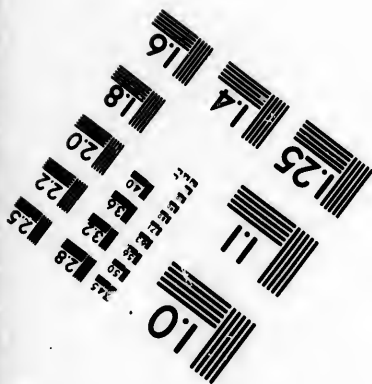
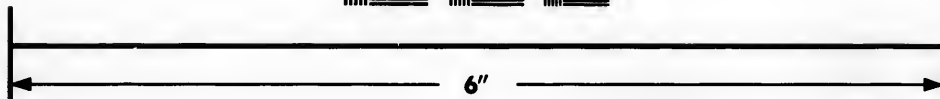
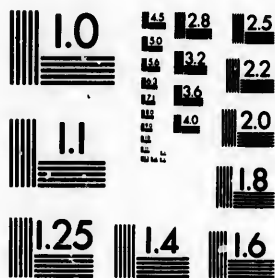


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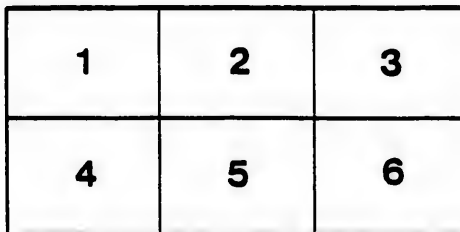
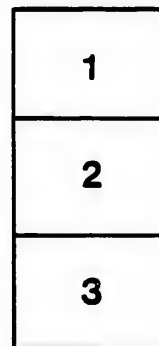
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DELIVERED TO THE CLERGY

AT THE VISITATION

HELD IN

*Band St. Paul
as before*

The Cathedral Church of St. Paul,

AT HALIFAX,

R. S. G.

ON THE 20TH. DAY OF OCTOBER, 1858,

BY

HIBBERT, LORD BISHOP OF NOVA SCOTIA.

PUBLISHED AT THE REQUEST OF THE CLERGY.

HALIFAX:

PRINTED BY WILLIAM GOSSIP, 24 GRANVILLE STREET.
1859.

Faint, mostly illegible text on a heavily damaged and torn piece of paper. The text is arranged in several paragraphs, but the words are too light and the paper too ragged to transcribe accurately. Some faint words like "I" and "you" are visible.

NOV. 26, 1915 (4)

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A CHARGE,

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MY REVEREND BRETHREN ;

IN the course of an extended Tour throughout the Province, lately completed, I have visited all of you in your own Parishes, and having thus enjoyed the opportunity of conversing with you individually upon matters of mutual interest, with reference to the welfare of the Church, and the progress of God's work amongst us, I doubted whether I should call you together at this time, or defer this formal Visitation to next year. And I was induced to adhere to my original intention by the consideration, that most of you would in any case come to the City to attend the Meeting of the Diocesan Assembly, which I had not the power to defer, and that the business to be discussed by the Church Society on this occasion is of such vital importance as to demand the best attention of the greatest number of the Clergy that can be convened. I believe moreover that, having regard to the benefits thence derived, you are not unwilling to bear the inconvenience and the expence of your journey to the City, although these are not inconsiderable in the case of those who reside at a distance, and are unable to avail yourselves of water, or railway, conveyance ; and whilst to such as are ordinarily excluded from converse with your Brethren these occasions must be of peculiar value, I trust that you will all return to your respective duties cheered and refreshed, by this respite from your labors, and by mutual intercourse.

To myself it is always gratifying to meet you, and I am glad to be able thus publicly to acknowledge with gratitude the kind attention which I have received from you, both collectively and individually, throughout the seven years that have elapsed since the commencement of our acquaintance : and whilst the experience of

Nov. 26, 1815 (4)

the past leads me to believe that you will at all times be ready to uphold my hands in the discharge of the arduous duties committed to me, you may be assured that I do most heartily sympathize with you, and that I am always anxious to do as much as I can to lighten your toil, and to meet your wishes. May the Holy Spirit be with us at this time, directing all our proceedings for the glory of God and the benefit of His Church, and filling our hearts with brotherly love and charity unfeigned.

When I last addressed you from this Chair, we were about to meet on the following day to consider the expediency of holding periodical assemblies of the Bishop, Clergy, and Laity of this Diocese, and I will briefly review our proceedings in this matter. This question was decided in the affirmative, by a vote of 37 to 9 amongst the Clergy, and of 28 to 10 amongst the laity, and I felt that after such an expression of opinion I had no choice but to act upon it. A Committee was at that time appointed to prepare a Constitution, and their report was received, and with some Amendments adopted the next year. It was then determined, that the first Meeting of the Diocesan Assembly duly organized, should be held in 1856, and that thenceforth triennial Meetings should be the rule. In order to maintain as far as practicable uniformity of action, we adopted with a few alterations the Constitution, the rules and regulations, of the Toronto Synod, and if it be found on trial that they are susceptible of improvement, they may be modified from time to time; but the "Declaration of principles" upon which our action is based is to be regarded as definitely fixed and unalterable. And this declaration ought to be sufficient to calm the fears of those, who are anticipating that the Assembly will introduce alterations in our services, and will lead to a separation from our Mother Church. You are aware that contradictory objections have been urged against our Meetings, some asserting that they will increase the power of the Bishop and Clergy, others opposing the introduction of the Laity, whilst some who allow that they are expedient cannot be reconciled to the principle that the joint consent of Bishop, Clergy, and Laity, shall be requisite for the validity of any Act.

That Synods, properly so called, are composed of the Clergy alone, we are agreed, and our own Convocation altogether excludes

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the Laity; but it would be useless to attempt to constitute such a body on this side of the Atlantic, and we should deprive ourselves of one of the principal benefits anticipated from these Meetings, if the lay members of the Church were to be excluded. The Clergy without the Laity no more form the Church than the Laity without the Clergy, and I am always anxious to enlist the services of the Laity, and to find suitable employment for all who desire to be useful. There are many matters in which they can act more effectively than the Clergy, who ought to be relieved from the necessity of giving to temporal affairs, the time and attention which should be devoted more exclusively to the Ministry of the Word. And we hope that, through their attendance on these occasions, and participation in our discussions, they will become more interested in the affairs of their Church, and better acquainted with its system and its principles. They will thus have the opportunity of thoroughly examining each measure proposed, and if, after hearing the arguments on either side, they are not satisfied, they have full power in themselves to reject it, even though it should be agreed upon by the Bishop and Clergy. In like manner, if the Bishop and Laity should agree upon any measure, the Clergy have the power to defeat it, if a majority of them deem it objectionable, and lastly the Bishop has the same power as the Clergy and Laity respectively and *no more*. He can reject, but he cannot adopt, any measure without the consent of both of the other Orders, and practically, the effect of the right of "veto," thus exercised by *each order*, will be merely to check any rash decisions, and to prevent too hasty an adoption of propositions requiring caution and protracted deliberation.

Many attempts have been made to excite prejudice and suspicions, by the use of the obnoxious word "Veto," and by suggestions of consequences likely to result from the exercise of that right by the Bishop, but these alarmists cannot be ignorant that, supposing the right to exist in the most extensive signification of the term, and to be arbitrarily exercised, its effect must be in every case simply to leave things as they are, and therefore it should be highly prized by those who are afraid of changes and protest against any alterations. It may be observed moreover that, with reference to one class of business, this principle has been already established

by the Church Act, the joint consent of Bishop, Clergy, and Laity, being required to give validity to the sale of any Church property.

The advocates of Synods may refer with satisfaction to late proceedings in Canada and England in proof of the soundness of their principles, for upon the passing of a Bill, to remove all doubts concerning their legality, by the Canadian Legislature, the question was fully argued before the Privy Council, and Her Majesty's sanction was accorded. And it is to be observed that the Bill does not imply that without such an enactment Synods are illegal, but professes to be designed to remove doubts, existing in the minds of some persons, whether the Members of the Church of England and Ireland, resident in Canada, have the power of regulating the affairs of their Church; and the Colonial Secretary stated in his despatch, that "Her Majesty's Government were not satisfied that any statutable aid was necessary." The assent to this Bill was followed by the acceptance of the nominee of the Synod as the Bishop of the new Diocese of Huron, thus introducing a new system into our Church, whether for good or evil: and being in England I was called upon to officiate at its inauguration, the Consecration of the Bishop at Lambeth, about this time last year.

What will be the effect of the election of Bishops by the Synods, experience alone can inform us, and I must confess that I feel somewhat doubtful, judging from the history of former times. We trust however that the electors will never be influenced by such unworthy motives as the cotemporaries of St. Chrysostom, who, after mentioning that an election to a Bishopric caused great divisions amongst the Presbyters, assigns as the reason that "they do not regard that one qualification which alone ought to be regarded, spiritual excellence, but the introduction to this honor, depends upon other causes. One says this man should be elected because he is of illustrious descent, another is in favor of that man because he is wealthy, and will not require an income from the revenues of the Church, another is supported because he has joined us from the ranks of our enemies; this man wishes to honor the man who is friendly to himself, *that* his relative, another prefers the skilful flatterer, but no one chooses to consider whether he is a suitable person, nor to enquire about his mental qualifications." I cannot allow that the experience of the United States proves

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such fears groundless, for the people are there so much accustomed to elections, (all their chief officers being appointed in this way,) that a defeat is generally borne by the minority with much more equanimity than amongst ourselves. Nevertheless we hope that succeeding elections will be conducted after the pattern of the first, and that the same harmony and good feeling will be evinced on all such occasions, and that when the contest is over the majority and minority may always cheerfully unite in welcoming, and cooperating with, the person chosen.

The mode of providing for the maintenance of a sufficient body of Clergy is becoming a question of extreme importance, and unless some comprehensive scheme is adopted and carried out without delay, there must soon be a sad dearth in some parts of the Province, "not a famine of bread, but of hearing the words of the Lord." In the first place, fourteen Clergymen are paid out of a Parliamentary grant the amount of £2,200 sterling, the whole of which will be lost to the Diocese on the death or retirement of those who now receive it. How is this to be made up? By what means can we raise an additional £2,700 currency per annum? But this is not by any means the full extent of the diminution for which we have to provide. The venerable Society for the Propagation of the Gospel insists upon our adoption of a plan for a gradual reduction of its grant to us, independent of deaths or vacancies, and this amounts to more than £3,500 sterling, so that in fact in order to provide for the present payments, we must be prepared within a few years to collect more than £7000 currency per annum, in addition to the sums now raised in the Province, or we must have our operations curtailed, our progress stopped, and the work of so many years undone, whilst Churches will be closed, and the people deprived of the accustomed ministrations of the Church. This is not conjecture merely, a few years may elapse before this change in our position is completed, but it has already commenced. Now it is evident that the circumstances of some of our Congregations are such that they cannot entirely support their own Ministers, and for these aid must be provided.

The first source to which they will look will be the Church Society, and all must admit that its annual income ought to be greatly increased, and its prosperity depends principally upon yourselves

Brothren, for I find that wherever the Clergyman is warmly interested in the success of the Society, and exerts himself in its behalf, there the amount of subscriptions is comparatively large, and where the amount is small, compared with the resources of the congregation, I have reason to believe that the Clergyman has not done what he could. In some cases I have been informed that, in order to avoid the trouble of collecting the smaller subscriptions, you have paid them out of your own pockets, but this is not right or just either towards yourselves or your people. Still after all is done its annual income will be far from sufficient; and after long and anxious consideration, and deliberation with others, I have arrived at the conclusion that, in order to obtain security, a capital sum must be raised without delay of not less than £25,000, to be employed, either in allotments of the interest or of portions of the Capital, by way of Endowment of the several Parishes, so that each of the poorer Missions may be partially endowed to such an extent, (say with £50 per annum,) that the additional amount required may not be altogether unattainable. The details of a proposed plan for raising this amount will be submitted to you at the annual Meeting of the Society,* and if it be decided to adopt it, it will be incumbent upon you to exert yourselves to the utmost to promote its success.

You can urge this with the more earnestness, because it is rather to secure a provision for your successors than for yourselves. And where you have to depend upon the people for a portion of your own salaries, you must not hesitate to speak plainly, teaching them their duty in this respect. I know that some of you would rather suffer any amount of inconvenience than press for your dues, but for the sake of others, of those who are to come after you, if not for yourselves, you are bound to do this, you must cast away false delicacy, and must claim what is required for your decent maintenance as a debt, resting upon the authority of Scripture, and following the example of St. Paul in enforcing the obligation, although you may not be able to imitate him in foregoing

* At the Meeting, which was unusually large, it was resolved to endeavor to raise £40,000 within four years, and a Committee was appointed, with full power to make arrangements for commencing this great work immediately.

what he might justly have taken. And if you show, by your diligence and zeal in the discharge of your Ministry, that you seek not theirs but them, that you only urge them because, having devoted yourselves to this work, you are dependent upon them for a decent maintenance, according to the Lord's commandment, that "they who preach the Gospel shall live of the Gospel," they will in time be convinced that your motives are not mercenary, and will learn to contribute regularly.

Your success in your endeavors to excite their liberality will depend upon the mode in which they are taught to regard their subscriptions. If they do not take a correct view, if they regard them as they would any other payment, it is not surprising that they try to make the best bargain they can, and pay all their other debts rather than this. But if they learn to regard them, as they are represented in Holy Scripture, and to feel that what they give is an offering to the Lord, they will give in a different spirit, and they who care for their souls will give willingly. It is greatly to be desired that this principle may be fully carried out in practice, and that as far as possible all collections may be taken in the Church, and formally presented upon the Holy Table. At the last Meeting of Convocation in England, there appeared to be a general feeling that this would be the most effectual, as it is undoubtedly the most becoming, mode of collecting, and a resolution was adopted by *both* Houses, that "weekly collections should be made, that so even the poorest Members of the Church may have the opportunity of contributing on the Lord's day according as "God hath prospered them." And this feature of such collections is not to be overlooked, for the poor have a right to enjoy the privilege of offering to God according to their ability as well as their richer brethren. In subscription lists they would be generally passed over, but when a collection is taken in the Church, the smallest coin may be given; and when we think of the gracious approval of the widow's mite, we feel that we are doing a wrong to the poor, if we do not afford them the opportunity of giving to God even out of their penny.

It is true that under this system some will perhaps give much less than if their names were written down and the amount of their contributions known to their neighbours, but this is in its favor, for

what is given will not be given grudgingly or of necessity, there will be less admixture of worldly motives, and we may expect a richer blessing from Him who searcheth the hearts, and the sincere worshippers will be much more anxious to do to the best of their ability than under other circumstances. Some nominal Christians will always be found, content with offering to God what costs them nothing, wishing to have the benefit of the ministrations of the Gospel, but contriving how they may have them as cheap as possible. Such must be warned, that they will derive little benefit from their lip service, that in attempting to defraud God they will impoverish their own souls.

I am happy to declare my satisfaction with the efforts lately made in several Parishes to repair and beautify the Churches. Within a few years, some of our Churches have been so much improved, that they can scarcely be recognized by those who knew them in their previous state. And we regard this as a favorable symptom, because although there may be much care of the material fabric without any corresponding attention to the spiritual building, we are certain on the other hand that there is no love of God, where His House is allowed to continue in a dilapidated, dirty, or neglected state. And I think that, with a few exceptions, the Congregations will generally be willing to contribute for such a purpose, when taught by their Minister what is wanting. Whilst we are improving the style of our dwellings, and adding to the comforts of our own homes, it must be a strange perversity that will forbid alterations and improvements in our Churches, or grudge the money expended to adorn and beautify them.

Since our last Meeting, we have sustained a heavy loss in the death of a much respected and highly esteemed Brother; and one of the oldest Missionaries, whose absence must be deeply regretted by us all, has been obliged to excuse himself from attendance here to-day on account of his age and infirmities. Three Clergymen have been obliged to resign their Missions, and to return to England, in consequence of want of physical strength for the work of a Missionary in this country, six have removed of their own accord to other Dioceses, and of one I was compelled to revoke the Licence,* whilst on the other hand sixteen have been added to

* The melancholy intelligence of the perversion of Mr. Maturin, who was at the time of the delivery of the Charge, in England, was soon afterwards received, and his License also has been revoked.

our ranks, so that our number has increased; but I have nevertheless at present three Missions vacant, and consequently suffering loss owing to the want of men to fill them, the supply from our College being insufficient to meet the demand. And I know not how we are to overcome this difficulty, for we cannot obtain more than an occasional recruit from England, now that no certain provision can be guaranteed, and we may not be content in these days with a lower standard of education in the Clergy than in former times. On the contrary we want men well trained and disciplined, of deeper and more varied learning, fully equipped both for defensive and for offensive warfare, prepared to contend effectively against the many prevailing errors. And he cannot be an authoritative expositor of the Word of God, who cannot at the least read the New Testament in the original tongue.

We have therefore to look to our College to provide properly qualified Candidates for Holy Orders. We do not desire to have it become simply a Theological Seminary, for we believe that the commingling of those who are afterwards to pursue different paths is productive of good to all; but there are peculiar advantages for the Divinity Student, reducing the cost of residence at College to little more than a nominal sum, so that poverty need not be a bar to those who desire to prepare for Ordination. We fear that the love of the world is the great impediment, and that the certainty of obtaining more of its goods by other occupations deters many from devoting themselves to the Ministry. The prospects of those now ordained are certainly not very alluring, but surely there are to be found some, willing to do their Master's work without reference to earthly gain, surely there are pious parents in this Province, blessed with prosperity, who will cheerfully give up a son for the Lord's service, and will be content to expend a portion of their substance in aid of his scanty salary, even although they might otherwise put him in the way of amassing earthly riches in some secular occupation. We would not have any young man urged to become a Divinity Student against his will, for we do not want as Ministers any whose hearts are not in the work, but if pious parents would early devote a Son to the service of the Lord, and would train him with a view to the Ministry, and teach him to look

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forward to it as the chief object of his life, he would in most cases, when of the proper age, select it for himself, and if otherwise he will not be the worse for having been educated for it. May the great Head of the Church dispose the hearts of men, who may be qualified for the sacred office, to offer themselves willingly. We are to pray the Lord of the harvest that he may send forth laborers into his harvest ; and whilst we pray we must not omit to do our part. It is yours, Brethren, to set this before the people, and to endeavor to induce both parents and young men to make sacrifices for the cause of Christ and his Church.

So also with reference to the paucity of other students at our College, I would ask you to consider whether you cannot each do more than heretofore. We must all feel how important it is to have our young men, *of all classes*, well educated in a Church Institution. Have you then pointed this out to your people? have you remonstrated with those who foolishly send their Sons to be educated where our Church is opposed or ignored, and have you urged those who have the means to secure for them, in the first place, a good education, instead of being so anxious to see them early beginning to make money? They who are destined for either of the learned professions will undoubtedly gain more than they will lose, by devoting a few years to the general cultivation of the mind, before commencing the study of their profession ; and they who are to engage in commercial business will not be less successful, in consequence of having received a better education ; whilst there is good reason to believe that the lamentable degradation of many young men, through intemperance and dissipation, would be prevented, if they were early trained to find pleasure in intellectual improvement, and more elevated pursuits.

With reference to the general education of the people, I think we may hope that some progress has been made since I last met you, although there is still a lamentable deficiency, both in the quantity and the quality of the supply in some parts of the Province. From the Report of the Superintendent, for the past year, I gather that upwards of £45,000 was expended upon the education of the young, and that about 38,000 pupils attended the Schools, being about 1 in 7 of the population, and shewing an increase of

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5000 over the preceding year. This is so far satisfactory, but the style of teaching is frequently of a very inferior kind, and this defect cannot be remedied, so long as the remuneration of teachers is wholly inadequate; for it is not to be expected that young men and women, of good abilities and well qualified, will give themselves to the work unless they can hope to obtain a decent maintenance thereby. It is to be hoped that this evil will be remedied, and that such provision may be made, as to induce respectable parents to bring up their sons and daughters with a view to this occupation; for the office of teacher, although involving much labor, and the endurance of many discomforts, is nevertheless highly honorable, and opens a door for those who desire to be useful to their fellow creatures.

You are aware that the Training School established by the Colonial Church Society has been discontinued. It was reluctantly abandoned, but was finally relinquished in consequence of the small number of Members of our Church offering themselves for instruction. When it was opened the ground was unoccupied, the Legislature had not decided upon establishing a Provincial School, and as we were prepared to receive and educate teachers of any denomination, and had secured the services of a very superior Master, bringing the highest class Certificates of proficiency from England, we hoped to remedy an acknowledged defect, and to receive public support to enable us to extend the benefits of the Institution. But the Normal School at Truro was soon afterwards commenced, and we could no longer expect any pupils except those preparing for the Society's service, since those educated at the Public Institution are likely to enjoy special advantages in their after life. And as we cannot have what we would prefer, we must endeavor to avail ourselves of the agency provided for the purpose of improving the character of the education throughout the country.

The School has proved to be, as was expected, chiefly beneficial to a particular locality, and to one denomination, exactly half of the pupils in the last year reported having been supplied by Colchester, and 42 out of 64 by the Presbyterian Church of N. S. and the Free Church. But now that the facilities of access have greatly increased, it is to be hoped that other parts

of the Province will derive more benefit from it ; and you will do good service by persuading such of your young people as you may consider qualified, to select the occupation of teaching, and to go to Truro to obtain the necessary training. I do not understand why we furnish so few School Masters and Mistresses, for our people are certainly not on the average of inferior attainments compared with any of the denominations, and it is not satisfactory to have the education of the country altogether in the hands of those who are opposed to our views and system.

At the Provincial School we cannot expect any distinctive religious teaching, but the Rector of Truro has undertaken a Bible Class specially for any of our own Communion who may be at the School ; and provided the authorities enforce their own regulations, the objections that would otherwise have existed to sending our young people there will thus be in a great measure obviated, for the 12th bye law is, that " all pupils attending the Institution shall be required, when practicable, to attend their respective places of worship on the Lord's day, and to wait on such means of religious instruction as the Clergymen or Ministers thereof shall see fit to appoint, and that a Certificate to this effect be produced at the close of every Term before any diploma is granted." Moreover the elementary principles of religion are inculcated as part of the system, which is thus described by the Superintendent, " they are habitually brought in contact with the Bible, as the only sufficient and infallible enlightener and director of the moral faculty. The precepts of the divine word are not taught merely, or deposited in the memory, but every opportunity is taken to reduce them to practice in the daily intercourse between Master and Scholar, between Scholar and Scholar." This is good, so far as it goes, and I hope that, with the addition of the Clergyman's weekly instruction, our young men and women will receive what we may venture to call to a certain extent, a religious education.

And we should be thankful if we could secure as much as this in the Common Schools, throughout the Province ; but whilst persons of every denomination, or even avowed unbelievers, may be teachers, it is vain to expect it. There can be no definite religious teaching, unless the system of separate schools be adopted,

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and for this our population is supposed not to be sufficiently large.

There are three methods in which the State may apply funds for education; either it may select one communion and place all Schools under its control, or it may dispense with religious instruction altogether, or it may grant to each body of Christians, in proportion to their numbers, a share of the public money. The first would be theoretically the best, but is wholly impracticable, and therefore we must be content with the second or third, and the last would doubtless be the better of the two, if fairly carried out; but there must be no such system as was to have been introduced by the Bill proposed last year, allowing the Romanists to have separate Schools, but ignoring all distinctions amongst Protestants. If the conscientious scruples of the Romanist, objecting to send his children to receive religious instruction from a Protestant, are to be respected, I cannot understand why the scruples of the Members of other denominations are to be disregarded. I cannot see for instance why a baptist should have to send his child to a man, who will teach that child that infant baptism is a divine command, or a methodist his child to one, who will teach that infant baptism is not baptism at all, who cannot therefore conscientiously train it as a Christian child. And surely all must allow, that the mode of teaching, proper for children who have been admitted into Covenant with God, is not equally suitable for those who are left in their natural state of alienation from Him.*

If it be said, that children may be instructed in the elementary truths received by all Christians, we answer that if Protestants are to be satisfied with this, there is no reason why Romanists should have anything more, except upon the unwarrantable supposition, that Protestants are less anxious about the inculcation of what they believe to be the truth. Moreover *they* would have the privilege of inculcating their own principles to the fullest extent, whilst all others would be restrained from any dogmatic teaching, and under

* One whose authority will be respected, by many who are not of our Communion, says, "That infants should be baptized, and then be left by Ministers and Churches in a situation undistinguishable from that of other children, appears to me irreconcilable with any scriptural views of the nature and importance of this Sacrament."

this system we might have to send our children to receive religious instruction from a Unitarian, or a Universalist, for so it observed that no distinction could be made; the State cannot determine which denominations are orthodox, and which are heretical, and therefore if a Bill is passed, distinguishing merely between Romanists and Protestants, we must be prepared to have the teaching in Protestant Schools restricted to the few doctrines contained in the most limited Creeds.

It will be your duty to see that your people thoroughly understand this, and to urge them to insist, either upon common Schools for all without exception, as in Ireland, or which would be far better, upon an allotment of the public money to each denomination, either in proportion to its numbers, according to the Census immediately preceding, or as in England, proportionate to the amount raised to meet the grants. There is undoubtedly a difficulty in the adoption of the latter plan, arising from the nature of our settlements, the population being scattered, and so much divided, that in some places the impossibility of combination might altogether prevent the establishment of a School. But the difficulty may not be altogether insuperable, and will not generally exist in the Towns at all.

The present Common School system, although highly approved by some, and resembling the Irish National system, is extremely unsatisfactory, for under it there is not, and cannot be, any provision for religious instruction worthy of the name; and where secular knowledge, the knowledge of earthly things merely, is imparted, and the intellect cultivated, whilst the conscience is neglected, where the physical and intellectual faculties are nurtured, whilst the moral part of man's nature is suffered to lie waste, it may well be doubted whether the benefit conferred, or the injury inflicted, predominates.* Statistics appear to shew, that a large proportion of criminals have received a sufficient secular education,

* Lord John Russell lately said, in the course of a Parliamentary debate, "I think it would be a very great misfortune if, in order to smooth over difficulties, and put an end to jarring amongst different sectaries, any system of secular education were established, by which religion should not be made the foundation of the instruction to be imparted in the Schools; I cannot but think that mere secular education would be regarded in this country in no other light than as being adverse to the Bible."

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and that ignorance is not more productive of crime than unsanctified knowledge. And this we might have expected, for "knowledge is power," and power will be used for mischievous purposes, where there is no high controlling principle to direct it.*

But viewing the subject in all its bearings we must conclude, that the extension of general education, under *any* system, is to be desired and promoted, since they whose minds have been exercised, who have learned to think, will be much better material to work upon, than they whose faculties lie dormant, and our confidence in the soundness of our principles leads to the conviction, that the increase of intelligence amongst the people will tell in our favour. Wherefore if it be possible to devise any other scheme, with due regard to the claims and interests of all denominations, we must do our best to promote what is practicable, whilst we endeavor to counteract its injurious tendencies. But this state of things imposes upon you the necessity of additional exertion, in order to protect the young of your flock from the dangers to which they are exposed. Many of you are Commissioners of the Schools in your respective Districts, and all of you have a legal right to visit them, which you should frequently exercise, representing to the Commissioners, or to the Superintendent of Education, whatever you may see amiss. And parti-

* It is a humiliating fact, though a fact too important to be concealed, that when we have succeeded in obtaining the most cultivated and intellectual man, we have no security that we have obtained the man who is a useful member of the society to which he belongs. He may be as little what, as lovers of mankind, or as lovers of our country, we desire him to be, as the very man who has been least raised above the ground he treads on through the process of education; he may be as much a slave to debasing vice; he may be as neglectful of those whom he ought to cherish; he may be reckless of any moment beyond the present, he may be improvident, dishonest, cruel. And with this undeniable fact before us, how can we close our eyes against the truth, that it is vain to give men knowledge, unless you give them also the qualities which make knowledge valuable, such as industry, prudence, temperance; and that in order to make men industrious, and temperate, and provident, you must supply them with the motives from which such virtues spring,—such motives as really influence and affect the heart. For the man who is wise in the things which Scripture teaches, he has also that wisdom which is really to be desired for this world. He may be deficient in secular acquirements, but his moral understanding is enlightened, and he is raised above his fellows by qualifications of real and lasting value, qualifications which are alike acceptable to God, and approved of men; he is sober, and diligent, and prudent, and upright, and affectionate.—*Charge of Bishop of Chester (Summer) 1838.*

cularly you should satisfy yourself that, at least so far as regards the children of your own people, or those who have been baptised by you, the regulations are observed, and such attention as is required by the law given to their morals and general behaviour.

But the duty to which I would especially call your attention, in connection with this subject, and as supplying the only remedy for the lamentable defects of our system, and the only available antidote to a godless education scheme, is attention to the Sunday School. This will reward you as well as any part of your labor. Of the difficulties in your way I am not ignorant, in consequence of your inability in many cases even to be present, and the want of suitable persons to superintend, as well as to teach, in your absence. Where you have solely a laboring population, it will be almost impossible to procure such persons; but I have witnessed success achieved by determined perseverance, in some apparently hopeless cases, and if you rightly set before those whom you deem most fitting for the work, their duty, and the benefit to be derived by themselves, whilst trying in this way to do good to others, I believe you will generally be able to prevail on some one or more to assist you. If you cannot attend on the Sunday, you should make a point of meeting your teachers, as often as possible, on a week-day evening, both to encourage them, and to teach them how they are to teach others.

And where families are so situated that the children cannot be sent to a Sunday School, you should make a point of calling those children together, from time to time, and instructing and catechising them. Remember the charge, dear Brethren, "feed my lambs;" do not neglect the little ones of Christ's flock. You should watch over every child received by you into the Church with the utmost vigilance and jealousy. Ever bear in mind that each has been "made a Member of Christ, the child of God, and an inheritor of the kingdom of heaven," and its continuance in that state of salvation, to which it has been called, may in God's providence depend upon your faithfulness, both in providing instruction, and in persuading the parents to educate it as a Christian child. It is customary to admit to our Sunday Schools the children of dissenters, without requiring them to learn our Catechism, and this is expedient, but nothing can release us from

the duty of teaching it, to all who have been baptised in our Communion; and you will adopt a much safer and more useful course, if you make this the basis of all your instruction to them, than if you teach in any other mode of your own devising. It is vain to expect to have a Congregation of sound, intelligent, Churchmen and Church women, unless you train up the young in the Church's way, and in the knowledge of her principles.

Of all the departments of the Minister's work, there is probably none, in which a more direct, and more abundant, return is obtained, than in the preparation of Candidates for Confirmation. The efficient performance of this part of your duty, will involve much labor and anxiety, and requires much sound judgment, but although some may have greater ability than others to make them profitable, every one may produce some good effect in connection with these Seasons. Every Clergyman finds difficulty in retaining his hold of the young, after they leave the Sunday School, but at these Seasons the young are brought more directly under his influence, it is understood that they are to attend his classes, and in other ways to receive special religious instruction from him, and whilst looking forward to the solemnity for which they are preparing, their minds are more open to receive religious impressions, and their thoughts are necessarily directed towards the position in which they stand before God.* And the extent to which these effects are produced will ordinarily correspond with the zeal and ability of the Minister in dealing with his people.

As the Confirmations are held at regular intervals, and the time when the Bishop may be expected is known, your preparation may commence whenever you think fit, and in large scattered Parishes it may be well to commence a full year beforehand, in those parts where your visits are unfrequent, or even immediately

* This preparation brings the youth of our Congregations into personal contact with their Minister, just at the time when they are most susceptible of friendly and affectionate advice. It enables them to open out the thoughts and feelings which may have already begun to stir within them in secret. It wins their confidence towards an intelligent guide, who can direct their inexperienced minds, and preserve them from the errors of youthful enthusiasm. It institutes a connexion and communication, of which they will probably be ready to avail themselves in after seasons of perplexity, of sorrow, or of temptation.—*Griffith on Confirmation.*

after a Confirmation to begin to prepare for the next. And in every case, upon receiving the official announcement of the Bishop's intended visit, Sermons should be addressed to the several Congregations, pointing out the importance of this sacred ordinance, and the probable evil results of neglect of it, and calling upon all parents and sponsors to perform their part, and see that their children or godchildren, who have arrived at years of discretion, avail themselves of your arrangements for their instruction. Sponsors generally require to be reminded of the admonition, addressed to them at the baptism of their Godchild ; " ye are to take care that this child be brought to the Bishop to be confirmed by him ;" yet they certainly cannot be said, in any sense, to have fulfilled their vows, and to be released from their obligations, until this has been done : and it would be well if the rubric were more generally obeyed, that " every one shall have a Godfather or Godmother as witness of their Confirmation." At the same time, notice should be given to all Candidates to send in their names before a specified day ; but this alone is not sufficient, and you will probably have but few, unless you personally visit all the families containing any unconfirmed Members of a suitable age, and search out those who ought to present themselves.

This preliminary work is much facilitated, where lists of those confirmed on each occasion have been regularly entered in a Register. This has been done in some Parishes, and it is much to be regretted that the practice is not universal. Such a Record, together with a list of Communicants, left by every one for his successor in office, would be invaluable. If you have no such guide, you should on entering on a new Cure, enquire of all who profess to belong to the Church, whether they have been confirmed. This applies to the aged as well as to the young, for I have had several instances of persons advanced in years presenting themselves, who had been previously passed over, because it had been taken for granted that they *had* been confirmed in early life ; and such persons are frequently reluctant to acknowledge their former neglect.

Having discovered who ought to be Candidates, we have next to make arrangements for their instruction, which should be of a twofold nature, partly in classes, and partly private. General

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instruction can be better imparted in classes, and where the num-
 bers are large the work can only be accomplished by the adoption
 of this method, but the private interview is the most important
 element ; and unless you make a point of seeing each Candidate
 separately, you lose your best opportunity of influencing each
 heart for good. The mode of dealing with each case must be
 adapted to its requirements, the same spiritual treatment is not
 applicable to all cases, what is life to one may be death to
 another.

Amongst these who come to be confirmed, will be found
 great diversity of feeling.—some come simply because they are
 old enough, and think it right to conform to an established cus-
 tom, others to relieve their sponsors from their responsibilities,
 others thinking that Confirmation will operate as a sort of charm.
 It is your part to correct all these false notions, and to lead each
 to understand the true character of the rite, as a solemn dedica-
 tion of body and soul to the service of God, and a means of grace
 to those who heartily and sincerely present this living sacrifice,
 whilst to the unprepared it is but a mockery, or at the best an
 unprofitable form. Some hang back because they entertain a
 secret, if not avowed, hope that until they are confirmed they are
 less responsible, some even ignorantly supposing that until then
 their Godfathers and Godmothers are to bear the guilt of their sins.
 These must be warned, that the conditions of the baptismal Coven-
 ant cannot be annulled, and that although they may forfeit the
 privileges, by refusing to set their seal to it, they cannot thereby
 escape any part of the guilt and punishment incurred by those
 who violate them. And they may be reminded that they have
 solemnly acknowledged this, whenever, in saying the Catechism,
 they have answered the very same question which the Bishop ad-
 dresses to the Candidates at Confirmation, in the words, " yes
 verily and by God's help so I will."

And after all is done, it is not easy for the Minister to decide
 whom he ought to present. He is not necessarily to admit all who
 have attended his instruction. On the contrary, it is well to induce
 even those who have no desire for Confirmation to attend the
 Classes, with the understanding that they will not, on this account,
 be required to present themselves. Much scandal has been

caused, and occasion given to the enemy to blaspheme, in consequence of carelessness in this respect. They who have rejected this Apostolic institution derive a plea for themselves from its abuse; and we cannot be surprised if it falls into discredit, where a number of persons are allowed to come forward, and make a profession, which their neighbours and acquaintances cannot but believe to be insincere, for thereby an injury is inflicted on the individuals, who are thus permitted to forswear themselves, and upon the Church which receives them.* At the same time, we are unwilling to discourage any who have a desire to do right, even though they may be weak and wavering. We have to take heed, that we do not break the bruised reed, or quench the smoking flax, that we do not reject any, whose feeble resolves and faint aspirations, might be strengthened, and cherished, by this ordinance. It will be safer therefore, to risk erring on the side of charity, and not absolutely to reject, except in cases where there can be no doubt of the unfitness of the Candidates. But then, that your own consciences may be clear, you must take care to set before them plainly the nature of the act which they are about to perform, in its relation to both of the holy Sacraments, as a supplement to the one, and an introduction to the other. You must not only unfold the full meaning, and application, of the vows to be ratified, but also explain that neglect of the Holy Communion will be a direct violation of them, and that unless they are purposing to become Communicants their profession cannot be sincere. When you have done this, you may ordinarily leave each to decide for himself, and the responsibility of declining will be entirely their own.

We cannot suppose the meaning of the rubric to be, that all who are come to a competent age shall be brought to the Bishop,

* Certainly no greater injury can be done to religion, than to suffer young people to come to Confirmation, before they know the reason of this Service, and have been well instructed in the principles and duties of Christianity. This being the very time of seasoning their minds with sound knowledge, of fortifying their wills with sober resolutions, and of engaging them to piety, before sin has got the possession of their affections; this being also the time of qualifying them to receive benefit by all our future labors, and of arming them against apostasy, heresy, schism, and all other vices, to which we are subject in this state of trial.—*Bishop Wilson.*

blasphemous, in consequence of which they have rejected themselves from its to discredit, where forward, and make a instances cannot but is inflicted on the swear themselves, * At the same have a desire to do vering. We have d read, or quench those feeble resolves and cherished, by risk erring on the t, except in cases of the Candidates. ear, you must take the act which they of the holy Sacra- introduction to the ning, and applica- tion that neglect of of them, and that icants their profes- sion this, you may of the responsibility

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tion, than to suffer know the reason of principles and duties of ing their minds with resolutions, and of session of their affec- ceive benefit by all sy, heresy, schism, ate of trial.—*Bishop*

as a matter of course, provided they can repeat by rote all the answers to the questions in the Catechism; the instruction mentioned must imply much more than this, for none can give an intelligent answer to the question addressed to them, unless they understand the force, and significance, of the vows to be ratified and confirmed.* It must be required that at the least they understand what they repeat; and upon the Minister of each Congregation devolves the responsibility of deciding who are fit, and who are not fit, to be presented to the Bishop for Confirmation. And I wish it clearly understood, Brethren, that *you are responsible*; you are bound to search out, and to use the utmost diligence in instructing, all the unconfirmed within your several Cures; but having done this, if you feel that you cannot conscientiously present any one of those whom you have taught and examined, you are not required to present them, and I would much rather see before me two or three apparently impressed with the solemnity of the occasion, than a multitude evidently careless and insincere.

There will always be some unsatisfactory cases, but I am convinced that, where the Minister is faithful, his labor will not be altogether in vain, and I believe that the Confirmation Seasons may be made in the best sense Church "revivals." This word has been so much misused, that a natural prejudice has been excited, and in many minds revivals are associated with extravagance and fanaticism in the extreme, but notwithstanding, there is a sense in which they are to be desired. For consider what is the meaning of the Term, it is simply that the action of the Church becomes more vigorous, that renewed life is imparted, and that her Members are multiplied,—persons being induced to come forward and make public profession of their faith, and being there-

* No persons ought to make promises for themselves, till they reasonably well understand the nature of them, and are capable of forming serious purposes. Therefore in the present case, being able to say the words of the Catechism is by no means enough, without a competent knowledge of their meaning, and intention of behaving as it requires them, which doubtless they are supposed to have at the same time. And if they have not, making a profession of it is declaring with their mouths what they feel not in their hearts at the instant, and will much less reflect upon afterwards: it is hoping to please God by the empty outward performance of a religious rite, from which, if they had been withheld, till they were duly qualified, their souls might have been affected, and their conduct influenced by it as long as they lived.—*Archbishop Secker on Confirmation.*

upon admitted into full Communion. And these effects should always accompany a Confirmation, and may be expected in answer to the prayer of faith, attended by a right use of lawful means.

There are in the Church both bad and good, faithful disciples, and mere professors, many who, although baptized into Christ, are not living members of his body, who bring forth no good fruit. Many of these are respectable, and attentive to religious duties, but evince no zeal, or love, or devotion; the world is in fact their God, and the salvation of their souls is a secondary matter. Some even of our Communicants, who are believed to be converted persons, are content to live in a lukewarm state, when there is nothing to arouse them; they become drowsy, and sleepy, and require something more than the ordinary Services, and the ordinary Sermons, to awaken them. The Church has accordingly appointed two revival Seasons annually, Advent and Lent, and especially the latter, in which she calls upon all her children to withdraw from the world, and to give themselves to fasting, and prayer, to an extent, and with an intensity, which could not be maintained throughout the year; and it is the duty of the Clergy to further the objects of this arrangement to the utmost, by special Services, by heart-searching addresses, and by extra diligence in visiting from house to house. They who refuse to observe this order find nevertheless the necessity of some variety in their ministrations, and not having the benefit of these appointed Seasons, of this change of fast and festival, they have invented a method of their own for awakening an interest in spiritual things. According to their theory, indeed, these revivals cannot in any respect be dependent on man's arrangements, since they are supposed to be produced by a special extraordinary operation of the Holy Spirit, acting arbitrarily, and at irregular intervals; but in practice there is a nearer approximation to the truth, and it is doubtless believed that, when means are used to awaken religious feeling, and earnest supplications are offered, they may at any time be produced. And this is according to *our* belief, for we doubt not that, whenever the prayers and supplications of the Church are offered, with peculiar fervency and earnestness, and with undoubting faith, an increase of spiritual gifts will be vouchsafed.

Such an increase should be particularly sought for, and expected, during the time of preparation for a Confirmation. At those Seasons, the Members of each Congregation should be reminded of this part of their duty, and should be exhorted to pray for an abundant outpouring of the Holy Spirit, that many may be induced to present themselves, that they may do so with sincerity, with penitence, and faith, and that they may receive strength to perform their vows, and by a consistent holy life to adorn the doctrine of Christ their Saviour. All earnest Christians will thankfully act upon this advice, some will have young relatives and friends, in whom they are interested, and they who are zealous for the salvation of souls will feel an interest in all, who are about to make their profession, and to be received into full Communion with the Church. Thus the hands of the Pastor will be strengthened, he will be stirred up to more earnest efforts, his Candidates will be led to take a much more serious view of what they are about to do, and amongst his people generally, both young and old, a more lively interest will be awakened, and the sin and danger of neglect of their responsibilities and privileges will be more clearly impressed upon their minds. And if the Minister be skillful in his treatment, and thoroughly in earnest, we may expect that great effects will be produced, that by the influence of the Holy Spirit, in answer to united prayers, his labors will be made effectual to the conversion of sinners, and that every such Season will be in truth a "time of refreshing from the Lord."

There will not be, in this, any of that mischievous excitement, which appears to be the principal feature of the revival Meetings, and protracted Meetings, and Camp Meetings, so common on this Continent, and which is easily produced in any large assembly, especially where it is expected. There will always be a few of excitable temperament, whose feelings are easily touched, and in conformity with the law of our nature, these emotions will be propagated by sympathy until a considerable number of those present may be violently agitated. In this state they will be ready to comply with invitations to come forward, and do whatever may be urged upon them. But it does not follow that there is anything more than mere animal excitement in all this. We do not doubt that some may be converted, but the reality of the

change must be tested by the results ; and we fear there is much reason for believing that, in the majority of these cases, there is no manifestation of the fruits of the Spirit, whilst many are deluded by a false confidence, being led to suppose that all is right, although their religion has evaporated with the excitement, and they become in reality colder, more hardened and unimpressible, than they were before. But such evils do not result from the method here recommended, for every step is taken deliberately, and advisedly. They who have not previously made a public profession, are earnestly exhorted to give themselves to God, not to be ashamed to confess the faith of Christ crucified, but they are not called upon, nor indeed permitted, to do this under the influence of any momentary excitement. They have abundant time for consideration, and there is little reason to fear the reaction, which ordinarily succeeds the excitement both in congregations and in individuals.

Whilst speaking of revivals, I must not leave unnoticed that which has lately occurred in the neighbouring States, and which spread there very widely. It appears to have been distinguished by several peculiar characteristics, and to have been remarkably free from many of the excesses, by which similar movements have frequently been disfigured. We cannot but hope that good has been done, for there appears to have been an awakening of the religious feeling of the Nation ; and although the effect upon many has probably been transitory, amongst those awakened, and led to think seriously of the state of their souls, some must have been carried on to a better state and truly converted. At the least it may be hoped, that the value of the Church's provision for daily prayers is now better understood, and that some, after attending the daily Prayer Meeting whilst it was continued, have since become regular worshippers at the daily service of the Church, where the opportunity is afforded. And if at any time, in any of your Parishes, there should be signs of more than ordinary seriousness, if from any cause the attention of the people is drawn to spiritual things, it should be your care to take advantage of this state, to deepen the impressions made, to assist and lead in the right way those who may be crying, " What shall I do to be saved ? " Should any attempt be made to get up

excitements, and spurious revivals, in your neighbourhood, the best mode of counteracting the anticipated evil results will be, to afford your own people additional opportunities for united prayer, to increase your own efforts, and to supply them with those means of grace, which they might otherwise be induced to seek by forbidden paths. Let us beware of giving occasion to any to suppose, that we do not rely solely and entirely, upon the influence and operation of the Holy Spirit, for the implantation, or maintenance, of life, in the Church, and in its individual Members.

As closely connected with this subject, I have to urge you to increase, in almost every Parish, the celebration of the Holy Communion. Can we expect our people to flourish, if we deprive them of the heavenly food, given for the strengthening and refreshing of their souls? Now there are some Parishes, where there were only three, and others with only four, celebrations last year, and that even where there is more than one Church. This cannot be justified, and I fear it betrays unsoundness, and the absence of a due appreciation of this holy Sacrament, and of the benefits that we receive thereby. The excuses assigned are two-fold, 1st. the paucity of communicants; 2d. the difficulty of finding time, where there are several Churches under the care of one Pastor. In answer to the first, I reply that frequency of celebration generally increases the number of communicants, and when the Minister of God's word does not appear to value this sacred Ordinance, you cannot be surprised if it is little esteemed by his people. And if there be but few, but three or four, desiring to be fed with the spiritual food provided by their Lord, we may not presume to say to them, "your souls are not worthy of my care, if there were many I would not hesitate to provide for them; but I cannot trouble myself to administer to such a small number." The second obstacle mentioned is more difficult to overcome, where a Clergyman has to hurry from one Church to another, an arrangement which is unavoidable in some of your Parishes, although very objectionable. Under these circumstances, you are naturally unwilling to attempt any additional duties, besides the ordinary services of the day. But we have to consider what is the great purpose of the assembling of ourselves together on the Lord's day. Is there not a misconception on this subject? We must go back

to first principles, and primitive practice. We learn from Scripture, that the celebration of the Holy Communion occupied the most prominent place in the worship of the early Christians; they came together to "break bread," and surely it is a sign that the love of many has waxed cold, that our relish for spiritual things is fainter, when this which was once the daily food of the Church is provided only two or three times in the year. If then any thing must be abandoned, let it be some other part of the Service, and where you are limited so that there is actually not time for the full Service, take the Litany and the Communion Office, which combined supply all that is required in public worship,—confession of sin, and supplication, thanksgiving, profession of faith, together with the reading of portions of Holy Scripture.

In the principal Churches, the celebration ought certainly not to be less than twelve times, and in all others not less than eight times, in the year, for when any of your people are so far from the Parish Church as to require separate services, they equally require separate communions, the communicants frequently being in fact the very persons who are least able, on account of age or infirmity, to travel to a distant place. We may by preaching awaken the careless, and lead sinners to repentance, and we are bound to be diligent in the performance of this duty, but we are also to feed the flock of Christ, we must not neglect to supply his own faithful people with the means of grace; we must not deprive of their privileges those who should be our first care. More good will be effected, and greater progress will be made in the conversion of sinners, if a little band of consistent earnest Christians be first secured, if they are edified, and their growth in grace promoted, than if you neglect them whilst seeking to gain and restore the wanderers. Preaching is God's ordinance, both for the purpose of bringing sinners to the knowledge of the truth, and for the edification of the believers; and as an instrument it cannot be too highly valued, but it is only *one* instrument, and the word without the sacraments, and the sacraments without the word, are alike insufficient. What therefore God hath joined together, let not man presume to separate.

An important decision having been pronounced last year by the highest authority, that is to say, by the Queen in Council, upon

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be report and recommendation of the Judicial Committee, I do
 not feel at liberty to pass it over altogether without notice, and I
 will endeavor briefly to bring before you its principal points; since
 it is binding throughout Her Majesty's dominions.

Complaints having been entered against the Incumbent of St.
 Paul's, Knightsbridge, in the Court of the Bishop of London,
 judgment was given against him by Dr. Lushington, and was con-
 firmed by the Provincial Court of Canterbury; but after the case
 had been fully heard by the Judicial Committee of the Privy
 Council, the judgment of these Courts was partly confirmed, and
 partly reversed, and by this decision we are undoubtedly bound.
 The question of the admissibility of stone altars, and of crosses, in
 Churches, occupies a large portion of the judgment. The
 former are condemned, and wooden tables are alone sanctioned,
 but crosses are declared to be lawfully used as emblems of our
 faith. That they have been abused, like other good things, is
 admitted, but the language of the Committee is nevertheless deci-
 sive, as recorded in the following extracts:—"Although it is true
 that crosses have been abused, as well as crucifixes and images of
 saints, it must be remembered that there is a wide difference
 between the cross, and the images of saints, and even, though in
 less degree, between a cross and a crucifix." "Upon the
 whole, their Lordships, after the most anxious consideration, have
 come to the conclusion that crosses, as distinguished from cruci-
 fixes, have been in use as ornaments of Churches from the earliest
 periods of Christianity, that when used as mere emblems of the
 Christian faith, and not as objects of superstitious reverence, they
 may still lawfully be erected, as architectural decorations of
 Churches."* In England a cross is ordinarily placed on the gable
 end of the Churches, and it seems to me, that Buildings erected
 for Christian worship ought always to be thus distinguished. Tho
 Mahomedan distinguishes his sacred places by the Crescent; how
 is it that Christians are not equally anxious to raise aloft the
 standard of the Cross?

There is indeed a strange tendency to relinquish the use of
 this sacred symbol to the Romish Church, as though she alone set

* A wooden cross attached to a Communion Table is prohibited.

forth Christ crucified, and rightly esteemed the sacrifice once offered on the cross. To the use of a crucifix, or image of Christ upon the Cross, many valid objections may be urged; but I cannot understand how any one, who glories in the cross, who feels its power, can object to the use of this emblem either in or on our Churches, and I am thankful that its legitimate use is recognized in this City, it being represented on the front of the Pulpit both here and in St. George's Church, whilst it is raised aloft upon St. Luke's, where every Christian beholding it must feel that it is a much more becoming termination of the spire, than a vane or weathercock, the very emblem of instability, blown about by every wind. I know that some persons, of genuine piety, entertain a strong objection to the use of the cross anywhere, but this feeling is unintelligible to me; and I must be permitted to attribute it to a prejudice early imbibed, through erroneous teaching, or a want of reflection. And of this I am sure, that no one who loves the Lord Jesus Christ in sincerity will treat with contempt this Christian symbol, let him see it where he may, upon a Church, or upon a Book, or in any other place, when it is used to remind us of Him who gave himself a sacrifice for us, who requires us to take up our cross daily and follow him. Let us rather shew that, although the offence of the cross has not yet ceased, we are not ashamed of it,* and that it is precious in our eyes.

X Further we are required, by this judgment, to obey the directions of a rubric which has been very commonly neglected, the observance of which can no longer be excused, now that it is specifically enjoined upon us. The principle is asserted by the Council, that "in the performance of the services, rites, and ceremonies, ordered by the Prayer Book, the directions contained in it must be strictly observed, that no omission and no addition

* In the Baptismal Service, the sign of the cross is expressly said to be a "token that we shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner." And the thirteenth Canon affirms that, in the primitive Church, "if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the cross, and consequently of Christ's merits, the sign whereof they could no better endure." And again, "the Holy Ghost by the mouths of the Apostles did honour the name of the Cross so far, that under it he comprehended not only Christ crucified, but the force, effect and merits of his death and passion, with all the comforts, fruits, and promises, which we receive or expect thereby."

and the sacrifice once can be permitted ;" and this is applied to the rubric preceding
 r, or image of Christ the Prayer for the Church Militant, as follows ; " The rubric
 be urged ; but I can direct that, at a certain point in the course of the communion
 the cross, who feel service, (for this is no doubt the true meaning of the rubric,) the
 n either in or on our Minister shall place the bread and wine on the Communion Table,
 ate use is recognized at where they are to be placed previously is no where stated. In
 nt of the Pulpit both practice, they are usually placed on the Communion table before
 raised aloft upon the commencement of the service, but *this certainly is not accord-*
 it must feel that *ing to the order prescribed.* Nothing seems to be less objection-
 spire, than a vane of ple than a small side table,* from which they may be conveniently
 blown about by over-ached by the officiating Minister, and at the proper time trans-
 ne piety, entertain erred to the Communion table."

where, but this feeling You will observe the declaration of their Lordships, (and it
 itted to attribute it has expressly stated, that the Archbishop and the Bishop of
 teaching, or a want London fully concurred in the Judgment,) that there can be no
 o one who loves the subt of the meaning of the rubric ; and it is certainly so clear
 a contempt this Christ at it is hard to account for any wrong interpretation, but we
 upon a Church, or on now, as a fact, that persons *have* attempted to give it another
 used to remind us meaning. That the act is to be done at that particular time is
 ho requires us to take ident, not only from the word *then*, but also from the following
 as rather shew that ords, " after which done the Priest shall say, &c." Whether
 et ceased, *we* are here is any particular reason for these directions, or not, we
 r eyes. e equally bound to comply with them, but here undoubtedly

ent, to obey the direc here is a reason, and this rubric was restored at the last review,
 ly-neglected, the nom en also the word " oblations" was inserted in the Prayer for
 d, now that it is spe the Church Militant, shewing that a formal oblation of the elements
 is asserted by the intended in this act. In all the ancient Liturgies we find an
 vices, rites, and com lation, or solemn offering, of the bread and wine to God, and
 rections contained his was retained in the first Prayer Book of Edward VI., but
 ion and no addition nullled in the second, and then finally restored in the reign of
 Charles II. You are aware that, in ancient times, the bread and
 s is expressly said to no were actually brought as offerings by the laity, and this
 s the faith of Christ erom is preserved, and also the meaning of the term oblations,
 And the thirteenth C had opposed themselves signifying both the elements and other gifts, exclusive of alms
 red as enemies of the s the poor,) is illustrated in the Coronation Service, where the
 erits, the sign where e Holy Ghost by the
 e Cross so far, that u but the force, effect
 e comforts, fruits, an

* The term " Credence" means a sideboard, equivalent to the German
 edentzisch.

Sovereign at the offertory makes two "oblations," first bread and wine for the Communion, and then a purse of gold, these oblations being followed by a prayer to God to receive them.

You will observe then that this oblation is purposely introduced, and there can now be no excuse for neglecting to comply with these directions, which have fallen into disuse, probably more from carelessness than from any other cause, it being more convenient to allow the elements to be placed on the table by the sexton, or lay attendant, before the Service. In this Church I was glad to find, on my arrival here, that the correct mode had been adopted, and although no provision has been made, as it ought to have been, of a credence or side table, nevertheless the elements are placed upon the table, at the proper time; and it is to be hoped that ere long this rubric, now *authoritatively* interpreted, will be universally obeyed. The minds of those who suspect a tendency to Romanism, in every restoration of rubrical conformity, will be relieved by the declaration of the Lords of the Council that "a credence Table has no connexion with any superstitious usage of the Church of Rome, and that their Lordships cannot but think it is more properly an adjunct to a Communion table than to an altar." If no Credence table be provided, and there is no other place at hand, "from which the elements can be conveniently reached" previous to the oblation, the only alternative is to bring them, or to have them brought from the vestry, at the proper time; but now that your attention has been called to the rubric, and you are required to obey it, you cannot under any circumstances be justified in continuing the common, irregular and slovenly, practice.

In conclusion their Lordships, referring to the eighty-second Canon, say "The object of this Canon seems to be to secure a cloth of sufficiently handsome description, not to guard against too much splendor. In practice, black clothes are in many Churches used during Lent, and on the death of the Sovereign and some other occasions, and there seems nothing objectionable in the practice. Whether the cloths so used are suitable or not is a matter to be left to the discretion of the Ordinary." Embroidery and lace on the "fair white linen cloth" are prohibited.

I must also recommend you, *generally* to adhere as closely

and I am happy to find that, where the Clergy do their part in this respect, the laity are not generally unwilling to comply with a rule, of which the propriety cannot be disputed; and I hope that ere long, the present irregularities, both in baptisms and marriages, will be matter of history, and will appear as objectionable to our people as to ourselves.

The repeal of the Act, by which the Church of England was established in this Province, has in some respects altered our relation to the State, and has removed some doubts formerly existing. Although nothing was contributed by the Province, towards your support, it was supposed that all the inhabitants had the same claim, as the people in England, to the services of the Clergy, and that we were bound to perform any of the offices of the Church for any person applying to us. This supposition, whether well or ill founded formerly, cannot now be entertained. The State now regards us merely as one of many sects, consequently we are now bound simply by the Laws of the Church; none but its Members can have any *claim* upon us, and some of the obstacles to the exercise of a godly discipline are done away. We are thus relieved from some of the obligations, arising from their connection with the State, which sometimes press very heavily upon the consciences of our Brethren at home; and at the same time we are drawn more closely to the Mother Church, being constantly reminded that we are a portion of the Church of England in a distant land, and that we have not any independent existence. The notion appears to be generally entertained that, because we are not established here, we have no claim to higher authority, than any of the sects founded in these latter days by man, it being commonly supposed that the claims of the Church are based upon Parliamentary Enactments.* This error is held even by some of

* One of the most common devices of the Romanists, is to encourage this false notion concerning our *status*, and any admission of its truth is an abandonment of the strength of our position, for every person of common sense can understand that *man* cannot found a Church. Our peculiar strength is derived from this, that whilst the Greek and Roman Branches of the Catholic Church have grievously corrupted themselves, (the latter by the extent of her Mariolatry giving reason to suspect that she may be now at length entirely withered,) the Anglican Branch, having been by God's mercy purged from the corruptions which in the course of ages had adhered to her, has retained all that was Apostolical and primitive both in

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our own people; and it is your duty, to beware of countenancing
it in any way, and always to make it clearly understood that our
position is entirely independent of any human authority, or recog-
nition, that whether we be proscribed and persecuted, or Kings
be our nursing fathers and Queens our nursing mothers, we equally
claim to be the true representatives of the Church constituted by
the Apostles, under commission from her Head, from whom we
trace our descent in unbroken succession.

Ignorance of the true character of the Church of Christ, pre-
vails to an extraordinary extent, some altogether denying that a
visible Church was instituted by Him, with the promise of unin-
terrupted continuance, whilst many practically ignore this truth,
and imagine it to be, like any other association of men for mutual
convenience, merely a voluntary Society of Christians, which may
be at any time dissolved, and from which every one is at liberty
to separate when he pleases. But it is certain from God's word
that a visible Church was instituted, and intended to be perpetua-
ted. What otherwise is the meaning of the directions and
instructions, given by the inspired Apostles in their Epistles, all
implying that those whom they addressed were, members of a
certain body, bound by certain laws, and required to conform to a
certain system? How can we otherwise understand the injunction
of the Lord himself, with regard to an offending Brother, "tell
it unto the Church, but if he neglect to hear the Church, let him
be unto thee as a heathen man and a publican." And further,
we have not a word in the New Testament to lead to the supposi-
tion, that any one was recognised as a believer, who was not
externally united with the Brethren in the profession of Christianity.
In the words of Bishop Butler:—"Miraculous powers were
given to the first preachers of Christianity, in order to their
introducing it into the world; a *visible Church* was established in
order to continue it, and carry it on successively throughout all
ages. Had Moses and the Prophets, Christ and his Apostles,
only taught, and by miracles proved, religion to their contempora-
ries, the benefit of their instructions would have reached but to a

doctrine and in discipline. Rome denies our existence in the early ages; we on the contrary maintain, that the two Branches were both at first such as we alone are now.

small part of mankind, Christianity must have been in a great degree sunk and forgot in a very few ages. To prevent this appears to have been one reason why a *visible Church* was instituted; to be like a City upon a hill a standing memorial to the world of the duty which we owe our Maker; to call men continually, both by precept and instruction, to attend to it, and by the form of religion ever before their eyes remind them of the reality to be the repository of the oracles of God; to hold up the light of revelation in aid of that of nature, and propagate it throughout all generations to the end of the world." In our Articles, we have this doctrine stated in various forms, the visible Church being mentioned, and its character described, and power and authority attributed to it.* And with this view also the foreign Protestant confessions of faith coincide.

The Lord hath appointed in his Church a living Ministry, not less than a written standard, by which their teaching is to be tested. He or His Apostles guided by Him provided for perpetual succession of Ministers, and to them He gave the promise, "Lo I am with you always even unto the end of the world," and they who reject a part of the system instituted by Him cannot expect to be guided into *all* truth. The Word of God is the standard by which all teaching is to be tried, but the Ministry is equally of His appointment. And a high estimate of the authority and dignity of your office must ever be connected with a deep sense of the responsibilities involved in it, as the two are joined together in the Ordination Service, where we are exhorted to have in remembrance, into how high a dignity, and to how weighty an office and charge, we are called, and how great a treasure is com-

* By the Church in this question we understand no other than only the visible Church. For preservation of Christianity there is not any thing more needful, than that such as are of the visible Church have mutual fellowship and Society one with another. In this sense the Church is always a visible Society of men; not an assembly but a Society. For although the name of the Church be given unto Christian assemblies, although an multitude of Christian men congregated may be termed by the name of a Church, yet assemblies properly are rather things that belong to a Church. A Church, as now we are to understand it, is a Society; that is, a number of men belonging unto some Christian fellowship, the place and limits whereof are certain. That wherein they have communion is the public exercise of such duties as those mentioned in the Apostles' Acts "instruction, breaking of bread and prayer."—*Hooker*.

been in a great measure committed to our care. And I strongly recommend you, my reverend brethren, strictly to observe the anniversary of your Ordination, and on that day, at least, if not more frequently, to read over the memorial to the service with rigid self examination. This will bring vividly before you your special obligations, and will enable you to judge of the manner, in which you are fulfilling them.

"We watch for souls as they that must give account." If we would fully understand all that is implied in this sentence, surely it would overwhelm us; and if we attach any meaning at all to the words, they must be a perpetual stimulus. St. Chrysostom thus comments upon this declaration; "how difficult, how hazardous, an undertaking is this! What shall a man say, to those wretched men that rashly thrust themselves into such an abyss of judgments? All the souls that are committed to thy care, thou art to give an account of." And again, "if we shudder at the thought of having to give account for our own souls, and the almost impossibility of escaping the fire, what fate must he expect who is to give an account of so many souls?" The same language is used also by St. Augustine. And Bp. Bull says, "I have oftentimes, not without wonder and indignation, observed the strange confidence of empirics in physic, that dare venture on the practice of that noble art, which they do not at all understand, considering how for a little petty gain they shrewdly hazard, or rather certainly destroy, the health and lives of men, and have judged them worthy of as capital, and ignominious, a punishment, as those that kill men on the highways. But I have soon exchanged this meditation to another of more concernment to myself, and my indignation hath quickly returned into my own bosom, when I consider, how much bolder and more hazardous an attempt it is for a man to venture on the priestly office, to minister to the eternal health and salvation of souls, how much skill is requisite to qualify a man for such an undertaking, how great care in the discharge of it. What a sad thing it would be if, through my unskilfulness or negligence, any one soul should miscarry under my hands or die and perish eternally."

Need I exhort you, to be men of prayer and diligent students of God's word? To this you pledged yourselves at your ordination, only by this means can you obtain wisdom, and

strength, for your work, and you require much wisdom as well as knowledge. If the physician cannot accomplish much without experience and judgment, these are not less required by the physicians of souls. You ought to be able to understand the symptoms of different diseases, and to administer the remedies fitting for each case. What would be the result, if a physician were to meet his patients in classes, and explain to them in a lecture the virtues of various remedies, leaving the selection and application for each case to themselves! The physician of souls finds that his patients require as much judgment, and discrimination, as the diseased in body; one requires to be aroused and alarmed, another to be encouraged, one to be convinced of sin, another to be led with faith, in the Saviour of sinners, to cast his burthen at the foot of the cross. You have to point out the particular passages of Scripture applicable to each; and you cannot do this, unless you first examine the cases individually. Although you may preach the truth from the Pulpit, this general teaching will effect very little, unless from house to house you seek out the several Members of your flock, and apply it to their particular cases.

I fear these pastoral visitations are too often restricted to the sick, but this is a dereliction of duty. The sick and afflicted have the first claim to your attention, and in times of sorrow and suffering, many will thankfully receive your exhortations, who would perhaps at other times have refused to listen; but it is very injurious to allow persons to suppose that they are only to expect your pastoral visits, and your instruction, when they are on the bed of sickness. In the cases of those who have deferred all care of their souls, until death stares them in the face, much caution is requisite, lest you lead the dying sinner to be too easily satisfied, and encourage others to procrastinate, in the hope of making up for lost time, when their last hour approaches.* Nevertheless while

* Truly it is grievous, when that renewal of the heart, which must be found in every one, of whom we have good hope through grace, is deferred to a season, when all experience tells us that it seldom takes place at all, and when there can be no test or proof of its reality. The visitation of the sick is the most painful of all clerical duties, and too often, with fear, the most unprofitable. The Minister is summoned, perhaps for the first time, when recovery seems hopeless, and it is expected, by the patient or by his friends, that the Holy Sacrament be administered to him. Yet nothing is less countenanced by Scripture, than the practice of ad-

ere is life there is hope, and therefore we are to endeavor to lead the sinner, even at the last, to have recourse to the Saviour, whom he has neglected and despised throughout his life, although we know that little reliance can be placed upon a death bed repentance. When the realities of another world, and the fearful punishment awaiting the impenitent and disobedient, are brought before us, there are few so hardened, so entirely given over to a reprobate mind, as not to be sorry for the past, and to wish to escape the impending horrors; but this is not necessarily a godly sorrow. And we are taught to be very doubtful in all such cases, by the examples of many who, when expecting death, appeared truly penitent, and determined to give themselves to the Lord, but have nevertheless, on their unexpected recovery, proved that their proposed conversion was merely the effect of terror, and that their hearts were not under the influence of the Holy Spirit.

In like manner, much caution is requisite in speaking of the dead, for although the maxim "de mortuis nil nisi bonum", is good in itself, we have to consider what effect our opinion may have upon the living. The dead cannot be affected by us either with weal or woe, but if we speak as if we were satisfied concerning them, who during life evinced no signs of piety, we mislead the survivors, we encourage them to be content to live in the same state, which we pronounce to have been all that was needful. On this account, I think the custom of funeral Sermons, in the ordinary acceptance of the term, very objectionable as a rule. I know that, in some parts of the country, a Sermon is expected as a matter of course upon the occasion of a funeral, and I would commend you to take advantage of this custom, so far as to improve the opportunity of addressing a number of persons, who are

receiving the Communion at a dying hour, to those who, during their past life, have exhibited none of the faith, which leads to that Communion. *Archbishop of Canterbury's Charge, 1849.*

Unless the sickness has been of long continuance, and that the person's repentance, his patience, his piety, has been very extraordinary during the course of it, he (the Minister) must be sure to give him no positive ground of hope, but leave him to the mercies of God. The giving quick and easy hopes not only makes those persons perish securely themselves, but it leads all about them to destruction, when they see one, of whose life and late repentance they have been the witnesses, put so soon in heaven, may by some unfaithful guides made sure of salvation.—*Burnett's Pastoral Care.*

rarely before you at other times; but it should be understood that you will say nothing about the particular person, at whose funeral you are officiating, in the way of praise or blame, of approval or disapproval, unless under very peculiar circumstances.

We may not, in any respect, limit the mercy of God, and we may sometimes indulge in hope even against hope in the case of the departed, but we must insist upon the danger of delay, and the improbability, to say the least, of the acceptance by God of the last of those, who throughout their lives refuse to listen to His calls. And if this truth be deeply impressed upon our own minds it cannot but stir us up to give diligence, not only to make our own calling and election sure, but also on behalf of those committed to our care. Observe the solemnity of the aged Apostle's charge to Timothy, "I charge thee, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and His Kingdom, preach the word, be instant in season and out of season, reprove, rebuke, exhort, with all long suffering and doctrine. Many out of every Church will refuse to return to the great Shepherd of their souls; notwithstanding the utmost zeal, and the most unceasing efforts for their conversion, many sinners will perish, but let us take care that none perish through *our* neglect. Let us keep ourselves pure from the blood of all men, for it is written, "if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked in his way to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul."

If one method is unsuccessful, we must try another and another; consider the example of that apostle who could say, "I ceased not to warn every one night and day with tears." He kept back nothing that was profitable for you, but have shewn you, and have taught you publicly and from house to house."

And I fear we may generally conclude, that the truths which are least palatable to our hearers, are the most necessary for them. There will always be many who desire us to "speak unto them smooth things, to prophesy decoits," but we must ever bear in mind the declaration, undoubtedly applicable to ourselves as well as to him who uttered it; "If I yet pleased men, I should have been as all men are; but I have not sought my own pleasure, but the pleasure of the Father which hath sent me."

should be understood of a particular person, at whose name or blame, of approval or disapproval, under certain circumstances. The mercy of God, and the hope in the case of danger of delay, and the acceptance by God, refuse to listen to us upon our own mind only to make our own of those committed to the Apostle's charge in the Lord Jesus Christ, his appearing and his son and out of season, offering and doctrine, turn to the great Shepherd with the utmost zeal, and in many sinners who through our neglect of all men, for it is wicked from his wrath that his blood will I warn the wicked from his way, he shall save his soul."

try another and a who could say, say with tears." u, but have she house to house." de, that the truth the most necessary desire us to "sp" but we must applicable to ourselves pleased men, I shall

not be the servant of Christ." Popularity is always dangerous, and generally implies, more or less, a want of faithfulness, for it is seldom be acquired, except by withholding some part of the truth. The man of the world may adopt the maxim, "vox populi vox Dei," but we have a sure guide teaching us, that they who are led by the Spirit, and who therefore love the truth, are not a few, wherefore the most correct views of scriptural truth can scarcely be in accordance with popular sentiment. If therefore we are faithful, and shun not to declare, according to our ability, the whole council of God, we must be prepared to share our Master's portion, to endure with him scorn, and reproach, and misrepresentation. It will be said to you by one, "hast thou found me mine enemy?" ; by another, "art thou not he that troubleth Israel?"

But while we thus oppose men's errors, and reprove their deeds, while as ambassadors for God we fearlessly deliver his message, we must yet make it manifest that, in all things, we are actuated by a spirit of love, that we are ready to spend, and be content, for the good of those to whom we minister. We must be the servants of all for Christ's sake.

O that we were all animated by a more fervent love for souls ! let us ponder upon the condition of those committed to our care, until a sense of their danger, and an anxious solicitude for their salvation, inflames our zeal, and excites us to renewed exertions, and redoubled efforts, if by any means we may save some. Submitting from our calculations, those who avowedly separate themselves from us, we would have you reckon up your communications in your several Cures, and reflecting that none who wilfully and habitually turn their backs on the table of the Lord, can be true disciples, can be in a state of salvation, and then further that, even amongst those who accept the invitation, some may be found without the wedding garment, is not the inevitable conclusion altogether appalling ? It is vain to attempt to escape from it ; rather let a conviction of the danger of the great majority, of those whose souls we are to some extent accountable, stimulate us and arouse all our energies. And let a sense of our own insufficiency induce more constant fervent supplication to Him, with whom all things are possible, firmer reliance upon Him, who alone can influence the heart.

If by our sacred calling we are preserved from some of the dangers and temptations of the world, we are exposed to other peculiar to ourselves. We are in danger of substituting a sort of official religion, and official holiness, for personal piety; while investigating the condition of others, we may forget to search of our own hearts. We may, says an old writer, "like unskilful horsemen which open a gate on the wrong side, by virtue of our office open heaven for others, and shut ourselves out;" or another says, "God may feed his people as he did Elijah, by the raven, and make a cold breath kindle the sparks of grace in the hearts of others, and blow it up into a flame." We may point to others the way, and yet not walk in it, but oh what a wretched state is this! and moreover it will generally be found, that we must lead in the path, along which we would have others walk, and that our real success, will depend very much upon our own experimental acquaintance with the power, and efficacy of the principles and doctrines that we inculcate. May our God grant us each grace to give ourselves wholly unto these things, and to take heed unto ourselves, that we may both save ourselves and them that hear us, that our portion may be with those whom it is written, "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Let us labor now, that we may enjoy rest hereafter, that "when the chief shepherd shall appear we may receive a crown of glory that fadeth not away."

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APPENDIX.

SINCE the preceding pages were sent to the Printer, Mr. Maturin has published a letter to the Parishioners of St. Paul's, containing, according to his advertisement, his "reasons for becoming a Convert to the Catholic Church"; of which I am willing to say much, for it is intensely painful to me to think, and to speak, of this subtle though futile attempt to throw discredit on, and to destroy, the faith which once he preached, and this shameless avowal of a long continued system of dissimulation and deception. It is well known, that dishonesty has been almost invariably an accompaniment of the tendency towards Romanism, in those persons whose history has been made public; but there have been few instances, if any, in which a Clergyman has continued for several years taking a decided part in opposition to Rome, whilst his heart has been with her. Yet he says, "still I feel that during all my years of separation from the Church, *my heart was essentially Catholic.*" We cannot now be surprised at his frequent melancholy, and depression of spirits; one would think that his position must have been intolerable, if his state of mind was in reality such as he now declares it to have been. With an anxious desire to discover excuses for him, I am unable in any way to justify the course adopted by him. He ought to have communicated his doubts, (if they were only doubts,) confidentially to some other Clergyman, for although he may not have had confidence in his Bishop, we cannot admit that no one of his Brethren was qualified to afford him advice and assistance. And then if his difficulties were not removed, he ought to have withdrawn from the active work of the Ministry, until he could finally decide what was the path of duty. After his doubts were exchanged for conviction that he ought to renounce our Communion, continuance of outward adherence to it was unpardonable. They who have

read his letter will learn with astonishment that, within the last four years, he has subscribed the Articles, and taken the oath of Supremacy, as it is commonly though improperly called. When he entered upon his Curacy, the See was vacant, and I was not aware that this Subscription had not been made by him, until my last Visitation, after which I called upon him to comply with the requirements of the Law. How he could reconcile this to his conscience, he may be able to explain, but I cannot understand.

The only satisfaction to be derived from his pamphlet is, the assurance that he never was a sound Churchman, that he was oscillating between the extremes of Romanism and ultra Protestantism, and that the sure anchorage of sound Church principles has not been tested by him. He tells us of his Huguenot ancestors, and his Protestant forefathers, but of his Churchmanship he can only say, he had "a moderate preference for the English Church"; these are not the terms in which any true Son would describe his affection for her. In short, whatever he may from time to time have said to the contrary, he always practically proved, what he now formally states, that he regarded all denominations as having equal claims. The force, small as it is, of his pamphlet, depends upon the assumption that no distinction can be made; and he enumerates as Protestants, "Episcopalians, Presbyterians, Baptists, Quakers, Arians, Socinians, Lutherans, Calvinists, Arminians, &c. &c." implying that all are answerable for the errors and excesses of any of these denominations. Now we can only successfully oppose the claims of Rome, by taking our stand upon the truth, receiving and upholding all that is Catholic, and rejecting all that is merely Roman in her system. The peculiarity of the Reformation in England, as contrasted with other Countries, was that it was strictly a restoration and not a revolution. They who were raised up and led, by Him who had promised to be with His Church always, to purify her, and reestablish the primitive doctrine and practices, were wonderfully guided. Shrinking from the introduction of any novelties, they diligently sought out and studied the primitive system, and if we would be faithful Members of the Reformed Church of England, we must adhere to the principles on which they acted.

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Rule of faith, the Bible being virtually superseded by her, whilst we receive it as the only infallible guide. The Romanists in general, and Mr. Maturin in particular, charge us with holding, that every man may take the Bible and discover his religion for himself, according to his own interpretation, and they point to the practical results of this system, in proof of its fallacy, and say that their Church is the only infallible guide. Now we altogether repudiate this tenet; we are perfectly aware that men, rejecting the teaching of the Church and relying on their own independent conclusions, have deduced heresies, and false doctrine, from the Scriptures, but we nevertheless maintain that they are the one only infallible guide, by which all teaching is to be tested. We therefore call upon every one to accept the teaching of the Church, which she has preserved unaltered from the earliest ages, since she claims for herself, the honorable office of a "witness and keeper of Holy Writ," and "authority in controversies of faith," although she encourages all her children to compare her teaching with the written Word. She relies, with perfect confidence, upon the means supplied by God as a security against any serious errors, and is assured that the spirit of truth will guide her in the use of those means. We do not reject tradition restricted to its proper office, on the contrary we receive with due deference, whenever we can trace it, testimony to the interpretation of Scripture, and to the doctrines and practices recognized in the primitive Church. We listen with respect to the consentient voice of the early Fathers, and the decisions of the Œcumenical Councils, namely those held before the separation of the Eastern and Western Branches of the Church, but we reject every thing that is plainly "repugnant to the Word of God," knowing that He cannot contradict himself. In talking according to this rule, we are assured that we shall be kept in the right way, and that "the Gates of Hell shall not prevail" against us, but we deny altogether the existence of an infallible living guide, with power to define articles of faith which cannot be deduced from the written Word.

However plausible the theory of the necessity for the existence of such a Judge of Controversy, we cannot close our eyes to the fact that such aid has not been vouchsafed to us, for Councils have been opposed to Council, and Pope to Pope, Councils have

deposed Popes, and Popes have condemned Councils. Moreover we cannot believe that God would have left us, without any revelation of the Agents by whom this great gift of infallibility was to be exercised, since if it be bestowed it supersedes the necessity for any other guidance, and cannot be disregarded without peril to our souls. At the least, we have a right to expect the infallible guide to declare the seat of Infallibility, for it is utterly useless, if we are uncertain where it is to be found. But this question has never been decided, and the opinions of her Doctors are divided upon it. Most of them indeed agree in the opinion that the Decrees of a General Council, confirmed by the Pope, are infallible ; but then who is to decide which Councils are *general* ? The ultramontane theory is, that the Pope himself, speaking ex cathedra, is infallible on all questions of faith and morals ; but the Gallican Church has always opposed these papal claims, and it is impossible to discover, with any certainty, the doctrine of the Roman Church upon this the key stone of her system.

Mr. Maturin dwells at length upon the variations of the Protestant Churches before the completion of the Reformation, but he has not attempted to explain this absolute denial of the Papal infallibility by the important and influential Church of France. Rome whilst claiming immutability has been notoriously changeable, to such an extent, that Dr. Newman, recognising her change as an acknowledged fact, adopted the theory of development to account for it ; but it is hard to reconcile with any pretensions to immutability and infallibility, uncertainty and variation with respect to the infallible authority. As he has referred to Bossuet's work as having done good service, I give you the following extract from it: "A form for explaining the Pope's authority having been proposed at Trent, in such terms as that his superiority over the General Council might in some manner be inferred, the Cardinal of Lorraine and the Bishops of France being opposed to it, the form was suppressed, and the Pope answered, that 'nothing ought to be defined but what all the Fathers should unanimously agree to ;' an admirable rule in order to separate what is certain from what is doubtful." "And the renowned Andrew du Val decided, that the doctrine denying the Pope's infallibility is not absolutely against faith ; and that which places the Council above

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the Pope cannot be branded with any censure, either of heresy, or error, or even of temerity." We may add to this weighty authority, the assertion of a well-informed writer of our own day, that " It has never yet been determined, which of the many *de jure* or rival Popes are to be acknowledged *de jure*. A Romanist might at this moment deny the existing Pope to be St. Peter's successor, without violating any Article of his Creed." What then is the condition of those, who receive as an Article of faith the dogma of the Immaculate Conception, which was pronounced by the Pope on his sole authority, which therefore no one can be justified in accepting as such, until he obtains satisfactory evidence of the personal infallibility of the Pope ?

In consequence of our former connection with the Author, because many of us have in times past taken sweet counsel together with him, when we walked in the House of God as friends, I have thought it right to append these few observations upon Mr. Maturin's letter, but I do not entertain the slightest suspicion of a tendency towards Rome on the part of any of my Reverend Brethren, and although in the late melancholy case, the unhappy convert formerly appeared much more inclined to proceed in the opposite direction, I feel confident that there cannot be a second example of such successful duplicity amongst us. Instead of banking after what God has not been pleased to grant to men, let us be thankful for the guidance actually vouchsafed, and whilst we " prove all things, hold fast that which is good." Let us contend earnestly for the faith once delivered unto the Saints," knowing that the Latitudinarian is liable to be " carried about with every wind of doctrine," and is constantly in danger of being hurried into extreme error on one side or the other. Adherence to any system, and reception of any doctrines, imply a belief that they who differ from us are more or less in error, and we shall prove our charity and goodwill towards all who profess to follow Christ, by pointing out and urging them to abandon what we believe to be an admixture of error in their creeds, rather than by countenancing their adherence to it, or rashly presuming to decide that any portion of the truth may be of little importance.

(NOTE TO PAGE 20.)

A friend, who has read the Charge since it came from the Press, suggests that the observations upon the Judgment of the Committee of the Privy Council may be misunderstood by some of the younger Clergy, and that they may suppose themselves authorised, or even required, to set up crosses and to introduce alterations in their Churches, in opposition to the wishes of their Congregations. I therefore add a caution to my younger Brethren never to make any alterations, without the advice and approval of older or more experienced Ministers. And to all I would recommend great caution, in introducing anything, however good in itself, to which your people are opposed. You must consider the weak, and remember the many who must be "fed with milk," because they are not "able to bear strong meat." Where the laity have been rightly instructed, and are attached to their Church they will not object to anything, that has been duly explained to them, and proved to be in conformity with her principles and order; but where this is not the case, you must beware of alienating them by the introduction of anything, to which you are not pledged by your oaths and subscriptions.

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