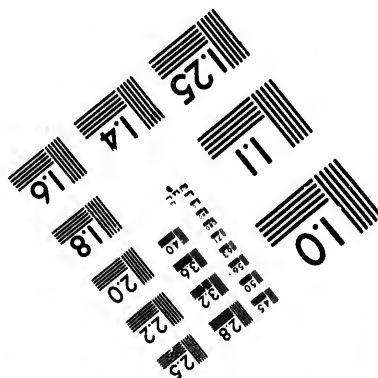
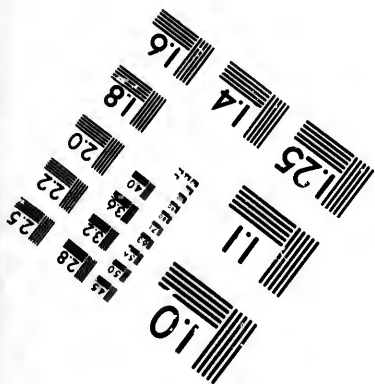
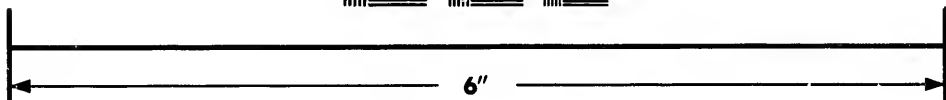
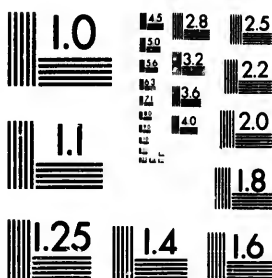


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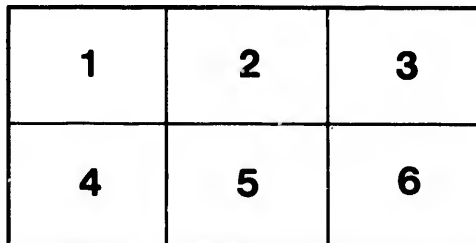
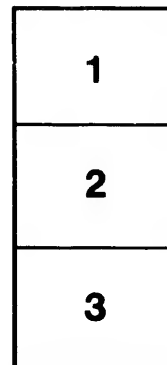
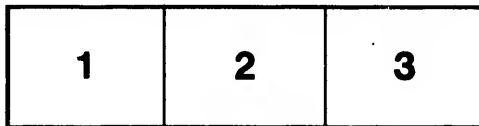
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*D.S. Wetmore*  
*Sept. 1848*

**THE STAFF OF BEAUTY**

AND

**THE STAFF OF BANDS:**

**A SERMON**

PREACHED IN ST. ANNE'S CHAPEL, FREDERICTON,

ON THE DAY OF ITS CONSECRATION,

MARCH 18, 1847,

By JOHN, Bishop of Fredericton.

PUBLISHED AT THE REQUEST OF THE CLERGY PRESENT.

"The sensible things which religion hath hallowed, are resemblances according to things spiritually understood, whereunto they serve as a hand to lead, and a way to direct."—HOOKER.

ST. JOHN, N. B.

PRINTED BY W. L. AVERY, PRINCE WM. STREET.

1847.

1871

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March

**TO THE CLERGY**  
**WHO REQUESTED THE PUBLICATION OF THIS DISCOURSE,**

**IT IS DEDICATED**

**BY THEIR AFFECTIONATE FRIEND AND BISHOP,**

**John Frederickson.**

**March 28, 1847.**



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# A SERMON.

ZECHARIAH XI. 7.

*And I will feed the flock of slaughter, even you, O poor of the flock.  
And I took unto me two staves: the one I called Beauty, and the  
other I called Bands: and I fed the flock.*

THE consecration of a separate place to the everlasting worship of Almighty God, is founded on the simplest principles of natural religion, as well as on the customs of the Jewish and the Christian Church in Apostolic, Primitive, and subsequent times.

That the Divine Being is not comprehended within any one place we know: but we know also that man, his creature, is necessarily so limited; and can form no ideas or associations of ideas, which are not connected with space, and limited by it. The consecration of a particular place is not therefore for the sake of Him who is worshipped, but for the sake of man, his worshipper: that man, while he worships, may be incited to a dutiful reverence, and that his wandering and unsettled affections, by being enshrined in a local habitation, may gain reality and force by the fixedness of their abode, and the ever-recurring memory of former holy emotions. The act which natural reason teaches has grown into a habit by universal custom: all mankind in all ages, and under all religions, whether true or false, having combined to sanction it. These common feelings of mankind have also received the sanction of Divine precept and example: Moses in the wilderness, David on the restoration of the ark to Mount Zion, and Solomon at the building of the temple, having solemnly dedicated special places and things to God by express Divine direction, and our Lord having himself observed the feast of the dedication on the anniversary of the building of the temple, having twice purged it from those who infested it with ungodly merchandizing, and

having significantly commanded that no man should carry any ordinary vessel through it; that is, I suppose, that no man should make use of the house of God as a place through which he might pass to his ordinary business, with his ordinary tools or wares in his hands.

The germ of these principles planted by our Lord, began to expand in the times of Primitive Christianity. In the first celebration of the Holy Eucharist the disciples met in a large upper room, furnished and prepared after the Oriental manner. In the same, or in a similar upper room, the disciples met after our Lord's resurrection ("the number of names together being a hundred and twenty") to pray for the descent of the Holy Ghost. In St. Paul's Epistles the word Church is applied by the Apostle to a separate place, as well as to the Congregation who met in it. Reproving the disorders of the Corinthians, he says, "Have ye not houses" (that is private dwellings) "to eat or to drink in? or despise ye the Church of God?"\* In the Epistle of St. James, that Apostle uses the word Synagogue to denote a Christian Church. "If there come into your assembly (or synagogue) a man with a gold ring, and goodly apparel, and there come in also a poor man in vile raiment: if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."† The expression Synagogue is applied to a Church by Theophilus of Antioch, in the second century; who says, that "in Synagogues, or Holy Churches, the truth is diligently taught."‡ And Ignatius, "let there be one altar in every Church."

In the writings of Tertullian and Cyprian, we have ample evidence that "the Lord's house," and "the Church," and "God's house," was a separate place, marked out by special dedication.

In the fourth century, Eusebius, the father of Ecclesiastical History, gives us a full account of the building of a Church at Tyre, in terms almost applicable (with allowance for different circumstances) to our own age. Our own Church has not, by

\* 1 Cor. xi. 22.

† St. James ii. 2. 9.

‡ Mede on Churches in first and second Centuries.—*Works*, vol. 1, p. 410.

any formal act, sanctioned a particular form of consecration : but that which we have used this day has come down to us recommended by three memorable names in the English Church. It seems to have been originally compiled by Bishop Andrews : an additional prayer occurs in the service used by Bishop Patrick, and another prayer in the works of the saintly Bishop Wilson, of Sodor and Man. To these I have not the presumption to add any thing of my own.

Having thus spoken generally on the nature of the peculiar service of the day, I proceed without further preface to the examination of the text. *And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves : the one I called Beauty, and the other I called Bands : and I fed the flock.* This text is found in the book of a prophet who has been called the sun among the minor prophets, because he foretold with singular clearness the glory of the Messiah. And (in truth) the whole prophecy is full of Christ, every part of it. His sufferings, his glory, his rejection, his betrayal, his wounds, his pierced side, his bleeding hands, his master-building of the mighty temple of the Gospel, his awful coming to judge rebellious Jerusalem, the living streams that flow from his side, the holiness inscribed on the very vessels of his temple and altar ;—here it is all, for faithful believers to love ; for faithless unbelievers to deride. Whoso objects to symbolic characters, must object to Zechariah himself, and to him who made Zechariah His instrument to enlighten mankind. Symbolical characters are inscribed on the pages of Holy Scripture from one end to the other : from the emblematic sword in Paradise, to the tree of life, the fountain of living waters, the golden city, and “ the twelve foundations,” in the book of Revelations.

The cardinal truth of Christianity, the atonement of Christ, is itself symbolically revealed. “ Behold the Lamb of God who taketh away the sin of the world.”\* “ I beheld and lo a Lamb as it had been slain.”† What marvellous infatuation is it that men should print symbolism in the pages of books, and see nothing but beauty, and when the same truths are engraven on

\* St. John i. 29

† Revel. v. 6.

walls, or windows, should see nothing but deformity. So little discernment is there even of the letter of Holy Scripture, when it is as plain as the sun at noon day. The text then speaks of Christ in the character of a Shepherd, employed in his holy occupation of attending to those who are less cared for, the poor of the flock, "the flock of slaughter;" those whom the enemy of souls thirsts to devour, those whom ungodly men would persuade to lead the same hard and ungodly lives with themselves: those who are in any oppression, or trouble: those in short who are poor, needy, and sin-wounded, and who have hearts capable of salvation: "these are thy trophies, all-redeeming Lord!" That the words apply to Christ is evident from the verse which follows. "They weighed for my price thirty pieces of silver"—which we know relates to the price our Saviour's betrayal. But if the words were once spoken of Christ, they go on to the end of time, ever fulfilling, ever still fulfilled. The Lord Jesus is here represented speaking in his own person, as feeding the flock, and supplying their wants with spiritual sustenance by means of the Staff of Beauty and the Staff of Bands; and the only question is, what may we understand by these expressions. Here then we are not left to our own private interpretation: but the prophet has interpreted them for us. He says, that the Staff of Beauty was broken, "that I might break my covenant which I had made with all the people:" and that the Staff of Bands was broken, "that I might break the brotherhood between Judah and Israel." The first Staff, while it was whole, signified the means by which the Jewish religion was made conducive to the promotion of inward holiness: and the second Staff, called Bands, signified the various means by which God intended to continue in one united body the twelve tribes who inherited the land of promise. The breaking of the Staff of Beauty was the dissolution of that covenant, the ceasing of the temple worship, the abolition of bloody sacrifices, the change of the whole Jewish system. It had served its purpose, and therefore came to an end. The breaking of the Staff of Bands was the dissolution of the union between the twelve tribes, and

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finally between the two tribes. This kind of incorporation, this peculiar theocracy, this single, compact, and separate body, had also served its purpose, and came to an end. Christ made them both, and Christ brake them both.

But we must not imagine that, because the peculiar ceremonies of Judaism are no longer in use, that therefore the new and better covenant is destitute of all those outward aids to religion, which belong to man as a creature consisting of body and of soul. As long as man is capable of being acted on by outward impressions either for good or evil, so long what is external is valuable, provided it does not take the place of what is internal.

Judaism was only germinant Christianity. There was the bud, enclosed and sealed. But when the spring time of the promise drew nigh, and the breath of the Lord, like the south wind, blew upon it, it expanded into Christianity. Christianity is Judaism developed and purified, divested of all that was narrow and imperfect, and suited to the state of the Jewish people, divested of ceremonies intended only for that state, divested of all that made it a separate religion for one nation only, but retaining all that was moral, spiritual, and good, and adapting it to the use of all mankind.\* Thus the bloody sacrifices of the law are no more, being fulfilled in Christ, but have we no sacrifices under the Gospel? Hear the Apostle, "By him therefore let us offer the sacrifice of praise to God continually." The Jewish temple was destroyed.

\* Some things therefore we see there were, wherein the Gentiles were forbidden to be like unto the Jews; some things wherein they were commanded not to be unlike. Again, some things also there were, wherein no law of God did let, but that they might be either like or unlike, as occasion should require.—*Hooker*, lib. iv. 581. And again, p. 582, They which honor the law as an image of the wisdom of God himself, are notwithstanding to know that the same had an end in Christ. But what? Was the law so abolished with Christ, that after his ascension the office of Priest became immediately wicked, and the very name hateful, as importing the exercise of an ungodly function? . . . . That very law therefore which our Saviour was to abolish did not *so soon* become unlawful to be observed as some imagine, nor was it afterwards unlawful *so far*, that the very name of Altar, or Priest, or Sacrifice itself, should be banished out of the world. . . . And as no man can deprive the Church of this liberty, to use names wherewith the law was accustomed, so neither are we generally forbidden the use of things which the law hath; though it neither command us any particular rite, as it did the Jews a number, and the weightiest which it did command them are unto us in the Gospel prohibited.

Have we no temples in which God dwells? Hear the Prophet. "Even them will I bring to my holy mountain, and make them joyful in my house of prayer."\* The Jewish sacrifices no longer exist. Have we no priesthood? It is "changed," says the Apostle: changed, but not abolished. The apostolic Clement tell us, that the Jewish orders of priesthood were typical of our own. The altar of burnt offering is taken down. Is there no christian altar, or table, for we use the words indifferently of the same thing. Hear the great Sacrifice Himself, "If thou bring thy gift to the altar."† And St. Paul expressly, "We have an altar."‡ Why then should we say we have not? Here is the sacrifice commemorative, or the representation and remembrance of our Lord's adorable passion; here is the sacrifice of our praises and thanksgivings in which all the faithful join: here is also the sacrifice of each man's heart unto the Lord. These sacrifices are spiritual: yet are they not the less real, because they are not carnal. Thus in the worship of God the principles of religion given to Moses in the legal covenant, and stamped by God's approbation, must be the principles of religion in the new dispensation, provided we take care to distinguish between that which is strictly Jewish, and that which is of everlasting benefit to the human race.

Nor is such separation a matter of great difficulty. The actual repetition of the Jewish rites is not only forbidden, but by the sacrifice of Christ is become impious. But the consecration of the creatures which God has made to the worship and service of their Maker, the offering to God the best of those creatures with an inscription of praise to the great and bountiful Giver, and the use of objects of natural beauty to remind us of the inward beauty of holiness, and the future glories of Heaven, is no more Jewish than it is Christian. It is, in short, the religious principle divinely given to the Jews, embodied in the New Testament, enforced by our Lord and his Apostles, and confirmed by the practice of the Church of God. And this is what I understand to be meant by our Lord's taking into his hand the Staff of Beauty.

\* Isa. lvi. 7.

† St. Math. v. 23.

‡ Heb. xiii. 10.

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I shall now for the convenience of your memories reduce what I have to say to three propositions: First, that external objects, when properly used, are conducive to inward and spiritual religion. Secondly, that they are means only, and subordinate means; and that spiritual and inward religion is their end. These two constitute the Staff of Beauty. And thirdly, that they are most effectually promoted by an union of Christians in a well ordered form of public worship and polity; which is the Staff of Bands.

Now first, that external objects may be properly applied to the ends of spiritual religion, seems to me to be capable of proof from the delight which the mighty Maker himself takes in the contemplation of his own works. It is said, "God saw every thing that he had made, and behold it was very good."\* And again, "the Lord shall rejoice in his works."† Indeed it would be unnatural to suppose it otherwise. Who feels so intense an interest in a work of art as the maker of it? Shall feeble and ignorant man feel a godlike pleasure in the discovery of some new law of his Creator's wisdom, in measuring the order and number of his works, in unskilful imitation of the harmonious colouring of ordinary natural objects, and shall the Creator himself be debarred from a much higher pleasure, higher in proportion to his perfect knowledge, exact observation, exquisite wisdom? How then shall not the right use of God's creatures be conducive to the right worship of Him who made them? To worship the creature more than the Creator, is idolatry: but to use the creature to dignify the worship of the Creator, *while the worship is paid to Him, and Him only*, is not idolatry, but religion. For let us consider to what end did God vouchsafe us *form, colour, number, and harmony*? For what purpose did he create the silvery dawn, the melting hues of twilight, the gay magnificence of the autumn forest? Why is there something in the still hour of eve, in the song of the solitary bird, in the rainbow glancing on the waterfall, in the ever-changing sea, in the majestic flowing stream, in the sudden lighting of the aurora, in the

\* Gen. i. 31.

† Psalm civ. 31.



fantastic and thick ribbed ice, that stirs man's inmost soul, and calls forth strange and sudden emotions? Why does the Book of God answer to the works of God, and dwell so often and so vividly on external nature? Why does the air seem pregnant with sweet sounds, our souls attuned to harmony, and natural harmony to our souls? Why does the simple melody which we have heard as children, or the more full and varied measure of the cathedral choir, still float upon the mind, so that space and time seem annihilated, and distance is forgotten? Did God make all these glorious works for nought? Or are we to suppose them intended only for sensual enjoyment, that the animal man may be gratified, while the spiritual man is neglected? Or on the other hand, are they given us merely to mock us, that we should never use them, never open our eyes to their enjoyment, never suffer our ears to be polluted by the defilement of harmony, never touch the unclean thing; but that it should be said, "Touch not, taste not, handle not, after the commandments and doctrines of men?"\* No, these good creatures are given us for use, not for abuse. Take away the abuse, and direct them into a right channel, and then "every creature of God is good, and to be received with thanksgiving."† "To the pure all things are pure."‡ Now the creatures of God may be said to be rightly used, when we accept them with thankfulness for the ordinary wants of life, without employing any of them to minister to sinful indulgence: or when we use them directly in the service of religion. About the first of these uses there is no question; nor need there be respecting the second. For let philosophers argue, and puritans revile as they will, my firm belief is, that the common sense of mankind will eventually carry the day, and settle the question. Common sense is ascertained by universal feeling. We all know what sensations we experience when we enter a Church that is mean and sordid: that it seems not like God's house: there is no feeling of our own littleness about it; all is earthly, and savours of earth. God's house should be totally unlike every other: it should be, as

\* Coloss. ii. 21, 22.

† 1 Tim. iv. 4.

‡ Tit. i. 15.

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far as possible, all religion; it should wear a religious aspect, and every part of it should have some religious meaning. Earth should be left behind, or drawn up by golden cords to Heaven. No doubt our best attempts in this way will be very imperfect; still this should be our idea: and we should work up to it, in all we do. And does not the Scripture teach us this? Are we not told to praise God with "the best member that we have?" But are all the other members to be silent? If the tongue praise Him, why should not the heart, the feet, and the hands? What difference is there in principle between reading or singing the praises of God with the lips, and engraving those praises on wood, or stone, or glass, as the case may be? Provided they are God's praises, if one member may be employed, why may not all?

And the use of God's creatures to these ends, while it dignifies them, and gives a sobriety and chasteness to our employment of them, enables us to perform an act of reverence, faith, and self-denying love in giving them back to God. A right use of such aids will make a man feel his own insignificance, whenever he enters God's house. He will come to humble himself, to confess his sins, and to pray. He will come as a firm believer in the truth of His presence, whose majesty is incomprehensible. He will come with a sincere love for Him, whose adorable name he sees engraven on the walls, the mysteries of whose grace he celebrates with rejoicing, and in the fulness of whose joy he hopes everlastingly to dwell. His bodily gestures will be in tune with the feelings of his soul, and God's house with both: and the words of the anthem which we have sung will be the expression of his natural devotion: "*O how amiable are thy tabernacles, thou Lord of Hosts. My soul hath a desire and longing to enter into the courts of the Lord. Blessed are they that dwell in thy courts; they will be always praising thee.*"\* So that the right use of external objects is conducive to spiritual devotion.

To this (as it seems to me) reasonable and christian course, there have been made objections, as indeed to what good thing

\* Psalm lxxvii. 1, 2, 3.

cannot objectors be found? And as such objections are often repeated, it may not be amiss to give "a reason of the hope that is in us." It is said, that external objects have no necessary connexion with spiritual religion; and that by laying so much stress on outward things we are in danger of forgetting inward piety. Now that things external do not of themselves produce religion we cannot doubt. No man is so foolish as to imagine that every Jew who worshipped in Solomon's temple was himself a Solomon, or that every one who chants the Psalms of David feels the full force of those inspired songs. But if there be no necessary connexion between external beauty and spiritual religion, is there any closer connexion between spiritual religion and external deformity? The one has at least as little to do with religion as the other. This however is not the real question. The point for consideration is, whether the giving to holy things and to holy places the honour that belongs to them is not more likely to promote a religious frame of mind than the with-holding such honour. That there is danger in external forms there is no doubt; there is danger in every act of a christian's life: danger in alms, lest we give them ostentatiously: danger in worship, lest we pray pharisaically, or lest we slumber over the prayers, and go to sleep over the sermon. In all we say, or do, or think, there is danger, for our adversary the devil ever seeks to turn our food into poison. Holiness is not ensured by the observance of external rites, but is it ensured by their neglect? Are they who despise the Church of God, and lay out all their substance in the decoration of their own houses, of necessity the most holy? So that this argument, as far as it is sound, is a mere truism. We all admit that we are in continual danger of substituting outward acts for inward piety, and of neglecting the interior holiness of our souls. But this may be done every where, and no more belongs to a Church adorned and comely, than to one which is unworthy the name. The evil lies not in the building, but in the heart of man.

The objection is sometimes repeated in other words. God it is said looks to the heart, at the heart only. Cannot God be

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worshipped in a plain simple edifice with four plain walls, seeing "the Most High dwelleth not in temples made with hands?" To which we reply, undoubtedly He may. The Apostles worshipped in an upper room, because they were poor, and had no other place of worship. St. Paul knelt down on the sea shore, and prayed. Nay, we limit not the Most High to *four plain walls*: we say he may be worshipped without walls, under the open canopy of heaven, in the wild woods, on desert sands, on the melting snow, if it so please us; there is no place where God will not hear faithful humble worshippers. But why speak we of *plain walls, plain Churches*? Is not the meaning of such expressions that, though plain, they are to be perfectly comfortable to ourselves? And that if our own comfort be provided for, the rest may take care of itself? God can be worshipped, and acceptably worshipped, without a house of prayer, if we have none to offer; in a *plain house*, if we cannot provide a better; but let us be well assured, that God is not the more spiritually worshipped, when our meanness refuses to offer him the best of what we have, though the very best is unworthy of His majesty. For when the Most High directed men to build Him an house, he gave directions to build it in so costly a manner, that the most gorgeous of our edifices is perfect simplicity in comparison.\* There is one other

\* Let the state of the people of God when they were in the house of bondage, and their manner of serving God in a strange land, be compared with that which Canaan and Jerusalem did afford, and who seeth not that huge difference there was between them? In Egypt it may be they were right glad to take some corner of a poor cottage, and there to serve God upon their knees, peradventure covered in dust and straw sometimes. Neither were they therefore the less accepted of God, but he was with them in all their afflictions, and at the length by working of their admirable deliverance did testify, that they served him not in vain. Notwithstanding in the very desert they are no sooner possess of some little thing of their own, but a tabernacle is required at their hands. Being planted in the land of Canaan, and having David to be their king, when the Lord had given him rest from all his enemies, it grieved his religious mind to consider the growth of his own estate and dignity, the affairs of religion continuing still in their former manner: "Behold now I dwell in an house of cedar-trees, and the ark of God remaineth still within curtains." What he did purpose it was the pleasure of God that Solomon his son should perform, and perform it in manner suitable unto their present, not their ancient estate and condition. For which cause Solomon writeth unto the king of Tyrus, "The house which I build is great and wonderful, for great is our God above all gods." Whereby it clearly appeareth that the orders of the Church of God may be acceptable unto him, as well as being framed suitable to the greatness and dignity of later, as when they keep the reverend simplicity of ancient times.—*Hooker*, lib. iv., p. 536.

objection frequently urged which, as it professes to be founded on Scripturo, is worth considering. It is said that to introduce graven characters or carving into a Church is a violation of the second commandment. Here let us observe that, if we take the first part of the second commandment by itself, irrespective of what follows, the prohibition extends to making a likeness of any thing out of the Church as well as in it. *All sculpture, all painting, the very likeness of a living friend, is, according to that view, forbidden.* But if such an interpretation be too absurd to need refuting, then, if we take the two parts of the commandment together, the prohibition will be against our making "*a likeness of any thing in heaven, or in earth, or under the earth, to bow down to it or to worship it.*" We are not to make a reverence, or obeisance, *as an act of worship,* to any human or other form: but when there is no intention nor practice of worshipping any but the one true God, then the commandment contains no other prohibition.

Now is not Divine example the best interpreter of Divine precept? The second commandment was given by God to Moses. Clearly then, what the Most High commanded this same Moses to do at the same time, is the best evidence of the meaning of the commandment. Now God commanded Moses as follows: "*And thou shalt make a mercy seat of pure gold: and thou shalt make two cherubims of gold, of beaten work shalt thou make them in the two ends of the mercy seat. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; and there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony.*"\* Here are carved symbolic figures ordered by God to be erected in the place "where he would commune with them." And again, "*moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.*"† Here is embroidery with symbolical figures. And again, "*thou shalt make a veil of blue,*

\* Exodus xxv. 17, 18, 20, 22.

Exodus xxvi. 1.

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and purple, and scarlet, in fine twined linen of cunning work, with cherubims shalt it be made.\* Here are painting and embroidery with symbolic figures: In the temple of Solomon, also built by divine commandment, we find the following: "*And he carved all the walls of the house round about with carved figures of cherubims, and palm trees, and open flowers within and without.*"† St. Paul reminds us, that what was done by Moses was done according to a pattern given by God himself; and the sacred author of the first Book of Chronicles tells us that, "*David gave to Solomon his son, the pattern of all that he had by the spirit for all the work of the service of the House of the Lord, and gold for the pattern of the cherubims that spread out their wings, and covered the ark of the covenant of the Lord: all this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern.*"‡

Now we do not say that we, as Christians, are bound to follow the same pattern, or to work in the same manner: but this must be admitted, that if such kind of work were contrary to the intention of the second commandment, the Almighty never would have introduced it, *once and again*, into his own temple, framed expressly according to his directions: and that if we do not look to God as the interpreter of His own laws, we can have no real respect for His authority. All we have to guard against is this, that no object, symbolical or commemorative, be set up as an object of worship; and that neither the cross, nor the likeness of our Saviour, nor any other, "*likeness of any thing in heaven above, or on the earth beneath,*" be exhibited, to be worshipped, adored, or bowed down unto. This undoubtedly is idolatrous, but to adorn God's house as God himself adorned it, is not idolatrous.§

\* Exodus xvi. 31.

† 1 Kings vi. 29.

‡ 1 Chron. xxviii. 11 to 20.

§ The ceremonies in use amongst us being in no other respect retained, saving only for that to retain them is to our seeming good and profitable, yea, so profitable and so good that if we had either simply taken them clean away, or else removed them so as to place in their stead others, we had done worse: the plain and direct way against us herein had been only to prove, that all such ceremonies as they require to be abolished are retained by us to the hurt of the Church, or with less benefit than the abolishment of them would bring. But forasmuch as they saw how hardly they should be able to perform this, they took a more compendious

But it is time that we proceeded to shew that these external aids to devotion are not devotion itself. They are *means, not ends*: subordinate means, and only to be used as means. Holiness, that is good works springing out of a lively faith, is an essential part of the "Staff of Beauty;" for what says the Psalmist, "Who shall ascend into the hill of the Lord, or who shall rise up in his holy place? He that hath clean hands, and a pure heart."\* And again, "The King's daughter is all glorious within."† And in another psalm, "Thy people shall offer thee free-will offerings, in the beauties of holiness." What is the language of the Prophet? "Wherewith shall I come before the Lord, and bow myself before the Most High God? What doth the Lord thy God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"‡ And what says another Prophet? "When ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean: cease to do evil, learn to do well."§

way, traducing the ceremonies of our Church under the name of being popish. The cause why this way seemed better unto them was, for that the name of popery is more odious than very paganism amongst divers of the more simple sort, so as whatsoever they hear named popish they presently conceive deep hatred against it, imagining there can be nothing contained in that name but needs it must be exceeding detestable. The ears of the people they have therefore filled with strong clamour: "The Church of England is fraught with popish ceremonies: they that favour the cause of Reformation maintain nothing but the sincerity of the Gospel of Jesus Christ; all such as withstand them, fight for the laws of his sworn enemy, uphold the filthy relics of Antichrist, and are the defenders of that which is popish." These are the notes wherewith are drawn from the hearts of the multitude so many sighs; with these tunes their minds are exasperated against the lawful guides and governors of their souls; these are the voices that fill them with general discontentment, as though the bosom of that famous Church wherein they live were more noisome than any dungeon.—*Hooker*, lib. iv. p. 543. And again, p. 588, The common conceit of the vulgar sort is, whensoever they see any thing which they dislike and are angry at, to think that every such thing is scandalous, and that themselves in this case are the men concerning whom our Saviour spake in so fearful manner, saying, "Whosoever shall scandalize or offend any one of these little ones which believe on me," (that is, as they construe it, whosoever shall anger the meanest and simplest artizan which carrieth a good mind, by not removing out of the Church such rites and ceremonies as displease him,) "better he were drowned in the bottom of the sea." But hard were the case of the Church of Christ, if this were to scandalize. Men are scandalized, when they are moved, led, and provoked unto sin. At good things evil men may take occasion to do evil; and so Christ himself was a rock of offence in Israel, they taking occasion at his poor estate and at the ignominy of his cross, to think him unworthy the name of that great and glorious Messias, whom the Prophets describe in such ample and stately terms. But that which we therefore term offensive, because it irriteth men to offend, and by a dumb kind of provocation encourageth, moveth, or any way leadeth unto sin, must of necessity be acknowledged actively scandalous.

\* Psalm xv. 1, 2.

† Micah vi. 6, 8.

‡ Psalm xlv. 13; Psalm cx. 3.

§ Isaiah i. 15, 16.



And St. James in a like passage, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners ; and purify your hearts, ye double minded."\* What are the words of our Saviour to the buyers and sellers in the temple, " My house is the house of prayer, but ye have made it a den of thieves." With what stern severity does our Lord reprove the hypocritical worshipper, " Woe unto you, scribes and pharisees, hypocrites ; for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, mercy, judgment, and faith. Cleanse first that which is within the cup and platter, that the outside of them may be clean also."† What says the great Apostle of the Gentiles ? " If any man defile the temple of God, him shall God destroy."‡ What is the awful language of the Book of Revelation ? " And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh any abomination, or maketh a lie."§

And without this practical faith not all the beauty, nor all the gold of the temple will avail us, nay the very pavement of the sanctuary would cry out against us. But if, while we employ God's creatures in the service of his sanctuary, we build on *right principles* ; if we worship him with devout reverence, and live always as in His presence ; if we employ *right means*, and never neglect the continual refreshment of our souls by reading His most holy Word, offering to Him the tribute of continual Prayer and Praise, and by feeding upon Christ in our hearts in His most holy Sacrament ; and if these issue in *right actions*, in a humble, pure and holy life, then the " Staff of Beauty " will be whole and unbroken, then will our Lord's words be fulfilled to the very letter, " these ought ye to have done, and not to leave the other undone."

It only remains that I say a few words on the " Staff of Bands ;" in other words, that outward and inward holiness are promoted by an union of Christians in a rightly-

\* St. James iv. 8.

† 1 Cor. iii. 17.

‡ St. Matthew xxi. 13 ; xxiii. 23, 26.

§ Revel. xxi. 27.



constituted and well-ordered form of government and worship. And I trust in God that ours is such a form as we have now mentioned.

A staff implies *authority*; which is given us in God's word by the ordination of Bishops, Priests, and Deacons, continued in the practice of the Church to this day.

A staff implies *direction*; which we find in the Holy Scriptures, publicly read, publicly preached, and openly given to all our people, without exception.

A staff implies *support*; which we find in those two great means of grace, Baptism and the Lord's Supper, continually repeated, and exhibited according to the direction of our Master for the benefit of the faithful.

A staff implies *comfort*; which we find in our sound form of words in the Book of Common Prayer: a book so *scriptural*, that it is full of scripture from one end to the other, and built altogether upon it: so *catholic*, that nothing therein is found contrary to the decrees and practice of the Apostolic, nay the universal Church, men's private fancies only being excluded: so *comprehensive*, that every man finds his wants represented and his petitions anticipated: so *varied*, that we may reap fresh pleasure from it, every time we use it: so *full* and *frequent* in its offices of prayer, that, let a man be as devout as he will, he will find his devotion cannot soar to a higher pitch, if it be sober, rational, and christian; and withal so *elevated*, that it leads us above the narrow views and petty prejudices of party into the calm and holy atmosphere of heaven.

These are bands of which no Churchman ought to be ashamed. Like the Collects of the Church, it may be said *colligunt et colligant*. They gather together in one body men of every age, and every clime, and every station, and every diversity of feeling; and they bind them all in high and holy offices of love. And while others turn aside to drink of other waters on the right hand or on the left, I desire no higher honour, blessing, or happiness, for myself or my children, than to drink of this well of English undefiled, and to uphold in my

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poor measure the "Staff of Beauty and the Staff of Bands," as set forth in the Book of Common Prayer.

Of the building in which we are now assembled for the first time, it becomes me to say no more than this, that it is a very simple, humble, and unworthy effort to glorify God, and to give access to His worship to all who choose to avail themselves of his ordinances, *especially to the poor*. And as in building it, it is my duty not to look for human praise, so is it equally incumbent on me to give no heed to the rash and groundless censures of those, who say "*Our lips are our own, who are they that ought to speak, who is lord over us?*"\* To the erection of this building scarcely any one has been asked to contribute: for I consider that your contributions of a larger kind are reserved for a larger edifice, in the erection of which a great number of the inhabitants of this place pledged themselves solemnly to support me. From you particularly I claim that support: as your Bishop, as your friend, as one who has no interest at heart but yours, as one who, whatever may be his personal failings and defects, desires to benefit you, your city, and the people of this Province. And I shall have your support. You gave it to me publicly, and on certain principles, as publicly declared, (the question of site being, by unanimous consent, left, at your request, entirely to myself.) My principles are unchanged: and you will never, I should imagine, suffer me to build on, and say, "We went down with him to lay the stone, now let him go and finish it by himself."

As regards the collection for this day, it will be appropriated to the providing a durable stone fence around this chapel: But oh that God may have better things in store for us! May He grant, not the erection of walls of stone, but the taking away of "hearts of stone," and give us "hearts of flesh."

In this place may many a sluggish soul be quickened to a sense of duty, many a wanderer be recalled, many a consistent Christian be edified, many a mourner wipe away his tears. Here may the "Sun of Righteousness arise with healing on his

\* Numbers vi. 24, 25, 26.

wings," and grace, and love, and peace be multiplied. And may the blessing of Moses, the man of God, rest upon us all. "The Lord bless us, and keep us: the Lord make his face to shine upon us, and be gracious unto us: the Lord lift up the light of His countenance upon us, and give us peace."\*—**AMEN.**

\* Psalm xii. 4.

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