
PRINTED BY T. CARY & CO.
1845.

My Reverend Brethren,

We are met once more in periodical Visitation, by the Providence of God, under the same arrangement to which our proceedings were adapted upon the last occasion of the same kind—the only difference being *this*, that the Anniversary of the Diocesan Church Society is now held, according to its established rule of alternation, at Quebec, and brings us together at the See, whereas the meeting at which we were assembled for its original formation and which was coupled in the same manner with the proceedings of the Visitation, was in the sister City of Montreal. You see, my brethren, a sad spectacle here; and one which entered into no human anticipations at the time when your attendance was invited: but God knows how to bring good out of evil, and, without noticing here many solemn lessons written upon the very face of this scene of desolation, which we may hope are not lost upon any of us, I may indulge the observation that as the most gracious of His own attributes are called into exercise by the fall and ruin, by the wants, the helplessness, the wretchedness of man, so in our distant imitation of the divine perfections, we find in the sufferings and distresses of our fellow-creatures, the very field for the sweetest offices of christian love and for the practical application of those principles which most adorn and exalt the human character. To yourselves and to your flocks it has, I am sure, been a source of satisfaction and thankfulness that you have been made, like holy Apostles in different instances of old, the bearers of such measure of relief as resources, for the most part sufficiently scanty, could be expected to render; and in some examples have verified the almost paradoxical description of the bounty exercised by certain primitive christians that their *deep poverty abounded unto the riches of their liberality*. Alas! even since I penned these words in preparation for your arrival, the reasons for the call upon public compassion have been two-fold augmented; and the redoubled visitation of the hand of God has fallen upon this devoted city—the frightful ravages of fire having been permitted a second time within a month, to carry ruin and death among our citizens, scattering many thousands here and there

without a home, and leaving among the monuments of its devastation the bare, blackened, roofless walls of two out of our own five Churches in the Parish. *It is the Lord—let him do what seemeth him good. Shall we receive good at the hand of the Lord and shall we not receive evil?*

I have mentioned my inviting you to *Quebec* as the See: but I meet you still as *Bishop of Montreal.* My powers* and, such as it is, my efficiency, are not the less; and there are reasons of a public nature, (not to advert to some others with which it would be out of place that I should trouble you,) which seem, under existing circumstances, although I do not mean to attach to them any extraordinary weight, to recommend the continuance of this arrangement. The See of Quebec is unendowed: the maintenance of the episcopal office in the Diocese, unprovided for beyond the term of years which may be permitted to myself: this is a state of things which ought not to be; and the present arrangement—being, upon the face of it, an expedient *ad interim*—the Bishop of *Montreal administering* the See of *Quebec*,—furnishes a standing testimony to those wants and claims on the part of the Church, which ought not to be lost sight of. But in addition to this, the Bishopric of Montreal having been once created, although created originally for the simple object of affording relief to the Bishop of Quebec, and continuing still within the jurisdiction of that See, there might be reason to regret the abandonment of a title, the existence of which may serve in some measure to pave the way for the future formation of two separate and independent Sees, and the establishment of a resident Bishop as well at that City, which is now the metropolis of British North America, and by far the first city in wealth and importance within those limits, as at the ancient capital of Quebec. The title taken from Quebec is in abeyance, but the See still exists and is safe:—were the title taken from Montreal to be dropped, there would

* By the Royal Letters Patent appointing the Bishop of Montreal, it is provided that in the event of a vacancy in the See of Quebec, by the death of the then Bishop of the same, the former Bishop shall have power "to exercise the episcopal duties and functions of the said See or Diocese appertaining and belonging, until a new Bishop thereof shall have been appointed and consecrated and shall have arrived within the limits of the said See;" and by the Provincial Statute, 7 Vict. c. 48, it is provided that "whenever there shall not be a Bishop of Quebec, resident or being within the Diocese of Quebec, *all acts whatever* on the part of the Bishop of Montreal, executed in his official capacity of Bishop, shall be *valid and effectual in as full and ample a manner as if he were Bishop of Quebec.*"

be nothing to keep alive *this* Bishopric; the whole would naturally merge again in Quebec.

It is impossible to contemplate without the deepest thankfulness and the most hopeful anticipations, the still progressive multiplication of our Colonial Episcopacy; among the most recent instances of which, is the formation, under the happiest possible auguries, of the See of Fredericton in the adjoining Province of New Brunswick. I pray that it may be soon followed by a similar appointment in that wild and remote but most interesting region to which I have been permitted to carry the ministrations of my office,—the cause of my absence last year from this Diocese. There are persons living in this Province who were confirmed by the first, and, at the time of his coming here, the *only* Colonial Bishop of the British Episcopate, who came from his own new Diocese of Nova Scotia to visit Canada, as I recently visited the Hudson's Bay Territory. Looking, then, at the change which has taken place in this respect *within the memory of living man*, for we have now, besides the Bishopric at Jerusalem, seventeen Colonial Sees, it does not appear to be a mere baseless speculation, to keep in prospect (and why not to commence putting measures in train for it?)—the division of this Diocese—not on account of the numbers of the Church of England population within its limits—but partly on account of its extent of surface and the consequent extent of foundation to be laid for the future, and partly on account of the importance, already mentioned, of the City of Montreal. I will here take the opportunity of pointing out to you, with reference to the superficial extent of the Diocese, the necessity which I am under of establishing a rule that the *consecration of Churches*, with some exceptions, must be *left for the time of my visiting the spot in my stated official journies*,—it being impossible that, in addition to the amount of travelling thence imposed upon me, I can, consistently with the discharge of other duties lying upon my hands, answer calls such as I believe at this moment exist, above upon the Ottawa River, and below in the Gulph of St. Lawrence, for the object of consecrating a single Church in each direction.† In the course of the two years preceding this, I travelled, in almost every imaginable variety of mode, in

† The Church at Clarendon on the Ottawa is about 860 miles from the Churches in the Bay of Chaleurs.

summer and winter, by land and by water, through rough and through smooth, between eight and nine thousand miles; and the greater half of this aggregate distance was performed in successive journies about my own Diocese.

In looking to the increase of the Church, and the means to be provided for her future spiritual exigencies, it cannot but be matter of great mutual felicitation and of gratitude to God, that it has been put into the heart of one of his faithful servants in England, an aged layman and an early friend of the first Bishop of the Protestant See of Quebec, to place at my disposal for the benefit of this Diocese, so considerable a portion of his worldly substance, as that of which you have, no doubt, seen statements made, and thus to enable me, in the discretionary appropriation of his bounty, to make a permanent, although not a full or sufficient, endowment for the College at Lennoxville, for which a Charter has been obtained, under the name of Bishop's College, and of which the buildings are well advanced towards their completion. The munificence of the two great Church Societies at home, has also supplied a most handsome addition to the fund. A fair prospect of speedy usefulness and future enlargement, now opens upon this Institution, after a season of clouds and gloom: but the zealous exertions of the local committee, headed by the excellent Clergyman of the place, himself an eminent benefactor to the undertaking, can hardly be expected to prosper, unless they are seconded by the countenance and recommendation of the Clergy at large.*

* The College is now (October 1845) in full operation, having been opened with very encouraging auguries of success in a house temporarily occupied for the purpose, in the village of Lennoxville, and all matters having been put in full train by the Corporation, consisting of the Bishop, the Trustees, and the College Council, assembled upon the spot. This last-mentioned body consists of the Revd. J. H. Nicolls, M. A., Michel Fellow of Queen's College, Oxford, who had been engaged in England in preparing young men for their Degrees in that University, Principal and Professor of Divinity; Mr. Henry Miles, M. A., Professor of Mathematics and Physics; and the Reverend L. Doolittle, Bursar.—The theological students under the protection of the Society for the Propogation of the Gospel, have removed to the spot, and, together with some others, have entered regularly upon their course of study.

The School connected with the College is also fast increasing under the charge of Mr. Miles (mentioned above). It is conducted at present in a house, which, together with the ground attached to it, has been acquired as College property.

The site of the College, comprehending sixty acres, is singularly beautiful and the situation is perfectly healthy. It stands within about a league of Sherbrooke, considered the central point of the Eastern Townships. It is endowed with a farm in the immediate neighbourhood, given by one of the oldest residents of the place,

The incorporation of this College and of the Church Society, as well as the passing of the Church Temporalities Act,—although this last is by no means free from objectionable features, and differs from the draft prepared among ourselves,—are boons obtained from the Provincial Legislature, for which we may be grateful. I had some faint hopes that I might have been enabled upon this occasion of our meeting, to inform you of the execution of an arrangement which ought long ago to have existed, for vesting in the hands of the Bishops the issue of Marriage Licences to the Members of our own Church in these Colonies, upon which subject I have addressed the strongest representations to Her Majesty's Government in this Province, besides interesting other parties in the same movement. I had also thought it possible that I might have had something to announce to you respecting the formation of Ecclesiastical Courts. Both these objects, however, appear, at present, to be indefinitely remote. In the mean time, I cannot too strongly express my obligations to those of my brethren among the Clergy, who, in default of any legally constituted Court, have assisted me as Members of Commissions for the investigation and disposal of some more or less difficult cases.

The changes in our own body, have been not altogether inconsiderable since we last enjoyed the priviiege of meeting, yet less considerable as regards our numbers, than we might well and fervently desire—for our chief dependence for the augmentation of our force to meet the rising exigencies of the Church, being rested upon our honored nurse and protectress, the Society for the propagation of the Gospel, and the drains upon that Institution, from different quarters of the world, multiplying themselves from year to year, while the support which it receives in England has not, as yet, increased in the same proportion, we are brought to a stand with respect to the formation of new Missions. We hope and pray that it may be only for the moment: in the mean time, we have here an additional stimulus to do all that we can by means of our own local resources. It

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and with a very considerable quantity of wild land, by other benefactors, which promises to be valuable at a future day.

In the Report of the Society for the propagation of the Gospel for 1844, the Students are spoken of, as if they were then already in College at Lennoxville. This has proceeded apparently from a misconception of some expressions in my own letters which were intended to refer to *Three Rivers*, the place where some of them, who are still upon the list, were at that time pursuing their studies under the direction of the Rev. S. S. Wood, M. A., a gentlemen always remembered by his pupils with just and affectionate respect.

is a ground of thankfulness that we have been enabled to maintain two Travelling Missionaries, and to assist in the maintenance of a third, under the auspices of the Diocesan Church Society, an Institution whose interests, most closely identified with those of the Church in the Diocese, I do hope and trust that every one of you, my brethren, will feel it a matter of conscience to be ceaselessly exerting himself to promote: and I would earnestly press upon you the importance of attending without failure within your respective Districts, the periodical meetings with your brethren, connected with this object. The addition to our number since the last Visitation is, in all, that of thirteen clergymen holding newly created appointments within the Diocese, besides four who have been engaged as Assistants or as Curates. One has been suddenly taken from us—one who but very lately stood prepared to present himself for Priests' Orders upon the occasion of Sunday last and to take his place among us in the proceedings of this day. He is gone, we fully trust, through the mercy of God in Christ, to take it *in the General Assembly and Church of the first-born which are written in heaven*; and has left behind him, within the humble sphere of his short-lived labours as an Assistant in a Canadian country-mission, a character for faithfulness not, I believe, without evidence of its fruits.*

To die and to be with Christ is far better than to be here: and there are many of us, I doubt not, who feel it to be so, not simply from the convictions of faith and calculations of hope with reference to the blessings of the life to come, but from the positive desire, upon occasion, to escape to our rest from the solicitudes and difficulties attaching to our charge. Upon whom, however, can these be said to press with the same force as upon the individuals who, in agitated and uneasy times, stand at the helm of ecclesiastical affairs, and, and in the Colonial Dioceses, are called upon to portion out the meagre provision and to apply the strained expedient or the imperfect remedy to the fast increasing wants of the Church? Or who, like they,

* It is pleasing to record the kindness and good-will manifested towards the widow and numerous family of the clergyman whose decease is here noticed. The Congregation voluntarily paid to her the full year's amount of their proportion of his salary, although he had served them but ten months; and they provided for the conveyance of the family to a part of the townships distant from their own, where there was a farm, the property of the deceased. The tenant also of this farm unhesitatingly vacated it for the reception of the family, and the neighbours combined to put in the crops.

can need the prayers of their brethren, that their hearts may be comforted and their hands strengthened and guided in their work?—Yet, each for himself, the Clergy have need enough to pray and to seek the benefit of mutual prayer; and many are the conspiring causes which call upon us, in a special manner, to "walk warily in these dangerous days";† to *give no offence* in any quarter, *that the ministry be not blamed*; to *walk in wisdom toward them that are without*, and to manifest as well the most irreproachable prudence of deportment as the most exemplary devotedness in duty, that *they of the contrary part may be ashamed, having no evil thing to say of us.*

Among the matters which at this day affect the Church of England at large, the divisions which exist within its own bosom and the questions which are agitated both by the Clergy and the laity, constitute no small portion of the difficulty of the times. This is a subject which it is scarcely permissible to pass without notice, yet one which, for my own part, I approach with indescribable repugnance, and feel to be encumbered with perplexities demanding a wisdom and a knowledge greater than I can hope to bring to the encounter. There are some parts of ministerial duty which, however awful may be the responsibilities which they involve, and however imperative the claim which they make upon our energies, are in themselves very obvious and simple. It does not demand any highly discriminative acumen, it does not impose any very elaborate research to become aware that it is the duty of the Shepherd to give himself to the work of feeding the flock of Christ, and of *watching for souls as one that must give account*—and that the vows of his office bind him "never to cease his labour, his care and diligence,"‡ in seeking to *turn the hearts of the disobedient to the wisdom of the just*,—to *turn men from darkness to light, and from the power of Satan unto God*, by bringing to bear upon them the full power and direct operation of the Gospel of Salvation—working in their careless worldly hearts, a conviction of sin and danger, and prompting them to *flee from the wrath to come*—and to find their only help in the grace of their God, their only hope in the Cross of their Redeemer.

So far,—in whatever degree men may truly act up to it,—appears to be sufficiently plain. And if the mind be not strangely

† Commination-service.
‡ Ordination of Priests.

warped indeed,—I cannot acquit my conscience without plainly speaking my own convictions here,—it is equally beyond the reach of mistake that we cannot in common consistency or with the very smallest semblance of observing our conscientious obligations, do what nevertheless is done by men exhibiting the *extreme* of *both* parties in the Church. We must only deplore a state of things in which it is left possible on either side, for men holding such opinions to remain in the ministry of the Church; and must pray God to hasten the day when anomalies so fraught with reproach and mischief shall no longer be permissible within her bosom.* If, for example, there be any casuistry contrived by which men can accept the decrees of the Council of Trent, and at the same time subscribe the Articles of the Church of England, then I do not, for one, hesitate to say, though without charging upon those who may adopt it, any such deliberate purpose, that this is a sort of casuistry which would tend in its consequences to evert the foundations of moral obligation among mankind; which would nullify the sanctity of oaths, dissolve the force of solemn contracts, and dissipate all reliance, not only upon the faith of pledged assurances, but upon the very meaning of words. There is a celebrated religious order, who have played a great part in the world, and seem now destined in all probability to play a greater, from whose name, in consequence of their systematized table of equivocating and accommodating morality, causing them to be dreaded in Romish no less than in Protestant countries, it is well known that a word expressive of that species of sophistry has been formed:—no other term, as I conceive, than this, in its most emphatic import, can describe the process by which the same mind can be made to receive the scriptural declarations of the Anglican Articles and to bow to the dogmas and pretensions of Rome. And I may here observe, by the way, that if, according to what we have seen stated in the public journals, there be a legal and technical point of view in which the Church of England is held by lawyers not to be a *protestant* Church, i.e., I presume, (for I have seen no particulars,) as not having framed and promulgated a formal and express *protest* like that of certain continental Churches, against the system and the claims of the Papacy,—*that* does not in the slightest degree, affect the fact of her virtually *protesting* in the most distinct,

* This remark may be thought to require some qualification in consequence of certain proceedings of authority, in recent instances, at home.

solemn, and energetic manner,—as must be apparent upon the very face of her Articles and Homilies to all who inspect them. —alike against that system and those claims. Nor is it to be forgotten, even with reference to the legal use of the term, that the Sovereign is sworn by the Coronation Oath, administered by the Archbishop or Bishop, to maintain the true profession of the Gospel and the PROTESTANT *reformed Religion* established by Law; and that the Act of Union between England and Ireland, describes the Church of England as a *Protestant* Church. So, to take one more example from the language of that legislation upon Church matters to which the Bishops have been parties, the Quebec Act, 41 Geo III., c. 41, appropriates a seventh of the lands in this country for the maintenance, by the title of the Act, of a *Protestant* Clergy, which *Protestant* Clergy, in the contemplation of the framers of that Act, were, as it appears by every one of the clauses relating to endowment, the Clergy of the Church of England and no other. But if we are to repudiate the title of *Protestant*, we must not only acquiesce in the correctness of the proceeding which cut away from us so vast a portion of this patrimony, but must renounce all claim to any share of it whatever. In fact we should have no business here; for if the views which have been enunciated in some modern publications be correct, the whole field ought to have been left, in this country, to the Church of Rome and our people ought to have united themselves with her communion.

You are aware that the branch of the Church which subsists in a neighbouring country, has assumed as her formal and distinctive local title, that of the *Protestant* Episcopal Church of the United States of America.

I need not farther enlarge, however, upon an extravagance of deviation which I trust there is no danger of our witnessing here.—But having noticed the extremes of one party and the glaring repugnancy of those extremes to the principles which are made binding upon the ministers of the Church of England, it is proper also to point out that, in the opposite extreme, we find the same inconsistency with the retention of office in that Church, manifesting itself in a manner equally conspicuous. We find, for example, a clergyman who holds the views of Protestant dissent, and specially in reference to the effect of the sacrament of baptism, publishing his reasons for remaining in the Church notwithstanding his opinion of her erroneous teach-

ing, and actually labouring to prove, first that certain doctrines are unscriptural, and next that those identical doctrines are distinctly maintained by the Church of England, whose bread the digestive powers of his conscience permit him still contentedly to eat.

My brethren, there can be no use in seeking to shut our own eyes against the existence of these unhappy circumstances in the Church, nor,—although, we should never, upon any account, needlessly or gratuitously bring them forward,—in striving to cloak them from the observation of other men. We have to be thankful, in conjunction with these and other causes of sorrow,—such as our want of discipline, our hampered organization, our manifold sins, all pregnant with the production of dissent,—we have to be thankful for great mercies and privileges extended to our Church and great hopes which we may warrantably conceive of her rapidly extending usefulness and efficiency as a specially ordained instrument for advancing the kingdom of Christ over the world. We may, in fact, look upon the very elements, in many instances, of strife and disquietude and alarm, as among the indications of a spirit stirred within her which will not rest till it shall have been permitted to accomplish mighty things :—no great movement, enlisting high feelings and ardent sympathies in Religion, can well take place among infirm and fallible men, without manifesting the incidental consequence of excesses, obliquities, and irregularities of thought and action, and these perhaps in many different directions. Nor will the great adversary who is permitted to vex the Church in her state of probation, ever fail to be most busy where fresh impulses have been given to her zeal ; and, if he cannot check the onward career of her champions, at least by specious appearances thrown in their way, to lure some of them aside in their pursuit.

In the mean time we must remember the difficulty of our task, and endeavour, by the guidance of the Spirit of Order, truth, and love, to preserve our equipoise between the conflicting forces which beat upon us on the right hand and on the left, —not by a sluggish or timid abstinence from action, not by a heavy continuance in an old pace and long-travelled track in which we do not choose to be disturbed,—but by a well-examined adoption of what is good and rejection of what is erroneous, whether it be found in this party or in that,—not following either one or the other *as a party* but doing, independently

of the solicitations of mere example or the influences of contact, what is right in itself. It is by no means a matter of uncommon occurrence that men become implicated, as it were, in a certain set of opinions and practices which they take, in the aggregate, from parties whose proceedings they admire, and find themselves, rather too late, embarrassed by some of the details to which they thus stand committed. It is wise to proceed with caution and to see our way well before us in following the lead of those who are *given to change*, especially if it be change which is violent and sudden—bearing in mind an ancient piece of advice which may be applied to the case—

.... nec desilios imitator in arctum
Unde pedem proferre pudor vetat ....

How much, in any public movement, of the loud assertion of principles and opinions is mere echo sent round from mouth to mouth, or in what instances the very adoption of revived practices of antiquity, although it may sound like a contradiction, is simply the prevalent love of something new, and the disposition to be caught by any reigning fashion,—it might be a matter of some curiosity to calculate.

But we must grapple a little more closely with the subject and proceed to the consideration of some specific questions, with a reference to which these observations have been made. In order to do this, I must draw very much more largely upon your patience than I could desire for such an object: in fact I am utterly ashamed, by the side of the things of eternity and the interests of souls committed to our hands, and in the face of such calamitous judgments as are here to be witnessed, to be labouring with you in niceties of rubrical detail. And certainly there is no necessity for my doing so arising from any prevailing trouble in this Diocese upon the subject, or any unquiet spirit in the body of Clergy over whom I have been so favoured as to preside. Nevertheless, we are not, as we have found, so far out of the world as to lie unaffected by the undulations which agitate its surface in other quarters; and the discussions which reach us, of the nature here in view, being such as, in some instances, may lead to an amended practice, though upon points confessedly of a secondary importance, and in others may be made party tests, or converted into grounds of conscientious difficulty and scruple, we must not grudge them some measure of our attention.

The late letter of our venerated Metropolitan to the Clergy and Laity of his Province, and,—what I must mention with some modesty in conjunction with this,—the remarks which I felt myself called upon to offer to your attention in making the announcement to you of the arrangements for our present meeting,* have served to dispose of some of these questions, and I am relieved of all endeavour to frame injunctions or to prepare authoritative regulations upon any of the points which are in dispute. I believe, however, that you expect from me such assistance in forming a judgment upon some of these points as I may be competent to afford.

I will first consider with you, the impossibility of receiving without some limitations, exceptions, and qualifications, the principle of obedience, at this day, to the *letter* of our rules and rubrics.

We next turn our attention to certain instances in which it is both fairly practicable and manifestly desirable, as accordant with the principle of duty no less than as subservient to edification, to recover the observance of rules which have fallen into desuetude,—to establish a closer conformity with the orderly appointments of the Church and to improve the practice more or less generally prevailing, by simply doing, where there is nothing to prevent it, what the prayer book tells us to do.

With reference, then, to the *first* point:—It is often asked in a sort of triumphant anticipation of cutting off any alternative from the answer—Are we bound to obey the rubrics and directions of the Church or are we not?

Now certainly, as a *general* principle, I would say, in a religious sense and with reference to matters of ecclesiastical

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* The portions of the letter here referred to, which are *general* and which relate to the question respecting certain vestments, must be taken in conjunction with the present Charge, as forming parts of the same whole. The Letter has been published as a pamphlet in England:—this was done by a most friendly hand and after consultation with a Bishop of the English Bench, but it was done without my privity or any anticipation, on my part, of such a step. I had, however, given a discretion intended to apply to the publication in some of the Journals of a particular passage, which discretion appears to have been understood in a larger sense.

I may here take the opportunity of making a correction, in one particular, of that letter. It appeared to me after I had sent it to the Clergy that, in treating of the use of the surplice in the pulpit, I ought not to have ranked among *authorities* any living writers who have given their opinion upon the subject. They are among the parties who are to *appeal* to *authorities* for settling the question. Should any of the Clergy, therefore, have occasion to refer anew to that letter they will do well, in arriving at their conclusion, to throw out of the list of *authorities*, all testimony except that which may afford light upon the usage received and the views entertained in past times, respecting the matter which is in debate among living men.

duty, that if the enquiry be put *vir bonus est quis?*, he is one *Qui consulta patrum, qui leges juraque servat.* But, in the first place, all who assume it as a matter of conscientious obligation to observe all the appointments and directions of our public formularies according to the *letter*, must be prepared to go the *whole length* to which their own assumption will carry them. They must make no exceptions, unless where the observance of rule is actually *impossible.* I do not mean that they are called upon to observe what are stiled *black-letter* as distinguished from *red-letter* days :—the reason of the retention in our Calendar of the notice of such days, is explained by our liturgical writers as unconnected with any idea of religious observance,—in fact the religious observance of them in the Church of England is *forbidden* by the same authority which gives legal effect to our Liturgy,*—and it would be a strange and sad forgetfulness of our principles that we should spend our devotion upon such matters as the *Invention of the Cross*, or, above all, as the *immaculate conception of the Virgin Mary*, an observance which has been violently opposed within the Church of Rome itself and upon which Popes have been much embarrassed to pronounce.† I do not mean *this*, therefore ; but I mean that, as in the loftier contemplation of the law of God himself, *if any man offend in one point, he is guilty of all*, so, if we establish it as an axiom of duty that we are simply, literally, and invariably, without regard to precedents of whatever standing, change of circumstances,‡ or tacit sanction of authority, to follow the original directions of the Church, which still stand upon the face of her accredited forms,—we are bound in one point as much as in another ; and, *this principle once established, as a rule of conscience*, we *violate conscience* unless, among other things, we perform the daily service, morning and even-

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* See Wheatley on the Calendar and on the Rubric after the Nicene Creed, and Burn's Eccles. Law, Art. *Holidays.*

† See Mosheim Cent: XII and XVII.

‡ There is a remark of Bingham in his Origines Ecclesiasticæ, respecting the Church at large in ancient and modern times, which, with the necessary qualification, may be applied to the same National Church in different stages of its history : " Some Laws were made upon particular reasons peculiar to the state and circumstances of the Church in those times : And it would be neither reasonable *nor possible* to reduce men to the observance of all such Laws, when the reasons for them are ceased and the state of affairs and circumstances of the Church are so much altered."

ing, either in public or in private,* and observe all the vigils and fasts of the Calendar, according to the manner of observance understood by the framers of the injunction. Men who conceive this view of their obligations and fully and strictly act up to them, are conscientious and consistent men; but this, in most cases, would be very difficult, and, doing any thing *short of this*, we must either admit the principle that the sanctions of human authority may, in some minor details, become partially obsolete,—or else must confess that we live in a continual violation of conscientious duty.

I do not apprehend (as I shall proceed presently to shew,) that, under a right view of the subject, we are placed in any such dilemma. But let me beseech you, before you commit yourselves to the principle of unbending adherence, at all hazards and in all cases, to literal rule, at least to consider into what a sea you launch and upon what tossing elements you will find yourselves embarked. If you would trace out the thread of authority for the guidance of your practice, irrespectively of all received usage or reference to the Ordinary, you find at the outset, rubrics conflicting, I do not say with each other, although instances might very easily be pointed out in which you might be at a loss to conciliate different rubrics together, but rubrics conflicting with Canons, and Acts of Parliament with both, to which Acts of Parliament the lords spiritual as well as temporal have been parties and the Sovereign power has given its sanction; of this kind of thing you see examples by comparing the rubric with the Canon, on the subject of *catechizing*, and the rubric with the Marriage Act respecting the *publication of banns*:—you find that there are other rubrics on which the learned are not agreed, of which, among many examples, may be taken the prohibition by Bishop Cosins, (a ritualist upon whose authority much reliance is placed in some points now agitated in the Church,)—to use the prayer for all sorts and conditions of men in the evening service:—you find a disputable or certainly a disputed legality attaching to different forms or usages prescribed or permitted and adopted by authority in the Church,—as the discretion given in the book

* The establishment of a daily public service, where circumstances favor it, I conceive to be eminently desirable and advantageous; but I cannot avoid thinking that some endeavours which have been made of late, and by able hands too, to prove it a *standing law of the Christian Religion*, afford a remarkable example of failure in argument.

of homilies respecting the change in the appointed lesson; the use of the metrical psalms; the ceremonial for the Consecration of Churches; the appointed forms for certain Anniversaries in the State, observed by the Church at home:—again you find that practices which have been denounced as unwarranted, unecclesiastical, and savouring of the character of dissent, such as the use of metrical psalms just mentioned and still more of metrical hymns, are ascertained by better investigation of the subject to be sufficiently authorized and in keeping with the principles of the Anglican Church,* and you are thence led to hesitate in adopting the same condemnatory kind of sentence pronounced very peremptorily upon this or that *other* practice which had long been received without question:—again you find that there are cases in which, as matters now stand with us in the Church, great difficulties would be created and mischievous consequences would be produced by attempting to enforce the literal strictness of rule,—as for example in requiring three sponsors, with the exclusion of the parents, and the exaction that all the three must be communicants,—the *maintenance* of which rule, in every particular, would, in a vast multitude of cases in this country, amount to the absolute denial of baptism, and yet the discretion taken to *dispense* with it, resolves itself, after all, into expediency† and cannot be justified upon any other principle than that, which some men persuade themselves that conscience can never do otherwise than repudiate, and which certainly must be admitted with great

* See Jebb's Choral Service, pp. 370, 393,-4.—With respect, however, to the use of Psalms or hymns *before the commencement of the service*, see the condemnatory, and I think correct, remarks of the same author, pp. 232,-3.

† There is sometimes danger in the use of a word which happens to bear a particular sense in connection with some reigning system, sentiment, or practice, because many minds can hardly dissociate the word from that particular idea,—much in the same way as among persons who are in the habit of noting certain examples of American phraseology, you cannot use such words as *guess* or *considerable*, although in a perfectly legitimate and English acceptation, without being liable to the imputation of an Americanism. The hackneyed use of the word *expediency* to denote a line of policy contradistinguished from that which is based upon *principle*, may suggest to some persons an idea of affinity with this, in reading the passage above. But to every attentive and candid reader it will be apparent from the whole tenor of my observations that my object is not to substitute expediency for principle, but to shew that there are cases in which, leaving principle entirely undamaged, expediency is and must be the guide of practice. If they conflict, then let the maxim *Fiat justitia, ruat cœlum* be applied, with whatever needful adaptation, to the case and practically carried out. As to the mere use of the *word*, it must be superfluous to point out that there is a class of christian duties for which expediency is laid down by St. Paul as the special ground.

caution and upon well-examined grounds,—namely, the relaxation of rule in adaptation to prevailing exigency or simply to altered times. And here you find again that from altered times and new circumstances, not only have there been deviations from still subsisting formal direction, but many practices have gradually and silently gained an introduction into the Church, and have incorporated themselves, if I may so express it, with the original plant, for which no regular authority can be pleaded and which may properly afford subject for correction when matters may be brought closer to their ancient standard, yet which are not in inconsiderate hurry to be dropped,—as the custom of giving out the day of the month and the number of the Psalm in the Psalter;—the ascription of glory to God before reading the Gospel;—* the use of a Collect and the Lord's prayer before sermons, or of one of the collects and the benediction found in the end of the post-communion service, after the sermon at evening prayer,—(the sermon, indeed, itself at that time being a performance not contemplated by the framers of the Liturgy.) In the same category we must place the announcement which is made of the presence of a woman who is to be churched—a practice which has evidently grown out of the neglect of the rule,—(I would that the pious custom of churching itself, were not neglected by some mothers in certain parts of this country,)—that she should occupy a special place in the Church which indicates her to the eye of the worshippers as solemnly rendering her thankful vows,—there being nothing, when she is mixed in the mass of the Congregation, to gain any definite application to that form of thanksgiving, unless it be preceded by such an intimation from the Minister.

I pass over the discontinuance of certain vestments in the celebration of particular offices, from the continued use of

* The words of Dr. Bisse upon this point are remarkable, in his admirable sermons *on the beauty of holiness in the Common prayer*, adopted upon the list of the Society for promoting Christian Knowledge.—"This usage" he says, "borrowed from ancient Liturgies, our Reformers continued in ours: and though afterwards discontinued in the rubric, yet this was done through neglect and not by authority. And notwithstanding since the last review all things are established in our Liturgy; yet *Custom* still continues this ancient form in most Cathedral and in many Parochial Churches: *and the voice of Custom is, in civil cases, the voice of Law.*"

It is upon the authority of Bishop Cosins that he attributes the omission of this direction, which stood in King Edward's service-book, to a mere neglect of the printer—and he supplies from Bishop C., in a note, the evidence that no such alteration was contemplated.

which, upon the principle here in question, there is no escape, they being enjoined in the 2nd book of King Edward the sixth and consequently comprehended in the directions prefixed to our present liturgy.* I pass over also the deviation from the rubric which has become universal, in dispensing with the immersion of healthy subjects for baptism, as well as the non-observance of the Canon respecting Clerical habits to be worn upon the common occasions of life—only observing with reference to this last point, that, however highly desirable and useful may be the uniform adoption of a distinctive dress of a proper and decidedly ecclesiastical character, by the Clergy,—and most decidedly do I hold it to be so,—the *partial* adoption of it at the discretion of individuals, without any settled rule or well-understood pattern, would have, at best, a very mixed kind of effect.—There is one other kind of case, however, which I wish to consider with you,—the case in which the strict observance of the LETTER, sensibly violates the SPIRIT of the liturgy† and runs counter to the principles and the system upon which it was framed. Of this it does appear to my judgment (as I stated in conversation,—I think five years ago,—when a reference was made to me upon the sub-

* That this is the regulation established by the language of the prayer-book, has been pointed out in different publications of a recent date: but it is also found indicated in *the Clergyman's Vade Mecum* so long ago as in the year 1723 (fifth edit.)—" By a more diligent perusal" says the Author, " of the Communion-Office, it appears that the *Cope* is enjoined to the celebrating priest, *albs* and *tunicles* to the attending clergymen. And the reader may observe that at the rubric which enjoins the *surplice*, there is no mention made of its being to be used at the Communion; the reason of which was that *another* habit had been before prescribed *for that office*."

I may here incidentally take occasion to notice a question submitted to me at one of the Visitations respecting the Scarf, the use of which was believed in some quarters to be properly restricted to Chaplains and dignitaries. This question is disposed of by Mr. Jebb in his work on the Choral Service pp. 215-16, and he there refers to the recommendation of Bp. Jebb that the Scarf should be worn by all clergymen. The omission of it, however, by Deacons appears to be a proper mark of difference between the two Orders. The distinction between the Scarf and the *tippet* mentioned in the 58th Canon, appears to be now lost.

There is another, though indeed an exceedingly trifling matter which this will be the place to notice, if it be noticed at all. The *bands* being only as Mr. Jebb expresses it, and as may be traced out by observing many old portraits, or prints engraved after them, " a modification of the collar," it is inconsistent and of bad effect, to wear, in conjunction with bands, the shirt-collar protruding over the neckcloth. It might be called a *pleonasm* but I should rather call it a *solecism* in dress.

† And surely the compliance with her spirit, is as obligatory as the observance of her letter.—Jebb's Choral Service.

The words, however, are not used by the author in support of such an argument as I am here pursuing.

ject by such of my brethren, in a body, as were at the moment in Montreal,) that the use of the most excellent prayer for the Church Militant,—after we have already used in the same service, either the full morning prayer, or the former part of it followed by the Litany,—affords a decided example. The combination in one, of services originally distinct, the *closing* of the former of which is most appropriately marked by the prayer of St. Chrysostom and the precatory benediction of St. Paul, *designed there as a form of dismissal*, is manifestly a deviation from the intention of those wise master-builders who compiled the Litany of the Church of England—more than a deviation, it is a shock given to the symmetry and the proportions of their plan by overcharging certain parts—and especially if fully carried out, for they never contemplated the renewed enumeration, during the same attendance in the house of God, of all the different orders and classes of men who, in their several capacities, are made the subjects of intercessory prayer. In this iteration and re-iteration during the same service, of petitions for the same objects, we are doing what they never intended that we should do. By uniting the services, we are drawn, *as it is*, and *without* the addition of the prayer for the Church Militant, into several repetitions which must be admitted, I think, to jar against the original design—as for example the use, twice over, of the Collect for the day, and of the Apostolic and Nicene Creeds upon the same occasion, to say nothing of the more frequent repetition of the Lord's prayer than was in the mind of the compilers. By still adding to all this the prayer for the Church Militant, and more particularly in places were, as in this Cathedral, the bidding prayer, so similar to this in its structure and in the objects which it specifies, is used before the sermon,‡ we are doing yet further violence to the arrangement and distribution made by the hands of our Reformers, of the public devotions through the day.

The sum of the matter, therefore, appears to me to be *this*—that here we want to add to the ordinary Sunday morning service, the prayer for the Church Militant, *upon the*

‡ This argument is not affected by the circumstance of the bidding-prayer being regarded rather as a charge to pray or a direction specifying the objects of prayer, than as prayer itself, especially as the act of preaching, with this prayer preceding it, appears originally to have been something quite separable from any of the stated services.

ground of obedience to the rubric. But the authority which established the rubrics, was that under which the Liturgy at large was framed; and by a previous departure, which long received custom has sanctioned and in which we acquiesce, from the liturgical scheme of that very authority, we make the use of this prayer after the sermon, I will not say improper, but ill-timed and redundant. It is at least a question, therefore, (and I beg it to be observed that as a *question* only do I venture to treat it,) whether, having once undertaken to blend the services which *that authority* had made *separate*, and having thus anticipated the matter contained in the prayer for the Church Militant, we do not rather follow the mind of that same authority by again making a separation, though in another place, so as to omit the prayer in question, (having the same sanction of long established custom for doing so,) than by using it at the expence of creating repetitions originally unintended.* For, in effect, we only thus *take off* from *this* part of the service, what we have *put on before hand;* and the one change has been a natural consequence of the other, and rest, as far as I can see, upon very much the same kind of authority.†

The addition made by this prayer to the length of the ordinary morning service, already considered sufficient, when put

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* This view of the question receives particular support from the following remark made by Dr. Bisse, upon the prayer for the Church Militant. This prayer, he says, "contains in it *supplications, prayers, intercessions and giving of thanks for all men, for Kings and all that are in authority,* as the Apostle directs. Which expression of our universal charity is highly necessary when there is a celebration of the Lord's Supper; but when there is none, yet being a general intercession, IT IS NECESSARY, TO FILL UP AND COMPLETE THE SECOND SERVICE WHICH IS A DISTINCT SERVICE, and in the first institution, was performed at different times."

When, therefore, the general intercession has been already made, the service is *filled up and complete,* without this prayer. He adds, in a note, that "this prayer is an abstract of the Litany and is the same in substance, as to the chief materials, though contracted into a Collect; which in ancient liturgies was called Συναπτὴ Καθολικὴ or Catholic Collect."

† The order of Archbishop Grindal within the Province of York, to combine the services does not appear, for a great length of time, to have set the fashion for England generally, and the traces of the original practice have remained in some Cathedrals, even up to our own day. The deviation from that practice appears to have gradually insinuated itself in accommodation to relaxed sentiments and habits upon the subject of attendance upon public worship, and it is stated by the Rev. J. Johnston, author of the Clergyman's Vade Mecum quoted in a preceding note, that "in the time of King Charles I., Dr. Heylin mentions two services for the morning, on Sundays and Holidays, the one beginning at six o'clock, the other at nine, though now" says he [i. e. Dr. Heylin] "*by reason of the sloth and back-*

in the form of an objection to the practice, is treated, in different quarters, with much censure, as if the objectors grudged their time to God and were impatient to be let loose again into the world. This censure, however, is not always very just. Christian Congregations are composed of very mixed materials—they comprehend children whose attention cannot be sustained upon too prolonged a stretch,—persons labouring under bodily infirmity,—persons as yet backward and unformed in the habits

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"*wardness of the people in coming to the house of God*, they are in most places "joined together."

Mr. Johnston, (publishing as before stated in 1723) proceeds to state his own recollection of early morning prayer followed, after an interval of some hours, by the Litany, Communion-service and Sermon in Canterbury Cathedral and of the continuance of the practice, according to his belief in the Cathedral of Worcester.—He then adds the following words:

"So that it appears that the common practice of reading *all three together* is an "innovation; and if an ancient or infirm clergyman do read them at two or *three* "several times, he is more strictly conformable. A custom hath prevailed in Parish Churches to sing a Psalm in metre between divine service and sermon; and "in most places, between the Litany and Communion-service. And this is much "more agreeable than to *run all the offices into one*. And there is an Act of Parliament to countenance this practice, I mean King Edward VI's Act of Uniformity, by which it is made lawful to use in Churches any prayers or Psalms "taken out of the Bible, at any due time, not letting thereby or omitting the service or any part thereof. However this is much better than to omit any part of "the Liturgy or to run all *three* offices into *one*, as is now in many places done, "without any pause or distinction."

It is in this point of view that I have always regarded the interposition of the metrical Psalm between the Litany and the Communion-office, which otherwise could only be censured as irregular, instead of introducing it after the third Collect. A sort of necessity has been created for thus filling up the break between the combined services, in order to avoid the distressingly awkward effect which is produced if the Congregation, having concluded the Litany-service, rise from their knees, simply seat themselves, and then immediately kneel again. Thus the deviation which is charged upon those who have introduced the custom here in question, is more properly chargeable upon those who, in a manner, forced it upon them by a previous deviation in which the Church at large has acquiesced.

Some retrenchments which have crept into general use (as in the form of notice for the Communion,) and have become very generally established, as well as some other deviations from rule, as the administration of the elements in the celebration of the Lord's Supper, to more than one communicant at a time, are still to be traced to the same accumulation in one of the different services. Examples have been known of one clergyman in a Parish who has had to administer to two hundred or more communicants at one time, and who, being without that legitimate assistance for which the Order of Deacons ought to provide and having to repeat the words of delivery to every individual communicant, could not get through the solemnities of the morning without interfering with those of the afternoon. This kind of evil has been long felt; and the remarks last quoted from the Clergyman's Vade Mecum, are there followed by these words:

"Perhaps some would rather advise to leave out the Sermon; but such men, "says Bishop Stillingfleet, never well considered the design of our profession, "nor the way to support it, &c., p. 204. Eccl. Cases and Or. Brit. p. 230, &c., "where he speaks admirably well of the necessity of preaching."

of spiritual thought and devout feeling, and humble, faithful, devout persons who, nevertheless, are permitted to struggle with distractions of mind in public worship. The God who *knoweth whereof we are made and remembereth that we are but dust*, accepts the *willing spirit* and condescends to the *weakness* of the *flesh*; and consideration should be shewn by man, for the very objects of edification and spiritual improvement, to cases of the nature which I have just specified, in framing the appointments of public worship. And such appears most plainly to have been the spirit in which our Liturgy was originally prepared. It may also be observed that in some parishes, and I may cite this very Parish as an example, the different labours which occupy the Sunday, so nearly fill the whole of it up, that even the difference of a quarter of an hour, will, more or less, derange, in some point, the operations of the day. I shall not be understood to mean that a clergyman has the discretion of retrenching any established portion of divine service, in order to gain time for performances of a different nature

One thing, I must admit, that the loss of the offertory as furnishing the proper opportunity for making our ordinary weekly collections, is a most severe and sensible loss, but so far as the example afforded in this place is concerned, I confess that, not feeling warranted to use it without the prayer for the Church Militant, I have not yet seen any way for its introduction.*

In fact, my brethren, although willing, I hope, to admit improvement, and to advance, from time to time, in the work, I have been rather wary in the adoption of change. And I think that you will do well, upon a review of all which I

* This scruple is founded upon the principle that we are not to be guided in these matters by the exercise of individual discretion, but must have the authority either of the literal rubric, or of custom so received, sanctioned, and warranted as I have shewn in this Charge that I conceive sufficient for the justification of our practice. It will, indeed, be observed by all persons examining the Rubrics that there are *two* still left standing,—the *second*, namely, of the rubrics immediately following the Offertory itself, and the rubric *prefixed* to the *Collects* to be said *after the Offertory*,—which prescribe or imply that the Offertory is to be used *without* the prayer for the Church Militant, *except* when there is a *Communion*, although a rubric which is of *later date*, being the *first* of those which *follow* these same Collects, directs that the prayer for the Church Militant shall be read even when there is no Communion.

The *retention* of the two Rubrics first mentioned, when the other had been agreed upon, appears to have been an oversight and cannot be pleaded as authority, because it was the design of authority to repeal them.

See Wheatley in loc. (quoted also by Bp. Mant on the Common Prayer.)

have here brought before you, to weigh your authority and to be sure of your ground, as well as to take incidental consequences into your consideration, before you make any marked or sweeping alterations in your mode of discharging the round of your official duties, or establish a principle which seeks to array the *conscience* of the individual against the force of long prevailing usage and at least the tacit sanction of the Governors of the Church. It is very easy to talk of being bound, no matter who does or who permits other things, to follow in all points whatever, when it is not impossible, the rules and rubrics of the Church. But I think I have sufficiently shewn you, in the slight and imperfect sketch which I have taken to-day, that a field here opens itself, full, in many places, of intricacy and doubt, in which, therefore, a man, determined to abide by the principle in question, will either become distressingly bewildered, or else will pick out opinions, or adopt at second-hand dogmatical but possibly unsound and hasty decisions, and, proceeding rather according to the work of a lawyer than in the spirit of a clergyman, will challenge *this* direction of the immediate authority set over him, decry *that* custom of his own Diocese, or insist peremptorily upon such or such alterations of the more commonly adopted practice of the Church,—till, perhaps all unconscious of what he is doing, he helps to engender a spirit of cavil and repugnancy to authority, under the very name of orderly reverence and the semblance of dutiful submission to the Church. It cannot, I apprehend, be justly regarded as a proper construction of the obligations contracted in the solemnities of Ordination, or upon admission to a Cure in the Church, respecting our conformity to the Liturgy, that we are to seek out all these new interpretations and sit in judgment upon all recognised usages. "As this Church and realm hath received the same," is a form of expression which may be extended in its application to all the formal duties of the Clergy; and in pledging themselves to the observance of such a rule, they must be understood, according to all reasonable and natural acceptation of the words, to express their acquiescence in the combined sanctions of public authority, ecclesiastical and civil, in their collective and gradually accumulated result,—not *ex*cluding the correction of manifest neglects and improprieties—but *in*cluding some necessary instances of variation and adaptation in the execution of forms, which, to a much greater extent than has actually occurred in

the history of the English liturgy, must be looked for, in this changeful world, in every authorized system of direction, except the Word itself of the Living God. There is nothing else which is not liable in part to become obsolete. I believe I am correct in saying that an Act of Parliament though unrepealed may sink into this character and lose its force. And though simple custom cannot, of itself, be a warrant for departing from rule, yet such a departure, being the dictate of a new order of things, and having grown into settled custom and, finally, being countenanced and allowed by those who have the proper control of such matters, may carry authority and command our acquiescence. Upon this point I cannot forbear from recommending to your most particular attention some observations under the signature of *Archidiaconus*, which have appeared in an ably conducted paper at least partially known to the Clergy of this Diocese, the *Irish Ecclesiastical Journal.* Nothing else which has appeared upon the subject, so far as my judgment is concerned and as the range of my information has reached, can be considered equally satisfactory and conclusive.*

And now, my brethren, having done my best, not in the way of injunction imposed, but simply, of assistance offered, to clear away certain embarrassments which might possibly, in some instances, be found to perplex you in practice, and in others to create difficulties of a conscientious kind, and having attempted to set in their just light, some questions of *principle* which greatly agitate the Church, I shall proceed briefly to notice some points connected with our liturgical performances, in which a closer adherence to rule appears both feasible and

* The Article is found in Vol. 3, No. 56. (the No. for Feb. 1845.) The writer there proposes to resume the subject, but had not yet done so in July. He quotes largely and pointedly to the purpose from Bishop Jer. Taylor. A condensation of the whole argument is found in the following passage, as applied in the writer's remarks which immediately follow it, to *Ecclesiastical* laws and rules:

"The true rule of conscience, in respect to civil laws, is the will of the supreme "power, however expressed. The manner of its expression may make a diffe- "rence as to our certainty of the fact, but none as to our obligation, supposing the "fact to be known. This principle done can reconcile two maxims certainly true— "that the conscience is not bound by every law not actually repealed—and that "the breach of a law, however universal, cannot be its own justification. This "principle is a natural necessity of Government, for no human legislation can "wholly dispense with it; and it is a natural right of the governed, for no man's "conscience could be clear under any human government without it."

The Extract here given, however, will by no means dispense with a careful perusal of the whole article, in any instances where the Clergy can have access to it.

desirable, or in which an improved attention is to be recommended to exterior solemnity of effect.

Upon the whole, I believe, that a much nearer *approach* has been made in this Parish than in any other within the Diocese, (although we are but very weak-handed for the performance of all our public duties and are without any one of the materials of a Cathedral-establishment,) to the full observances of the Church in the matter of public worship.* But we do not in all points afford an example to be cited as a model. I am much disposed, from reasons which cannot require any other statement than that which is prefixed in the prayer-book to the office of baptism itself,—to recommend the administration of this sacrament, after the second lesson, choosing the evening service for the purpose whenever the clergyman serves the same Congregation twice in the same day. But although there are Chapels in this Parish—one of them is left to us—in which this practice has been established, it has not yet been introduced in the Mother-Church itself—chiefly because the existing arrangements which you observe for placing the font, and which it is not quite ea : to alter in a satisfactory manner, would exclude a very large portion of the Congregation from the benefit of witnessing the rite.†

The baptism of children in health, except in places remote

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* The Cathedral is used, without any distinct services, as the Parish Church. The services performed, (besides those of the Sundays and of Christmas day and Good Friday, on which there are always two services with sermons,) for the Congregation attending it, are as follows :—Early morning prayer (at ½ past 7, A. M.) on every Wednesday and Friday throughout the year—Morning service and a Lecture upon every day for which a Collect, Epistle and Gospel is provided.—Afternoon service and a Lecture or Catechetical Exposition on every Wednesday and Friday in Lent. There is also a monthly afternoon service with a Lecture, on each Friday before the Communion. Of these week-day celebrations, the Passion-week and other Lent services, as well as those on Easter Monday and Tuesday, are performed in the Cathedral : the rest in All Saints' Chapel, within the Cathedral-yard.

To some persons living at a distance from Canada, this might not appear much and additions to it may in the course of time be made. But, besides other considerations which might be stated, the nature of the climate presents some obstacles to a daily service, unless there were some endowment out of which to provide for all the extra expenses to be incurred in warming the Church, keeping open the approaches to it, &c. &c.

The practice which prevails, or did till lately prevail, in some Cathedrals at home, of reading the early prayers in one of the side Chapels of the building, may be applied as a good precedent for the use of All Saints' Chapel for some of the minor public services.

† Some arrangements, however, are now in agitation, (Augt. 1845) for a more correct observance of rule in this behalf.

from any Church, should never be administered in any other building: and the same rule will apply to the solemnization of marriage.

With reference to the other Sacrament, I am of opinion that the practice of monthly Communion might be established with advantage in every Parish and Mission in the Diocese, except where things are so new that the religious habits of the people remain to be formed; and in these, the establishment of the rule might be prospectively entertained. More than this it does not appear to me that you could wisely attempt: less, I regard as constituting a deprivation to which a company of believers ought not to be subjected, presumed to hold that high and scriptural view of this sacrament which is maintained in the Articles, Homilies, Liturgy and Catechism of the Church.* Weekly communion I do not think that we could attempt with success,—nor do I well see how the form of notice would be in all respects appropriate to an occasion

* The Church of England speaks constantly of the Lord's Supper as being a memorial, and that it very prominently has this character is obvious from the words *do this* IN REMEMBRANCE *of me.* But it is equally evident from scripture that to treat it *barely as a memorial* is a sadly low and inadequate view of the ordinance, and nothing can be more glaringly repugnant to the view taken by the Church of England.

In the 25th Article the two Sacraments are declared to be certain sure witnesses and effectual signs of Grace *by the which God doth work invisibly in us*, &c. In the 28th it is affirmed that *to such as rightly, worthily, and with faith* receive the Lord's Supper, *the bread which we break is a partaking of the body of Christ and likewise the Cup of blessing is a partaking of the blood of Christ.*

In the first part of the Homily *of the worthy receiving and reverend esteeming of the Sacrament of the body and blood of Christ, the following, passage occurs* :—

"Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent, but, as the Scripture saith, the table of the Lord, the bread and cup of the Lord, the memory of CHRIST, the annunciation of his death, yea the communion of the body and blood of the Lord in a marvellous incorporation, which by the operation of the Holy Ghost, (the very bond of our conjunction with CHRIST,) is, *through faith*, wrought *in the souls of the faithful*, whereby not only their souls live to eternal life, but they surely trust to win to their bodies a resurrection to immortality."

In the Communion-office, those who refuse to partake are represented as separating themselves from their brethren who come to *feed on the banquet of that most heavenly food*; prayer is made that those who receive the bread and wine *may be partakers of Christ's most blessed body and blood;* and thanks are offered that God vouchsafes to feed those who have duly received these *holy mysteries* with the *spritual food* of the *most precious body and blood* of his Son our Saviour Jesus Christ.

In the Catechism the *body and blood of Christ* are said to be *verily and indeed taken and received by the faithful*, in the Lord's Supper.

These statements of the views of the Church are very familiarly accessible, but the exhibition of them collectively is useful, and, when guarded by the explanations with which they stand in conjunction, constitutes all that Churchmen can want,

understood to recur with every celebration of the Sunday: but it is well-known that, in primitive days, the Communion was always administered in public worship; and with regard to the notion of modern times, that the solemnity of the ordinance is better preserved by making it of rare occurrence, it is worth remembering that Calvin, a great authority in the eyes of some parties who hold this very view respecting the sacrament, professes himself at a loss to know who ostensibly introduced the practice of infrequent Communion, but has no difficulty in fixing upon *Satan* as its author.

The utter loss in many places of the practice of *catechizing* the youth of the flock, and the obstacles which lie in the way of effectually establishing it, are among the prevalent evils of the present times. A great deal is done by other and more popular modes of religious instruction for the young, and much good, it may be hoped, is thence effected, as much piety, no doubt, is there enlisted: but it is a good not always unmixed with objectionable ingredients, nor is there any other method of *laying the foundation*, as the Apostle speaks, and communicating the *principles of the doctrine of Christ* to persons of yet tender years, at all comparable to that of the direct oral instruction of the lawful pastor set over them, their relation to whom should mix itself with all their religious associations and mould their religious habits for life. It is thus that the bonds of Churchmanship are formed in their stability and strength, and that, under the divine blessing, a tone and consistency is given to the character of the christian, which other methods of training, more replete with excitement and exhibition, can rarely bestow.

to be distinctly assured of what she teaches. The error, for example, of imputing to her, from the language just quoted from the Catechism, the maintenance of notions approaching to the doctrine of Transubstantiation, is apparent not only from the strong, explicit, and reiterated statements of an opposite kind which are found in all the other formularies to which reference is here made, but, most plainly, from the Catechism itself, and from the very part of it in which the expression is found. In the question and answer immediately preceding, the *body and blood of Christ* are stated to be the *inward part* or THING SIGNIFIED, in *opposition* to the *outward part* or *visible sign*. And the limitation of the communion of the body and blood to *the faithful*, manifestly excludes the doctrine of a change in the elements. This also corresponds most exactly with the language of 28th Article. There is no mistake to be made about the sentiments of the Church of England on the subject of the sacraments, except where men are desirous of making it. Any thing which differs from the plain statements and definitions to which reference is here made, is not the doctrine of the Church. And if there is a seeming difference in the occasional language of some theologians whom she honors, where they are writing in a looser kind of way, it may be found, upon closer and more careful examination, to disappear.

It is to the restoration of the office of Deacons in its original separate efficiency, that we must look for any extensive accomplishment of this and many other improvements in the Church: but the unaided pastor, in the mean time,—unaided, I mean, by this apostolic provision,—should do what he can, and I could cite examples in which the clergyman, presiding himself over the whole proceedings of the Sunday-School and personally both guiding and drawing out the minds of the children, is very effectually building up the lively stones as a spiritual house. The plain Catechism of the Church, although by no means to be made exclusively the matter of instruction, ought never to be lost sight of; and in fact there is no topic of Scripture which it may not serve to introduce—for it divides itself, in the scheme of Religion which it sets before the mind of the neophyte, into four grand heads—the points of belief—the points of practice—the necessity, nature, and efficacy of prayer, and specially of prayer for divine grace—and the doctrine of the sacraments. And I have known excellent and, I believe, abiding effects produced by constantly calling back the youthful mind to that with which the Catechism sets out, the fact of solemn admission in infancy to the privileges of the Christian covenant and the duties springing from that early dedication to God.

I shall not further notice the two opposite errors of disproportionately exalting and irreverently depreciating the sacraments and outward ordinances of our holy Religion, than to point out the necessity of your diligently guarding against the growth of either. In most parts of this Diocese, the *latter* error, I apprehend, is that with which you will have to contend, rather than the former; and there is often much difficulty in dealing with it—because the mind which conceives it, is apt to be puffed up with a delusive notion that it is an evidence of spirituality to make light of ritual observances, and is thence rendered inaccessible to any proper recommendation of them, as proceeding from a party pre-judged, from the very fact of offering such a recommendation, to be imperfectly enlightened. To administer the corrective of such mental distempers, requires much of what, in the phraseology of the world, is called *tact*: it demands the full exercise of that wisdom of the serpent which we are charged to couple with the innocence of the dove.

One thing, I believe, is certain, that we can never make head against this description of error by compromise and con-

cession) by explaining away the language of the Church in accommodation to the views of such parties, or assimilating her practices, as far as we can venture to strain them, to their prepossessions. Whoever knows any thing about the Church of England knows that she is a Church distinctly and inviolably maintaining for herself, within her own pale, with whatever charity she may regard the deviations of other parties, the principle of the episcopal succession, and repudiating all ministrations which do not carry this stamp;—a Church not *made* at the Reformation, but simply purified, in that struggle, from her corruptions, being the same Church which existed in the British Isles before those corruptions began; a Church hanging high in her temples the lamp of the word of God and giving to her people the same blessed light in their dwellings,—but at the same time a Church with a hierarchy, with a venerable ritual, with forms and usages retained from early days, with a system of doctrine and of worship in which the dignity, the sacredness, and the efficacy of the sacraments appointed by Christ, are studiously kept in view. These features of the Church we may fancy that it is our policy to disguise—but how can we do it, if we would?—there they are; they belong to her: they stand out among her salient characteristics and hold their place among her inalienable distinctions; and far from seeking to keep them in the shade, we should make full advantage of them for the cause of holy truth committed to our hands. I do not mean that we should be perpetually harping upon them or obtrusively and boastfully proclaiming them; once rightly understood by her people, they ought to be regarded, in a manner, as things of course—as common established and recognized vehicles, and aids not needing to be loudly insisted upon, for communicating and conveying to men the Grace of God which bringeth salvation; but in order to their duly working this subsidiary part, we must present them in their proper aspect and invest them with all their legitimate force and effect. The Church has most carefully stamped upon them all a character of external reverence and order, and given them, at the same time, a meaning and a spirit by the part which she instructs her people to take in them;—they, on their side, in too many instances, do what they can to obliterate all this:—the beautiful significancy, the decorous solemnity, the consentaneous fervour of her worship is lost in the manner of its performance: in many Churches they refuse to let their own

voices be heard at all in the responsive accents of devotion; few only in the congregation, can be brought to bend the knee before their God, and in all the forms and observances of the Church there is a desire evinced to escape from the open acknowledgment of religious faith and feeling which they import, and to discharge them in a manner more accommodated either to the prejudices of a party or to the ways of the world. In some places, a total disregard may be observed of the reverential care which should be shewn for the house of God and its several appurtenances; it is found perhaps encumbered with unsightly objects or disfigured by shabby and decayed articles of Church furniture, or meanly provided with the coarsest and most common vessels for the administration of the sacraments, — its appendages altogether being in a stile which any respectable householder in the same community would blush to exhibit in his own dwelling.

All such tendencies as these, it is our duty, with every manifestation of gentleness and prudence, but yet with earnestness and zeal, to counteract. And in the cultivation, in particular, of a combined devotional feeling in our Congregations, and the use of those helps which are calculated to promote it, one thing to be especially recommended is the improvement of Psalmody. The day I hope is coming on when in all the episcopal Churches, whether British or foreign, the sound of the solemn Chant will be constantly heard in the praises of God; and wherever the means of introducing this practice are at command, or can by fair exertion be procured, let us endeavour not to be behind-hand in this Diocese.

If there are prejudices to contend with upon any of these points, we must seek by judicious means to remove them. I am sorry, indeed, to be obliged to confess that there have been some instances in the Church at home, of a zeal in such matters unobservant of prudential restraints, and that there have even been manifestations of a love for practices savouring of error and superstition which may not unreasonably account for the existence of suspicion and alarm in other quarters;—And it is with much regret that I have seen one passage in a pamphlet sent round† (I know not by whom, nor do I question their

† It will be most readily understood that no reflection is intended upon *another* pamphlet which, without the privity of its author, *accompanied* the publication thus sent round, and had for its object the correction of some very loose and crude ideas upon the subject of the Church of Christ and her ordinances.

motives, whoever they were,) to all the Clergy of this Diocese, in which the use of images in Churches, is spoken of at least in a very unguarded manner. The predilection of Queen Elizabeth for images which is there noticed, produced, it is well known, the most earnest remonstrances from the Archbishop and Bishops, their authorities being taken "from the word of God, from sentences out of the ancient fathers, and from other weighty considerations;" and the Queen herself was brought to view the subject in the most opposite light;—in fact she went into the extreme of objecting to pictorial illustrations of of the prayer-book.* Even historically, therefore, the statement in question conveys impressions which are not correct; but, apart from this consideration, such endeavours as those to which I here allude, are precisely calculated to obstruct the very object which they are designed to promote. In the minds of a vast multitude of persons, they tend to invest all idea of the maintenance of Church principle and all just concern for the reverence of the sanctuary, with the character of an approximation to Romanism; and they thus afford a handle to the adversary, of which it is sufficiently certain that full advantage will be made. In itself, however, it is truly a strange idea that it is symptomatic of corruption in Religion to be solicitous for the beauty and majesty of the House of God, or to study solemnity of effect in framing the appointments of worship. I believe that those who attentively note all the influences which act upon man, will find that the Protestant faith has received deep and most extensive prejudice from the meanness of many Protestant places of worship and their secularity of architecture and arrangement, the irreverence of feeling connected with the sanctuary, the slovenliness of preparation for the work of the service in the house of the Lord, and the undisciplined deportment and gestures of those who go their way into his gates. I believe that these causes have largely contributed to the stiffer adherence of Romanists to their own system and the defection of many persons, not confined to the less enlightened class of the community, from the ranks of the pure Protestant faith.—But, in itself, and independently of all consideration of incidental

* See Strype, Annals of the Reformation, vol. I., c. 18, and life of Abp. Parker —Book 2, c. 6. The term *unguarded* of which I have made use above appears to have been the most appropriate which could have been chosen, for the author of the Sermon sent round as described, (Dr. Hook,) in his *Church Dictionary*, explains the word *Images* in a manner satisfactory to persons holding the strictest Protestant views. See also his Sermon on the Novelties of Romanism.

effects, what is the correct view of this subject?—Was the feeling of David, who longed to build a suitable temple to the Lord and grieved that the ark of God was under curtains while he was himself in occupation of a palace, a feeling to be discarded in the higher school of the Gospel?—Would it be otherwise than a Christian and acceptable work, if any powerful monarch with a princely mind for other great undertakings, were, in humble devotion, and in visible testimony before the world of the value of the Faith in his eyes, to imitate the example of Solomon and to expend freely of his treasures for the erection of some vast and magnificent Cathedral?—The yoke of Jewish ordinances is broken and the large and unfettered liberty of the Christian Church in framing the exterior appointments of divine worship leaves them susceptible of adaptations, according to the language of our 34th Article, to "the diversities of countries, times, and men's manners"—but with reference to the *general principles* by which we are to be guided in matters of this nature, in what part, I beseech you, of the New Testament are we taught to dismiss our concern for the seemliness and dignity of the house of our God, or to hold cheap the exterior demonstrations which naturally serve to represent, among such creatures as men, the inward feelings of awe and reverential love?—The holy movement of wrath which was stirred in the bosom of the Saviour by the dishonor done of old to his father's house: the approbation with which he received the manifestations of popular feeling when the crowd spread their garments in his road, and, in the train which they formed to attend him, carried branches of palm in their hands: the rebuke which he gave to those who checked the disposition of the woman to honor him by the costly offering of ointment of spikenard, (an incident which is admirably applied to our present purpose in a passage cited, in the strongest terms of commendation, from Sir Edwin Sandys, by the great Protestant champion Chillingworth, but too long to be here introduced*); the Apostolic direction that all things in religious assemblies should be done *decently and in order*, applied in times when the Church is at peace, and Christianity is professed by great and powerful

* See the Extract at the end of this Charge. A similar argument might be drawn from the manner in which Joseph of Arimathœa and Nicodemus testified their feelings towards Christ after his death:—"They come" says Dr. Doddridge, "with all holy reverence and affection, to take down those sacred remains; *nor did they think the finest linen, or the choicest spices, too valuable for such an occasion.*"

kingdoms and by communities in which the arts have reached their highest advancement, and when all which meets the eye in opulent private houses, displays an elaborate finish and is regulated with a fastidious exactness:—again, the questions (in their most natural acceptation,) of the same Apostle, *What? have ye not houses to eat and to drink in?—or despise ye the Church of God?*—these surely are testimonies not calculated to favor the idea that it is a censurable superstition to impress some outward and peculiar character of sacredness upon things which are set apart to God.

I trust, therefore, that we shall not be met by any such objection if we make it our aim, so far as our means will go, to establish a correct architectural taste and to study all proper ecclesiastical effect in the construction and interior arrangement of our Churches. I have no hesitation in avowing myself one of those who hail the prospect of ultimately eradicating from Christian Churches the present system of enclosed pews: and although they must continue, perhaps for a long time, in most places, to be tolerated, I hope that it will not be so long before every Church even in this poor Diocese is provided with a decent font and all other requisite appendages for the proper celebration of divine offices. And I am happy to think that the huge enclosed pen (for I do not know by what more appropriate name I can call it) in which our Clergy have long been doomed to read the prayers, and, yet more, the *congeries of desks*, as one of your own body has, in conversation, most happily expressed it, which blocks up the perspective of many aisles, absolutely forbidding—I am pained that you should still see a signal example in this very Church,—absolutely forbidding to the view of a great part of the Congregation the solemn ministrations, of different kinds, which are performed within the Communion-rails, so that many parents, for example, may attend a confirmation, without being able to see their own children confirmed,—will soon every where give place to a less encumbered, more seemly, and I may surely add, more edifying arrangement. Men whose names and memories we honor:—men, in comparison of whom, I for one, will own myself to occupy, and that, *longo intervallo*, a mere secondary place, have sanctioned and allowed some of the arrangements in Churches, which now we venture to condemn; but it was simply because they fell in with practices which, though exceedingly modern in the history of the Christian

Church, had, before their day, obtained the ascendancy, and were found generally prevalent in the temples of the national establishment.

With respect to the frequency of public worship, it is sufficiently evident that from the nature of the climate, from the scattered state of our country Congregations, from the number of detached stations at which the same minister is often obliged to officiate, from the scanty provisions at command for the maintenance of service, and from other local peculiarities, it is very generally impracticable for the Clergyman to introduce in any one of his Congregations many additional observances of this nature. There is, I do hope, no cure now in the Diocese in which Christmas-day, Ash-Wednesday, and Good-Friday are not kept. The Commination-service should be always used upon Ash-Wednesday, and the intentions of the Church in framing that service and appointing the season of humiliation which it serves to open, should be explained to the people. To the observance of these days, I think that that of the Festivals of the Ascension and of All-Saints day might everywhere be added,—the *former* because it may be improved to very edifying purposes as the real anniversary of a signal and glorious event in the history of our Redeemer and a marked point in the series of commemorative observances which relate to that history—the *latter* (All-Saints' day) because it furnishes the opportunity of exhibiting *collectively* before our people the general object of all the different Saints' days, which, for the reasons just stated, may, in some places, be found too numerous to be observed. In cures which are more advantageously situated, more may, of course, in proportion, be done.

I am well aware that among my brethren now before me, there are some who, at present, are little concerned in several of the points upon which I have touched :—men who—toiling through miry ways in the forest, or travelling, at another season, through snow-storms, the *waste howling wilderness*, seek out the scattered sheep of Christ and meet them, a few here and a few there, for divine worship, in the log-built school-house, or the unpainted and unfinished wooden Church, with its rough and temporary fittings,—cannot afford to be distressed about all the niceties of order or the materials of solemn and dignified effect. Yet even in situations like these, the grave decencies of the English ritual and the simple distinctive appendages of the English Clergy, bespeak a reverence not wisely disregarded

and wake up a train of beneficial associations. And the habits of the Church ought to be given: the system of the Church established in its regularity, in the infancy of settlement, so as to grow up with its advance. But however humble, however rude, may be the scene of your labours, you have higher things in your hands as ministers of God, than any which relate to mere external auxiliaries of devotion or venerable forms. And God forbid that in upholding the usages of the Anglican Church or pleading the precedents of ecclesiastical antiquity, we should resemble those zealots who are described by an early historian of the Church. "Such," he says, "as like of these rites," (i. e. these in particular of which he is speaking,—I take the passage from a very old English translation, through which alone, I happen to have access to this writer,—)" such as like of these rites do commend them unto the posterity for *laws*. But to pen in paper the infinite and divers ceremonies and customes thorowout cities and countries, would be a very tedious piece of work, and scarce, nay un-possible to be done." And again he speaks of some who, neglecting the precepts of the Gospel, "yet contend about holidaies as it were for life and death: they despise the commandments of God and establish them canons of their own"* i. e. of course, as of authority superior to that of the word, or co-ordinate with it.

My brethren, I am devotedly attached to the Church of our fathers, and I have, in the exercise of the best judgment bestowed upon me, steered clear, through life, whatever odium might threaten on the one side, or whatever applause might invite upon the other, of any surrender, any compromise, of Church principles by identifying myself with the proceedings of the great popular and mixed Associations of the day,—the supporters of which will, I hope, at least extend to us who cannot co-alesce with them, the benefit of their own principles, which, recognizing and countenancing all separations made upon the plea of conscience, and treating with equal indulgence all new peculiarities of opinion, can hardly, à fortiori, be adverse to our holding ourselves apart in our original position and maintaining intact our primitive regimen.—Here, then, although in no feeling of harshness, in no haughty arrogation of exclusive privilege, in no contemptuous severity of judgment,—

* Socrates Scholasticus, Hanmer's translation.

here I stand entrenched: *hic murus aheneus esto:* but let my tongue be palsied, let my right hand be withered, if ever I speak or write on behalf of the Church, her ministry, her ceremonies, her very sacraments, in a manner calculated to displace or disparage the direct, broad, earnest, unshrinking proclamation of Salvation by the blood of my Saviour and by that alone, or the constant and faithful urgency of appeal to the hearts of hard-hearted worldlings and unthinking sinners,—of whatever privileges, attaching to the new covenant, they may have been made partakers,—to go immediately to God himself; to seek from the Lord *a new heart and a new spirit* and pray, in the strivings of a contrite bosom, that they may be made *new creatures in Christ Jesus.*

Extract

Extract from Chillingworth's *Preface, to the Author of Charity maintained*, prefixed to his *Religion of Protestants a safe way to Salvation*: Referred to in p. 31, of the foregoing Charge.

" For what, if our devotion towards God, out of a desire that He should be worshipped as *in Spirit and in Truth* in the first place, so also *in the Beauty of Holiness*? What if out of fear that too much simplicity and nakedness in the public service of God may beget in the ordinary sort of men a dull and stupid irreverence; and out of hope that the outward state and glory of it, being well-disposed, and wisely moderated, may ingender, quicken, increase, and nourish, the inward reverence, respect, and devotion, which is due unto God's sovereign majesty and power? what if out of a persuasion and desire that Papists may be won over to us the sooner, by the removing of this scandal out of their way; and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-Service, in case it were not removed? I say, What if out of these considerations, the Governors of our Church more of late than formerly have set themselves to adorn and beautify the places *where God's honor dwells* and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are warping towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way [to go over to the Church of Rome] yet he, forty years since, highly commended this part of devotion in Papists and makes no scruple of proposing it to the imitation of Protestants; little thinking that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorying of Papists, should have been censured for it, as making way and inclining to Popery. His words to this purpose are excellent words; and because they shew plainly that what is now practised was approved by zealous Protestants so long ago, I will here set them down:—

" This one thing I cannot but highly commend in that sort and order. They spare nothing which either cost can perform in enriching, or skill in adorning, the Temple of GOD; or to set out His service with the greatest pomp and magnificence that can be devised. And although, for the most part, much baseness and child-

ishness is predominant in the Masters and contrivers of their ceremonies, yet this outward state and glory being well disposed, doth ingender, quicken, increase, and nourish the inward reverence, respect, and devotion which is due unto sovereign majesty and power. And, although I am not ignorant that many men well reputed have embraced the thrifty opinion of that disciple, who thought all to be wasted that was bestowed upon Christ in that sort, and that it were much better bestowed upon the poor, (yet with an eye, perhaps, that themselves would be his quarter-Almoners,) notwithstanding I must confess, it will never sink into my heart, that in proportion of reason, the allowance for furnishing out of the Service of GOD should be measured by the scant and strict rule of mere necessity, (a proportion so low, that Nature to other most bountiful, in matter of necessity hath not failed, no not the most ignoble creatures of the world,) and that for ourselves, no measure of heaping but the most we can get, no rule of expense, but to the utmost pomp we list. Or that GOD himself hath so enriched the lower parts of the world with such wonderful varieties of beauty and glory, that they might serve only to the pampering of mortal man in his pride; and that in the service of the High Creator, Lord and Giver (the outward glory of whose higher palace may appear by the very lamps we see so far off burning gloriously in it) only the simpler, baser, cheaper, less noble, less beautiful, less glorious things should be employed. Especially seeing as in Princes' Courts, so in the Service of GOD also, this outward state and glory being well disposed, doth, (as I have said) ingender, quicken, increase and nourish the inward reverence, respect, and devotion, which is due to so Sovereign Majesty and Power: which those whom the use thereof cannot persuade, into, would easily, by the want of it, be brought to confess; for which cause I crave leave to be excused by them herein, if in zeal to the common Lord of all, I choose rather to commend the virtue of an enemy, than to flatter the vice and imbecility of a friend."

These remarks were not written, as would appear from an examination of dates, by Sir Edwin Sandys, Archbishop of York, although he was a strenuous Protestant, and a sufferer in the cause, but by his son Sir Edwin, author of a work of which the title was "Europæ Speculum, or a view or survey of the state of Religion in the Western parts of the world: wherein the Roman Religion and the pregnant policies of the Church of Rome to support the same are notably displayed."

The remarks of Chillingworth which follow his extract from Sir E. Sandys, relate to a question which is revived with much heat in our own day,—the question of using the word *Altar* to describe the Communion-table. A matter, as I apprehend, indifferent in itself, although when the word is employed in any quarter with a leaning to superstitious views, it may be prudent to decline the adoption of it, (as the Church herself has done in the *Liturgy*). The words of Chillingworth are as follows:—

Again, what if the names of *Priests* and *Altars*, so frequent in the ancient Fathers, though not in the Popish sense, be now resumed and more commonly used in England than of late times they were: that so the colorable argument of their conformity, which is but nominal, with the ancient Church, and our

inconformity, which the Governors of the Church would not have so much as nominal, may be taken away from them : and the Church of England may be put in a state in this regard more justifiable against the Roman than formerly it was, being hereby enabled to say to Papists (whensoever these names are objected) we also use the Names of Priests and Altars, and yet believe neither the corporal Presence, nor any proper and propitiatory Sacrifice ?

That the word *Altar* was used in the earliest times of Christianity to describe the holy table, is shewn distinctly by Bingham, in the eighth book (cap VI.) of the Antiquities of the Christian Church.—A short Extract from the passage is given below. It will be remembered that Ignatius was a contemporary of the Apostles, that Irenæus was a disciple of Polycarp, himself a disciple of St. John, and that Tertullian flourished in the second century, and the beginning of the third, Origen in the beginning of the third.

"Great dispute has been raised in the last age about the name of the Communion-table, and whether it was to be called the Holy Table, or an Altar. And indeed any thing will afford matter of controversy to men in a disputing age : but we never read of any such dispute in the primitive Church. For the ancient writers used both names indifferently ; some calling it Altar, others the Lord's Table, the Holy Table, the Mystical Table, the Tremendous Table, &c., and sometimes both Table and Altar in the same sentence together. Mr. Mede thinks it was usually called Altar for the two first ages, and that the name Table is not to be found in any Author of those ages now remaining. Ignatius uses only the Name θυσιαστηριον. Altar, in his genuine Epistle three of which are alleged by Mr. Mede, to which the reader may add another testimony out of his Epistle to the Magnesians, where he uses both the name Temple and Altar. Irenæus and Origen use the same name when they speak of the Communion-table. Tertullian frequently applies to it the name of Ara Dei and Altare. * * * * * * * * * * * * * On the other hand it is certain they did not mean by the Altar what the Jews and Heathens meant, either an Altar dress up with Images, that is, Idol Gods, as the Heathens commonly had theirs adorned ; or an altar for bloody sacrifices, which was the use of them both among Jews and Gentiles."

In accordance with what is here seen to have been the language of the primitive Church, it is pointed out in an official opinion recently rendered by Dr. Phillimore, that "the Church of England has used the words *Table* and *Altar* as synonymous terms both before and since the Reformation, as is manifest from the writings of Divines of that and of a later period, as well as from the Coronation-service, the Church Building Acts, and other authorities."

The use of the word *Altar* at Heb. XIII. 10, although it cannot be understood to favor the idea of a repetition of the one sacrifice once for all offered upon the Cross, nor, in any sense, of a proper, literal sacrifice, yet can hardly be understood

otherwise than as referring to the representation of that one sacrifice in the Eucharist and the *Communion* of it enjoyed by the faithful in the act of *eating*.

I have exhibited the foregoing authorities, winding them up by a reference to the word of God, simply with the view of *allaying* any prejudice or disputatious excitement to which the mere use of the word *Altar*, on the one hand, or the rejection of it, on the other, may give rise.