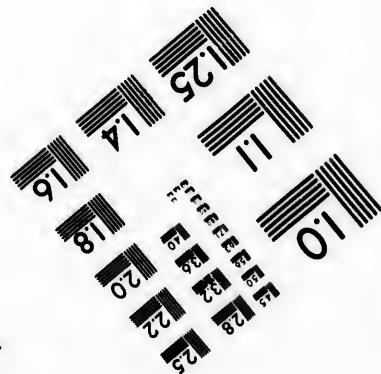
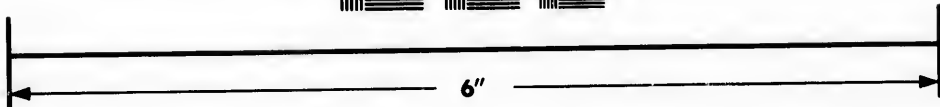
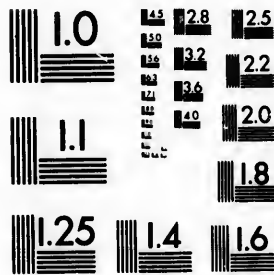


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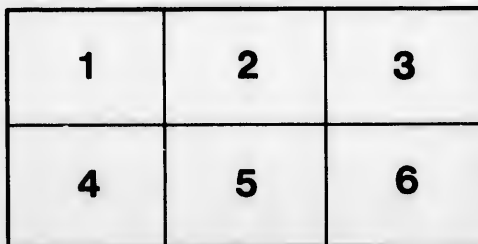
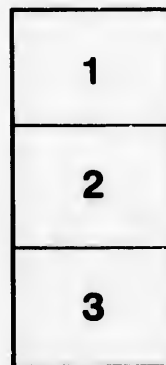
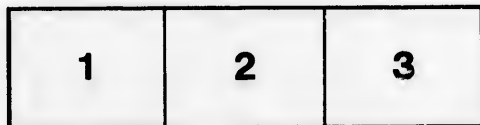
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A CHARGE  
DELIVERED TO THE CLERGY  
OF THE  
DIOCESE OF QUEBEC,  
IN CHRIST-CHURCH, AT MONTREAL,  
*(Being the Parish Church of that City,)*  
AT THE TRIENNIAL VISITATION, IN 1848.

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BY GEORGE J. MOUNTAIN, D.D.,  
LORD BISHOP OF MONTREAL,  
*(Administering that Diocese.)*

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PUBLISHED AT THE REQUEST OF THE CLERGY.

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QUEBEC—PRINTED BY T. CARY.  
19 & 20, *Byade Street.*  
1848.

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MY REVEREND BRETHREN,

THE last occasion upon which we were permitted to meet in Visitation, was marked, as most among you will remember, by an exceedingly awful public calamity, upon the spot where we were assembled.—We stood in the midst of yet smoking ruins,—the second conflagration, which, within a month after the first, devastated the ancient metropolis of the Province, having just freshly occurred. Alas! there is a deeper gloom now thrown over our meeting: we meet under the effects brought home to our own body, of a far sadder scourge from the hand of our God. We look for the familiar faces of some of our brethren in the ministry of the Church, who, according to all human calculation, would have been among us to-day—but gaps have been made in the circle:—they are gone, and their place is nowhere found upon earth. A recent stroke has added one to the mournful list of the victims of the past year—a stroke the more felt because unexpected, for circumstances which are of public notoriety, have diminished the extent and altered the character of emigration from Ireland, and the amount of sickness and the number of deaths at the Quarantine Station, during the attendance of our lately deceased brother,—so far from resembling the state of things which marked the summer of 1847, was, beyond all precedent, small—(in fact, only one death among the Protestant patients had occurred at the station when he left it)—added to which, the ample provisions which, in consequence of the severe lesson of a former season, have been made by public authority, to meet the demands of the case, and the admirable regulations which have been established in the hospitals, have sensibly lessened the danger of infection, which I believe to be less, at this moment, than in any former year.\* Yet, so it has been ordered by the wisdom of God that, although, with the exception of the memorable afflictions of last year, it had never happened that we lost a clergyman in this service, the very first of our faithful volunteers who now undertook it, has already fallen. *Precious in*

\* This opinion has been since justified by events. No other clergyman, no medical gentleman, nor any of the subordinate functionaries and attendants at the island, have contracted fever up to this date, (the middle of September). The number of Protestant interments during the whole summer has been 18.



*the sight of the Lord is the death of his Saints.* Honored be the names among men, and dear be the memories of those devoted servants of God who *counted not their lives dear unto them*, while ministering to their humbler brethren in scenes of death and horror, and who, melancholy and grievous as has been the loss to their families and friends, have themselves *finished their course with joy* and are gone to their reward in Christ. To me, I hardly need point out that, as I was to a certain extent concerned in causing this exposure to danger of such among our martyr-clergymen, (in this sense) as contracted the disease at the *Quarantine Island*, (being one half of the whole number who have died,) there is here an aggravation of poignancy in the sorrowful sense of our loss. Yet suffer me to mention some comfort which I have derived from the thought, not only that our Clergy, with no suggestion from their Bishop, were found at the post of danger in every other spot where the fever prevailed, and that the case, therefore, was not peculiar, of those to whom I proposed, last year, (of course, without enjoining it,) a share of the Quarantine duty; but also, that even including those who served at that station, *there was not one victim, who fell simply in the execution of the duty which I had indicated.* The established term of duty was only for a week—the two who were taken from us last autumn, *both* voluntarily out-staid their time,—one of them by his own express and earnest desire, had remained six weeks at the Island,—and, in human probability they might, but for their spontaneous extension of their term of service, have been here among us this day. With reference to the present season, you are aware, my brethren, that I made no suggestion whatever to *individuals*, upon the subject,—the occurrences to which I am here adverting, having caused me to shrink from assuming such a responsibility.

Deeply as we must deplore the loss of so many valuable lives, and severely as it must tell upon the interests committed to us, there can, I think, be but one sentiment, when the case is fairly and fully considered, respecting the plain duty lying upon the Church to supply the service in question. It would have been monstrous, it would have been outrageous, to leave the Protestant sufferers at Grosse Isle, after our Chaplain became disabled, untended by the ministry of the Gospel—and no means existed to supply this want, but in the succession of visits from clergymen at a distance. Upwards of five thousand

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four hundred bodies were buried in the Island during the single summer of 1847. In such a scene of death and human wretchedness, dreadful beyond conception in some of its details, and unsurpassed in the annals of history, it was not the part of the Church of England to leave her people to die like dogs, nor to deny to the bereaved and desolate survivors, to the helpless orphans and the heartbroken widows, who multiplied from day to day upon the Island, the soothing ministrations and the seasonable care and counsel of her faithful pastors. Among the sick and dying themselves, there were, no doubt, many examples of a condition in which, from the operation of different causes, the ministrations of the Church can be of little avail—but even in these it was a satisfaction to be at hand and to do all of which the case might admit—while in a vast multitude of other instances, the Clergy, I well know, and I may appeal to brethren who are here present,—I might appeal to the testimony of those who are gone and the assurances of the last of whom, to this very effect, are, as it were, still sounding in my ears,—the Clergy, I well know, are prepared to say that they found their labours most affectionately appreciated, and, as they had reason to hope, profitably applied—that their presence was hailed and the return of their visits was longed for, by the languishing sufferers among whom, from building to building and from tent to tent and from ship to ship, they made their unceasing rounds,—and that a gleam of joy,—yes, and not seldom, of holy joy would light up the sunken or all but closing eye, at seeing, charged, perhaps, with the sacred memorials of the sacrifice upon the cross, the messenger and representative of *him* who, in the days of his flesh, *himself took our infirmities and bore our sicknesses*; who *went about doing good and healing all that were oppressed of the devil*; and who in laying down his life for us all, bequeathed to us the lesson, as we are expressly taught, although our deaths cannot make the purchase of souls, that *we ought to lay down our lives for the brethren*. The case here in our contemplation, has been practically recognized by the Clergy of this Diocese, as constituting such a call:—they have not all taken a share in the task—it was not needed, it was not possible that they should,—nor is any inference to be made on this account, in the way of unfavorable comparison—but, in every place where the call existed, clergymen of the Church have been found to respond to it—and, may God give us all grace, more and more, to appropriate the language of the

holy Apostle, in this or in any other case, should it ever arise, seeming to involve a risk of life in the cause of Christ, *Yea and though I be offered upon the service and sacrifice of your faith, I joy and rejoice with you all.*

I have been prompted to make these observations, because, among the laity of the Diocese who lament the loss of their Clergy, and who have not personally witnessed the exigencies which called them into scenes of danger, there have been questions raised, here and there, respecting the expediency or even justifiableness of their being so employed; and reference, as I suspect, has, in some instances, been made to a Canon (the 67th) which exempts a clergyman from any compulsory attendance upon persons in his parish, labouring under maladies which are known or probably suspected to be infectious. The Rubrics, however, in the Office of the Visitation of the Sick, which I conceive to be decidedly the preferable authority of the two, plainly suppose the attendance of the Clergy, even in the deadliest prevalence of plague. Would it not have been a reproach, — a disgrace would be the more appropriate term, — to the Church of England, to have left all the sick and dying Protestants at the Quarantine Island, to the care and instruction of Priests of the Church of Rome,\* never slackening in their la-

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\* I think it scarcely worth while to notice here a construction which I have been informed that it has been attempted, in certain quarters, to put upon the zeal of the Church of England Clergy in the matter here in question, as if their motive in exposing their lives and wearing themselves down with fatigue in scenes (when the calamity was at its height) at once appalling and loathsome, had been merely to keep pace with the Church of Rome. If there are quarters in which this motive is imputed, it can be of little use to set persons right who are so falsely and so injuriously prepossessed as to entertain and seek to propagate such a notion. Common sense and charity concur in looking for an *adequate* motive in a higher source.

I will here take the opportunity of observing that, from the different nature of the two systems, the labour of our own Clergy among the sick is far more severe than that of the Clergy of the Church of Rome, it being only looked for from the *latter* in their official capacity, (although they assiduously went about among the receptacles of the sick and shewed them all friendly attention, in the different stages and degrees of sickness,) that they should, once for all, take the confession of the dying and administer the last rites to them, — whereas, in the case of the *former*, their spiritual office is exercised day after day, with the same patient for weeks or even months together.

If the remark be just which I have made above, respecting the prepossessions of those who are reported to have misconstrued the motives of our Clergy, what shall be said of the spirit and feeling of men who, in another direction, have pertinaciously studied to throw odium upon some of our Missionaries, in very truth a poverty-stricken Clergy, who gave their *unpaid* labours of love at the Quarantine Station, because they were simply *re-imbursed* by the Government for *extraordinary expenses incurred* in their visits, paid in many instances, from

bours, never shrinking from their task, never abating in their zeal for proselytism, and in the case which we are supposing, having all the advantage accruing from a discouraged or exasperated feeling of the Protestant patients, on account of the neglect with which they were treated by their own Church?—Would it not have been a reproach, would it not have been a disgrace, would it not have been an indelible, an everlasting stain in the pages of our history in the Colony, if, while physicians and magistrates and nurses and policemen and grave-diggers were found capable of braving the danger, and while mere secular motives prevailed to engage some of these parties in their respective service at the Island, or in other places within the Province where fever-hospitals were established,—the Clergy of the Church of England had turned their backs upon the scene of death and sorrow, and had shut their ears against the cry of the sick for their ministry, and the wail of the widow, needing to hear the words of life and peace?

The Clergy who served at the Island had a sufficiently hard service to perform; and in the confusion of last summer, from the overwhelming flood poured in, of misery and disease, and the imperfect provisions which were at command for meeting the emergency,—the sick dying, at one time, by wholesale, from the mere want of attendance, and the entire establishment, notwithstanding an incessant watchfulness, and a wonderful degree of energy and administrative skill exhibited by the chief authority upon the spot itself, being carried on for a long time by strained expedients and inadequate shifts,—it was not easy to provide for the comfort and accommodation of the Clergy, in such a manner as might have been desired. But if any idea has been suffered to go abroad that the illness of the Clergy was liable to aggravation from any *oversight* in these points, the means are not wanting emphatically to contradict it. The Diocesan Church Society and other authorities concerned did their utmost to provide all that was needful, in this behalf. The Society charged itself unhesitatingly with the expenses to be incurred for the object,—as well as with all the expenses to which the Clergy were subjected by their visits to the Island; including, in the case of those in whom the fever appeared after their

the remote interior of the country, unable, as it is notorious they are, to bear any addition to their ordinary expenses!

It is painful to think of a hostility against us having such a character as this. May God change it to a spirit of candour and of love!

return home, the charges of their medical advisers; but the Government ultimately took the whole upon itself and the Society was reimbursed.

It may be proper for the Clergy to know that, a public fast having been observed at home, in consequence of the calamities of Ireland, and communication of the Form adopted, having been made to the Bishops of these Colonies, (in some of which it was followed out in practice,) I did not fail strongly to urge the issue of a Proclamation for the same purpose, during the prevalence of the fever among ourselves; but objections were found to exist which I did not succeed in my endeavours to overrule.

In parting with this subject, I cannot forbear to express the thankfulness which we all ought to feel in seeing now among us some of our brethren who were, in consequence of their share in these labours of love, sick nigh unto death, but who have been spared to us, *lest*, in their cases, we *should have sorrow upon sorrow*,—and spared, as we hope, for years of usefulness in the husbandry of God.

We want, indeed, all that we can possibly make available, to carry on in this Diocese, the holy warfare committed to us; for the demands increase from year to year, and, besides the sweep which has been made among us, by the cause to which I have been thus far directing your attention, there has been a very sensible diminution, in other ways, of our effective force. Within the last twelve months, or very little more, four Clergymen have been permanently invalided; two have gone to England under medical certificates, for change of climate, and will remain at home; one has gone home upon leave, on his private affairs, with an uncertainty attaching to his return; and two highly promising students in theology at Bishop's College, one of whom would probably have been now ordained, if he had been spared, have perished by a casualty, in the river which washes the College-grounds. In all, we have sustained a loss of the service of fourteen clergymen, within the space of time just above indicated, and there are others in the Diocese who, from infirmity or broken health, are compelled to render nothing more than a limited amount of labour or a frequently interrupted course of performance, seeking, perchance, such help from their nearest brethren, as these, with their hands already full, can, by strained efforts, occasionally afford. My brethren, I mention these particulars because the difficulty of my own situation and the perplexity attaching to the discharge of my responsibi-

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lities, is thus very painfully increased; and I must rely not only upon you: an indulgence of judgment, with reference to the imperfect supply of service in localities for which any of you may be particularly interested, but upon your endeavours to satisfy the minds of parties who may be ready to attribute what they suffer in the way of spiritual destitution, to neglect and indifference on the part of the Church. With whatever slender pretensions upon any other grounds, to be compared to the Apostle,—in this one thing you may safely declare that your Bishop resembles him, that the questions are perpetually and distressingly brought home to his experience.—*Who is weak and I am not weak?—Who is offended and I burn not?*—Here is a Diocese, the largest in superficial extent, with the exception of Calcutta, in the British Empire, and over the whole inhabited portion of the 200,000 square miles which it comprehends, we have people belonging to us, scattered, a few here and a few there, demanding, in proportion to their numbers, in order to their receiving, in many instances, even a meagre supply of service, and with many of them still left unsupplied at all, an amount of ministerial labour infinitely beyond the capabilities of such a body of Clergy, as we have resources at command for providing or maintaining. To watch for opportunities of procuring accessions to the number of our labourers; to reject the overtures of some and to adopt others, in nicely balanced cases; to choose, in the majority of instances, their location; to distribute them over the field, and to assign to them their work when they have been obtained and prepared to go forth; to decide between conflicting claims for their service, when appeals are made on the right hand and on the left; to study the aptness of individuals for particular situations, and to take into account a variety of other considerations bearing upon this or that case,—to devise palliatives and temporary expedients where the hope is yet distant of making effectual and permanent provision,—all this makes up a task under which the poor wisdom and ability of man, though far exceeding the measure vouchsafed to him who addresses you, might, without some measure also of that faith which relies upon a *strength made perfect* in human *weakness*, sink down altogether, and cannot, after all, expect to be saved from some error and miscalculation. But you have your own difficulties, my brethren, and you know something of mine, many of which, I owe it to you to say that you have lightened by your counsel,

your personal sacrifices, or your voluntary and often severe exertions to supply the need of the Church. Let us be thankful to God for the seven recruits added to our ranks in the recent Ordination, and for the hopes of their efficiency which we are warranted to entertain. Let us be thankful for the establishment and eminent usefulness of that still infant and struggling institution, opened as the nursery of the Church in the Diocese, from which five among those recruits have been taken. Let us be thankful,—can we ever suffer any public occasion of the Church to pass without some such acknowledgment?—to the great Societies of the mother country, which, in addition to all the other accumulated benefits which we owe to them, have generously assisted this Institution, and one of which has enabled many zealous young men to prosecute there their course of preparation, whom the *res angusta domi* would otherwise have for ever forbidden to devote themselves to the work of the Gospel.

It would also be unbecoming, upon the present occasion, to pass without notice the loss which that Society has sustained in the death of its venerated head, who, for twenty years, had watchfully presided over its councils, and who, filling the highest ecclesiastical dignity in the established Church of the greatest empire upon earth, uniformly exhibited a pattern of meekness and charity combined with a highly practical wisdom and an unbending integrity of principle. It is pleasing to reflect that one of the last acts of his life was an act of bounty to the orphan family of a late clergyman of this Diocese—and it is more pleasing to know that in the approach of death, he felt, in all habitual humility of spirit, his own nothingness and natural sinfulness before God.

It is not necessary to render a tribute, in the same manner, to the living: but all men of all parties are agreed that his successor is a prelate of eminent ability, piety and zeal.

Having noticed the College which owes so much to the Society just mentioned, I am desirous of saying a very few words with reference to some circumstances which have tended to call it into existence and to establish it where it is. I allude particularly to the necessity of providing such an institution, notwithstanding the previous existence of another College in this very city, considered to be under Protestant auspices and founded by the munificence of a member of the Church of England, of whose favorable intentions towards his own Church, there

does exist evidence of the very highest respectability. The absence, however, of any explicit testamentary declaration to this effect :—the mixed, and, thus far, the utterly uncertain character of the institution in the grand point of religious control, the varying estimate formed even within the Church herself, of her own pretensions in the matter :—the protracted and up to this day unsettled questions whether any advantage at all shall be given to the Church of England within the establishment, or, if given, shall be given in a shape to secure the unimpeded operation of such a benefit,—the manifest disposition of the ruling powers to accommodate such institutions, when connected, as in this instance, with the Government, to certain popular notions in regard to distinctive privileges in Religion,—made it, altogether, impossible to wait, dragging on, year by year, in an indefinite expectancy, till all these points shall be disposed of, and difficult to hope that they will ever be disposed of, in a satisfactory manner. I do *hope* now, however, that the Professorship of Divinity in McGill College, will be settled once for all, in the hands of the Church of England, and also that no such pernicious anomaly will be there seen as that of different systems of divinity publicly taught, at the same time, within the same walls. Meanwhile, as I have said, it was impossible to wait—and the Theological Institution which was formed for directing the preparation of the students under the protection of the *Society for the Propagation of the Gospel*, has become a chartered and endowed College, with several Professorships in most efficient operation, (although the course has not yet been brought up to its destined mark,)—the whole Institution being placed by Provincial Statute, under the immediate control of the Bishop of the Diocese, and every branch and department of teaching being permanently under Church of England direction.

There will not be,—at least there need not and ought not to be, any interference or rivalry between the two Institutions. McGill College, whatever may have been its disasters and difficulties and causes of depression, commencing with a litigation carried on for twenty years, by the heirs at law of its founder,—however it may yet want any authenticated stamp, assured in perpetuity, of religious faith,—has, with reference to its due establishment and progressive extension, advantages, immediately, in its location at the seat of Government, and, prospectively, in its expectations from the Legislature and the probable



future augmentation of the value of its property; and if the establishment of the Divinity Professorship upon a proper footing can be secured, then, in the event of a future division of the Diocese, this Professorship may, in lack of a College wholly under Church auspices, such as that at Lennoxville, be the resource of the new Diocese of Montreal, for the preparation of aspirants to the Ministry.

A strange idea having at one time got abroad,—although probably to a very confined extent,—that, as President of the late Board of the Royal Institution, I had concurred in the recommendation submitted to the deceased Lord Metcalfe, of a scheme for what is called *liberalizing* McGill College, with rather a dashing hand, I here take the opportunity of stating that, upon the occasion in question, I addressed an official letter to that nobleman, which, of course, is upon record, expressly to convey my dissent from such a project.\*

While we are upon the subject of our Institutions within the Diocese, I will just glance, without going over ground which will be sufficiently explored in the meeting to be held this day, at the claims of the Diocesan Church Society to the energetic and enlarged support of our Clergy, and, mainly through our Clergy, of our people. It has pleased God to enable us to make some gratifying advances; and we have, among other grounds of thankfulness, to acknowledge, within the past year, some bequests—specially one of the late Miss Firlay, who has also been a bountiful benefactress, in the same way, to the poor of Quebec, and who having confided all her charitable legacies, except so far as she has specified the *object* of them, unreservedly to the hands of the Bishop, and having designated one of them to the relief of widows and orphans of the Clergy, has in a manner suggested, although she has not indicated, a recourse to the *Church Society*, which opens a channel, by its constitution, for this particular department of christian beneficence. Upon these and upon some other points, we can rest with satisfaction in a review of the proceedings of the Society, whether as a whole or in its auxiliary subdivisions or with reference to individual members, clerical or lay,—but a vast deal yet remains to be done before that Institution can be, as it ought to be with regard to the temporal resources for supplying the wants, and the temporal machinery for working the opera-

\* See Note A.

tions, of the Church, identified with the Church itself in the Diocese. The Church Society must ultimately assume the same place in the Diocese which has been thus far occupied by the Home Society for the Propagation of the Gospel—and in the mean time, must act as a kind of hand-maid to the latter Institution, which has signified not obscurely, and upon very correct grounds, its purpose of making the continuance of its own bounty contingent upon the manifestation of due sacrifices and exertions upon the spot,—with an indication of the Diocesan Church Society as the medium to be employed for the purpose—and I have received recent communications re-asserting the proposed maintenance of such a principle.\*

The Clergy, therefore, who receive stipends from the Home Society, will perceive the necessity under which they are placed, in the consistent maintenance of their relations with that Society, for exciting wherever it may not have been effectually done, an active interest on behalf of the Diocesan Institution in the minds of our people: but I indulge every hope that they, without any calculations of this particular necessity and that, with them, the Clergy who are unconnected with the Home Society, will persevere in enlarged and strenuous efforts to promote so vital an interest of the Church which they serve in love. †

It is, indeed, quite time that the Church, her ministers and her people should stand prepared, by bringing into activity and profitably applying the resources which lie within her own bosom, for the necessity which may be not remote, of carrying on the work of religion, independently of any countenance and recognition of human government—(these, indeed, may be said here to be already withdrawn)—or any distant or extraneous aid. The whole aspect of the world,—we all see it, we all talk of it,—is pregnant with portentous change: the whole *foundations of the earth are out of course*: the whole frame of human society in continental Europe,—and Europe exercises a direct and powerful influence over the destinies of the world at large,—is convulsed: the signs of the times are sufficiently striking: the notes by which we are taught to descry an advancing day of the Lord, and which it is needless that I should particularize in addressing such an auditory as this, are very

\* See Note B.

† See Note C.

clearly discernible : the minds of men are, to a vast extent, unsettled : the hearts of some are failing them for fear ; the hopes of others are linked with that disturbance which they are helping on and that utter subversion which they anticipate of the established order of things. What struggles may yet come ; what ordained and predicted crisis in the Church of God, to be brought to its acme by the working of these political distempers, may now be approaching,—these are speculations from which I forbear : but surely we have a special call not only to stand with our *loins girded and our lights burning*, but to consider what we are going to do, and to put in train what we see is to be done, if these elements of agitation should burst violently upon our own heads, or, short of this, should operate changes which would alter both our relative and actual position and throw us, so far as human means are concerned, upon our own exertions alone. Regarding ourselves as Ministers of a Church which is the Church of the Monarchy, the Church of a proud and powerful empire, built in and consolidated at the seat of empire, with all the ancient bulwarks of the realm, it is for that very reason that we must see the interests with which we are identified, to be exposed to danger ; and, although England has thus far stood unshaken in the revolutionary tornado which has been raging near her, and it has reached her only as a puff which her strength could defy,—yet does any man suppose that the spirit is permanently lulled and laid which has threatened dismemberment of her territories at home and abroad?—Nay, on the part of the ruling powers themselves and the legislature of the Empire, comprising, as it may almost be said now to do, men of all creeds or no creed at all, have we not seen an interference or a disposition to interfere, in points at once the most sacred and tender, with the Church, and to commence a system, which, if more fully carried out, must put in jeopardy the subsisting incorporation of the Church with the State? Have we not seen an apparent design to leaven the mass by the introduction, in her high places, of a peculiar class of opinions?—I am quite aware of the delicacy which may be considered to attach to this subject, but it is upon occasions like the present that matters creating excitement and difficulty in the Church, should be laid before the Clergy, and the way in which they are to be regarded, should, so far as the ability is granted, be pointed out. And if half of the prelacy of England felt themselves called upon, in a particular conjuncture, to make an open stand against

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an act of the Government, and the late venerable Primate lifted his own meek voice, then soon to be for ever silent, in remonstrance,—let this, of itself, be a proof to all who love and know their Church, that the subject is one upon which a Bishop may be permitted and even called upon to speak, although he may be but the Bishop of another Eugubium\*, and with personal pretensions yet smaller than those connected with the worldly consideration of his See. Let none of us think, let none of us, so far as we can help it, suffer our people to think that these Prelates rushed under the impulse of a blind and hot-headed bigotry, to an unexamined conclusion and a rash and unwarranted act—or that the Bench is so composed as to make it *possible* that such a portion of it could stand forward in such a character and aspect. It is in this point of view only, that I wish to deal with the subject. Whatever motives may have withheld others, their brothers in the episcopate, although men concerned for the honor of God and the purity of faith in the Church, from uniting in so strong a measure,—whatever different view of the proceeding under consideration, may have been taken by some wise and good men with reference either to prudential considerations having the good of the Church for their object, or even to the merits of the question itself,—let it never be believed that such a movement would have been seen in the Church of England, either based upon mere shadowy surmises or prompted by an intemperate spirit of party. I hardly need notice the insinuations, as improper and ungenerous as they are unsupported by the very semblance of reality, that these Prelates, (from whom it is to be remembered that scarcely any of their own body have signified their dissent,) were secretly desirous of preventing the introduction of checks upon Romanizing tendencies within the Church: they are men in whose number there are eminent and victorious champions in the controversy with Rome, and men, as a body, incomparably better acquainted with that controversy and better prepared to conduct it upon safe grounds, than any who, in this point, would malign them; and they are men whose motives, if for no other reasons, ought to be above suspicion, when it is remembered that there are

\* It is well known that this is the insignificant See, of which (among the multiplied testimonies which prove the early Church to have been opposed, no less than the Scriptures, to such pretensions as those of the Papal Supremacy,) St. Jerome takes the *example*, placing it upon a par with Rome herself, with reference to the original authority of the Episcopate, for which he asserts a complete independence of Romish dictation.

several among them who have been often named as probable successors to the Primacy of England, and who, if they had suffered themselves to be influenced by calculations respecting their own worldly advancement, could not possibly fail to see that they were shutting the door against themselves once for all. In common justice to them and to the Church, we ought to believe and to maintain, whether we are among those who do or do not unreservedly subscribe to the propriety of their proceeding, that they were impelled to stand forward in all rectitude and conscientiousness of principle, because they were *jealous with a godly jealousy*, both over the order, consistency and discipline of the Church and over the interests of **GOD'S EVERLASTING TRUTH**. The character of the prelacy of England is calm, grave, and solid: and we may be well assured and ought to lay it to heart, that, if a large proportion of that body feel it their duty to assume, before the public, an attitude of protestation against the acts of the civil authority, it is more than a childish flash in the pan: it is an intelligible signal for those who navigate our goodly vessel, to look out for dangers which may or, as God may order it, may not be near—which may or may not come to pass.

The grievous detriment done in very many ways to the Church, by the denial to her of her inherent privilege to meet by her accredited representatives, in stated and solemn deliberation, whether in General Convocation or Diocesan Synods, upon her own affairs, and some peculiar consequences of this anomaly, affecting the Colonial branches of the Church, where cases and circumstances present themselves for disposal, not foreseen when our rules were originally framed,—must be considered as among the foremost of those sacrifices to which the Church has been content to submit for a time, for the sake of countervailing advantages arising from her connection with the State—a connection which, in itself, exhibits the proper posture of Religion in a Christian land, and is described in the title of a familiar tract published by the *Society for Promoting Christian Knowledge*, which may usefully be circulated in this country, as “lawful, scriptural and necessary.\*” With regard to the Colonial Church in particular, a weight of

\* Church-Establishments lawful, scriptural and necessary, by the Rev. Mr. Wilks. This tract is to be had at the Quebec Repository. There is also another published by the same Society, under the title of *Religious Establishments tried by the Word of God*, which is from the hand of the late Archdeacon Dealtry.

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labour and responsibility, often very oppressive and very disheartening, is thrown, as things now are, upon individual Bishops, in which they ought to be relieved as well by opportunities of reference to the great council of the Church at home, as by the collective wisdom of brother-prelates and clerical deputies within the Colonies, assembled in the same formal manner and seeking, in united supplication, the guidance of the Spirit of Truth and love. In cases where complaints are brought before the Bishop, the extreme difficulty of dealing with them without any such helps, and without the machinery of any sort of Ecclesiastical Court, (although in some peculiar instances of a simple kind, there may be an advantage in being enabled singly and summarily to dispose of the charge or apply a remedy to the case,) is not, perhaps, very easily understood by persons not called to the exercise of such authority, and it can hardly be expected that due allowance for it should always be made. I have done the best in such cases, I trust, with a single eye, which God has enabled me to do.\*

In the general administration of the Church in the Diocese, it has been my anxious study and my faithful although feeble endeavour,—adhering inviolably to what, according to my convictions, are the essential principles and the rightly understood interests of the Anglican Church, in the charge committed to me by the hand of God,—and preserving the fences of ancient order and settled authority,—to keep out of sight, as far as possible, the existence and the name of party, and neither to allow in myself, nor to encourage in others, a tendency on either side, to extremes. I conceive it to be our duty in this behalf, to follow,—not any particular school in the Church,—but the Church herself—and if any man should say, you ought to follow Christ, to follow the Bible, to follow the teaching of the Spirit,—we answer, if he means to convey an impression that we are not doing this or substituting another guide for our way, that he either utterly misconceives or inexcusably misrepresents us,—and we have to remark, *first*, that the profession of following Christ and the Bible, though coupled with the inten-

\* I may here repeat an acknowledgment made in my last Charge which is as follows :—

“ In the mean time, I cannot too strongly express my obligations to those of my brethren among the Clergy, who, in default of any legally constituted Court, have assisted me as Members of Commissions for the investigation and disposal of some more or less difficult cases.”

tion of doing so, does not imply that we are following them rightly ; for this is the stand taken by all professed Christians, whatever variety of errors, in more monstrous or more mitigated forms, they may espouse : *secondly*, that it is our happiness to believe the Church, who " hath authority in controversies of faith" and is a " witness and keeper of holy writ,"\* to speak in perfect accordance with the Word of Christ, and to be appointed and constituted in a definite manner, under the sanction of the word itself, a helper to us in following that word : and, *lastly*, that Christ and his word have left to the Church a power and discretion in establishing the provisions and framing the regulations of our Religion in matters which are not the subject of express Revelation, in the exercise of which power and discretion, our own Church has laid down certain rules and directions, which we do not compare for an instant, in their importance, with things commanded by God, but to which we, as her Ministers, are pledged, and the general *principle* of obedience to which is a *principle* founded plainly upon the word. And here again if any man would say, on the *other* side, examples can be pointed out in which you do not follow these rules and directions, I would, for my own part, refer to an exhibition of my sentiments already made. To what extent we do—often by unhappy necessity, or by a force of circumstances almost irresistible, deviate from the letter of those rules and directions : in what particular instances it may be *permissible*, in altered times, to acquiesce in a deviation not absolutely unavoidable, which has long ago grown up into established custom, and *that* under the tacit sanction of authority ; in what other particulars we ought assiduously to aim at the restoration, immediate or gradual, of usages which have fallen, in days of laxity, into desuetude and the recovery of forgotten but excellent rules ; in what manner, on the other hand,—if we profess it as a principle of conscience *not admitting of qualification or exception*, that we are to adhere at all hazards to rubrical and other authoritative direction of the Church, we are betrayed into inconsistency of practice and are found departing, without the plea of inability to help it, from practices as clearly prescribed as others which we maintain ; and finally, whether there are not instances in which we may be liable to commit mistakes under the belief that we are

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following out the rules of the Church, in practices open to question and research, and may prove after all, to be doing something different from what the Church intended, or insisting upon what she did not intend to insist upon, in some of the very changes which we are prompted by a desire of conformity, to adopt,\*—these are points which, according to the measure of the ability bestowed, I have, upon a former occasion corresponding to the present, as well as in other ways, treated in some detail, and shall only say here that I have seen no reason to alter any of the views which I have so expressed.

I would here observe to my younger brethren in particular, that there are two capacities in which we act, which we must never attempt to separate, for they are blended harmoniously in one,—but both of which, in their combined effect upon our responsibilities, we must assiduously and constantly keep in view. First, we are preachers of the Gospel of Christ :—secondly, we are preachers of the Gospel of Christ, who are clergymen of the Anglican branch of the Church Catholic.

What, then, is our commission as preachers of the Gospel ? *Go ye into all the world and preach the Gospel to every creature : go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.* This commission to evangelize the world, which accomplishes its object by being so distributed in different hands, through the wisdom of him who *divideth to every man severally as he will*, as to reach all times and places, and in which we have our part and proportion, within the sphere respectively assigned to us,—comprehends, we see, the administration of the ordinances of Christ and the training of the people in whatever he has instituted or made matter of instruction : but looking at it in that more confined view in which it relates to *preaching*, in the *common* acceptation of the term, how important, how pregnant with momentous consequences, how awfully responsible is the task of the preacher !—And what is to be his prominent and primary object ? what is to be his grand and leading theme ? I will premise that I am not excluding direct *practical* instruction : I insist upon it : I hold the neglect of it to be alike *un-evangelical* and of mischievous consequence, and I believe that to

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\* See Note D.



be truly faithful, a minister must so preach as will, in many places, subject him to the charge of not preaching the Gospel, as Scott, (although his views are, in some instances, marked with no faint tinge of dissent,) has well observed that if *Christ* were now upon earth, there are many quarters in which he would be called a *legal preacher*: But, this being understood, what, I ask, is to be the prominent and primary object, what is to be the grand and leading theme of the christian preacher? what is to be the pervading vein which is to run through all his teaching of every kind? Is it not to *magnify the name of the Lord Jesus?* to act as the *ambassador of Christ, beseeching men in Christ's stead, to be reconciled to God?* to *testify the Gospel of the Grace of God?* to *preach peace by Jesus Christ?* to *preach the unsearchable riches of Christ?* to *know nothing, comparatively, among the hearers, but Jesus Christ and him crucified?* to *preach Christ crucified as the power of God and the wisdom of God?*—We have to deal with men, in the execution of our message, not as righteous, but as sinners whom we are to call to repentance; as spiritually sick to whom we are to be the instruments of applying the remedies of the physician who alone has power to heal and to save,—the remedy of his blood to wash them clean from the leprosy of their guilt, and the remedy of his Spirit to work in them *repentance unto life, to give them a new heart and a new spirit, to strengthen them with might in the inner man, to fill them with peace and joy in believing, and to cause them to bring forth the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God.*—It is very true that we do not address baptized attendants upon the christian ministry as if they were Heathens, we do not address them (at least we commit a great mistake if we do,) as if they had never *heard* all these things, but we have to address a vast proportion of the company of professed christian worshippers, as if they had never *felt and applied* them; as if, with reference to any home-felt and personal application on their own part, of the glorious and tremendous truths which we proclaim, we were *bringing certain strange things to their ears.* We do not address them (at least we are very wrong and openly fly in the face of our own Church, if we do,) as if they had never been made partakers of the privileges of the covenant, but we must address them as if they had not *improved* their privileges, as if they were

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not following up their obligations; as if they were not, as a matter of course, still *remaining*, according to the language of the baptismal Office, *in the number of the faithful and elect children of God*; as if, although they are *of Israel*, they were not *Israelites indeed*.

This high ground of Gospel truth is a ground which we must unflinchingly, unswervingly keep—nothing, if we would share in the hopes of the Apostle that nothing should divide him from Christ, nothing must divide us from it, in life or in death: we must hold our followers here and carry, always in harmony with these views of Religion, our monitions and exhortations, both private and public, as well to the sick as to the whole,—taking heed at the same time that we are **EXAMPLES**, to *the believers in word, in conversation, in charity, in spirit, in faith, in purity*. Unless we are faithful, earnest, exemplary, heavenly-minded, devoted ministers of Christ, it is to very little purpose either to charge upon men the doctrines of Grace or to vaunt the Apostolicity of our Communion. Alas! when we all look at our deficiencies and compare ourselves with the exalted standard which is proposed to us,\*—if there be one who has the task allotted to him of charging his brethren, can he fail to find an echo in his own bosom to the words of St. Bernard, *Non quodd ego ista faciam dico: sed quodd facere vellem et non fecisse pœnitet et non facere piget*. †

Nevertheless, this is not all. To sound the trumpet of good tidings and to carry on the direct warfare against the devil, the world and the flesh, in teaching and in personal example, is not all. We should desire, with Chillingworth, to have no enemies but the devil and sin. But so it cannot be. There are errors to be combated: there are differences to be dealt with, within and without; there is a swarm of prejudices, misconceptions and misrepresentations perpetually to be beaten off, and perpetually returning to the attack: there is a side to be chosen and a stand to be maintained upon certain points which are made the subject of question and the test of party: there is a system and train of prescribed ordinances to be carried out, in all patience, watchfulness, fidelity and wisdom, *for the edify-*

\* We may trust that a remark made by the great Montesquieu upon the Christian Clergy, the Clergy of the Church of Rome being in his view, will at least, in the sense here in contemplation, never derive support from what is to be seen among ourselves. He speaks of the zeal of the Jesuits *pour une Religion qui humilie bien plus ceux qui l'écoutent que ceux qui la prêchent*.

† Medit: cap. vi.

*ing of the body of Christ*,—a series of acts laid down, in which we are to help on the individual souls committed to us, step by step and stage after stage, in their journey, and in none can we say that *there is neither adversary nor evil occurrent* :—there are many subordinate features of our system to be defended and upheld : there is the plausible fallacy to be encountered that because they are of subordinate importance they are, therefore, of none.

With reference, indeed, to points upon which men differ within the Church itself, there are some, and these I shall first touch upon, which are considered, by common understanding, as open questions, in relation to which the Bishop, consequently, cannot assume a dictatorial tone nor insist upon this course or upon that ; but upon which, I do not know that it is interdicted to him to state his own opinion upon an occasion like the present, however it may happen to conflict with that of persons entitled to his utmost respect—but at least he may offer advice upon the *manner* in which those who think with him, should sustain the side which they have embraced. In fact, he, perhaps, owes it to his Clergy, while he continues to preserve a marked line of proceeding in any question which divides the Church, to put them in possession of his reasons for doing so, and they, correspondently, owe the same kind of explanations to their people.

I think, then, that with reference, for example, to the Bible Society,—that dazzling institution which undeniably has effected extensive good,—we should take care to counteract any such impressions as that if we decline to support this Society, it is because we are determined to keep up old prejudices and party spirit ; because we are indifferent, if not hostile to the free circulation of the word of God ; because we want to substitute human authority for divine ; or because we are afraid of the effect of an unfettered recourse, to the Scriptures, upon the set of principles to which we are attached. We ought not, in the jealousy which we should manifest over every thing which can affect the estimation, and, consequently, the profitableness of our ministry, to be content with feeling that we have good grounds for what we do, and so let men think and say what they choose : we ought to make it understood, (that is, so far as it is left in our power to do so, for we know, unhappily, that there are parties who do not choose to understand us, and will not let us be understood any where, if they can help it,)—

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we ought to make it understood that, whether we are right or wrong in declining to support the Bible Society, we do not decline upon any such grounds whatever, as these. To me, I do confess that it has always appeared a great fallacy to say that the Bible Society rests simply upon the common acknowledgment of the Bible. It appears to me rather to rest upon an assumption that God has provided nothing else but the Bible for the work of Religion upon earth ; that *there* is the Bible, and every man is to make what he can of it, and that is the way in which the Christian Faith is to be propagated over the world.—Whereas in the Bible itself, we find that there are sacraments ordained and a ministry constituted, and here the questions present themselves *in limine*, who is to dispense those sacraments and where and what is that ministry. If it be really not agreeable, if it be most plainly in opposition to what we find in the Bible, that there should be an infinite diversity of christian teaching, and an unrestricted multiplication of sects, and a still accumulating creation *ad libitum* of new ministries, without any necessity of tracing up their title to a distinct and authenticated source ;\*—if, as we believe, there be no authority, which can be produced from the Bible to shew that, provided men agree (supposing *that, argumenti gratiâ*, to be *possible*,) upon a certain well understood standard of essentials, all these divisions and subdivisions and varieties and irregular formations, in some of which the sacraments are dropped out or altered in their application,—are to be regarded as collectively making up the proper idea and exhibition of the Christian Church—then I apprehend that we may warrantably stand aloof from any amalgamation with so heterogeneous a mass, and may be permitted calmly and charitably to state that, by taking our place, as one among many, in the aggregation of sects, we should conceive the act to imply (and surely it is difficult to escape from such a view of the question,) a recognition of what we believe that the Bible does not teach, and to be equi-

\* What the early Church thought respecting the necessity of a regularly warranted title to the Ministry, (although even the Schismatics and heretics of that day never dreamt of such a deviation from original order as that of dispensing with Episcopal Church Government,) appears, among numberless other instances, from the following words of the martyr Bishop, Cyprian :—*Hi sunt qui se ultrò apud temerarios convenas, sine divini dispositione, præficiunt, qui se præpositos sine ullâ ordinationis lege constituunt, qui, nemine episcopatum dante, episcopi sibi nomen assumunt.*

valent to giving in our adhesion to a system of operations different from that by which the Apostles planted the Faith among the nations. We conceive that we should commit ourselves to a vast deal more than merely assisting in the circulation of the Scriptures,—for, if this were all, we would be behind none in our desire to promote the work. While we unreservedly and cordially subscribe to the language of our own Articles, Homilies and Ordination-service, respecting the sufficiency of holy Scripture alone, for the basis of all saving truth, we conceive it to be a wholly untenable ground to take up, that no human help for understanding the Scriptures, is appointed or needed—an idea often expressed by those who are themselves specially anxious to give a strong extraneous bias to the readers of Scripture, but expressed just in such a manner, that men, to be commonly consistent, ought to give to their unlettered brethren the Bible in the original tongues, and to tell them that they want no Church nor Ministry to translate it, for they have the promise that *they shall be all taught of God*, and they must not lean upon man. In fact, it is not unfrequently seen that, under the colour of *standing fast in the liberty wherewith Christ has made us free and calling no man our father or master on earth*, appeals are too unscrupulously made to the lurking old Adam in the bosom of man, and his natural pride and impatience of restraint are the more dangerously fostered, because the occasion is ministered to him, of clothing them with the semblance of a certain spiritual enlargement and elevation of mind and a conscientious and manly assertion of his christian birthright.

These remarks apply generally to all those mixed operations in Religion or religious education, in which the Church loses her distinctive place and character, and, by so many degrees, sinks in one great element of her efficiency in the world, while other parties who have nothing to lose of the same kind, are naturally rejoiced to bring her down to their own level, and perfectly appreciate their advantage in doing so. They apply also to all those occasions of daily occurrence, in which men flatter one another with the persuasion that they really are liberal and enlightened, if they attach no importance to differences in Religion and can fluently run off certain phrases respecting denominational preferences and sectarian views, under which term they would, by a singular inversion, comprehend the consistent preservation of Church-principles and the conscientious and well-examined maintenance,

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with no breach whatever of charitable feeling, of the line of distinction between the Church and Sectarianism properly so called.\* I am happy to believe that it is not necessary for me to spend much labour in insisting or enlarging upon notions at once so shallow and so perilous as those which I am here combating: but as they prevail very extensively in the world and are perfectly accommodated to the spirit of the world and are echoed right and left by the daily press,—with no small share of odium thrown upon those who entertain contrary sentiments, we have here a duty to perform in endeavouring to correct this tendency in that portion of the public mind which is accessible to our influence, and seeking to infuse sounder principles, and habits of thinking of less hurtful consequence. Many most sincere Christians are led into errors upon these points in which they stand upon common ground with the worldling and the sceptic who are indifferent to all Religion, and who, while the *God of this world* hath *blinded their eyes* and hidden from them the *light of the Gospel*, look down from an imaginary elevation, upon the proceedings of those who *earnestly contend for the faith once delivered to the Saints*, as upon a squabble of mere party zealots. Few, very few men know how to preserve a clear and discriminative line in reasoning and in forming their conclusions upon questions, great or small, which are agitated in the world; and thus many are seen to confound the principles of toleration with the want of all principle attaching to latitudinarianism; many

\* *Τους δὲ μερισμούς φεύγετε ὡς ἀρχὴν ἁαίων* says another martyr Bishop nearer to the Apostles, (Ignat: ad Smyrναος) and he only echoes the language of St. Paul and of the Lord himself. I have in different former publications, endeavoured to indicate the mischiefs done to the cause of the Gospel, by the divided and disjointed state of the Protestant world, but so far as what I have said is at all known or remembered, it will be observed that I have always acknowledged the faults of our own party, and have been willing that we should bear our just share of the blame.

In going back to the fathers and applying their testimonies to things around us, it is sad indeed to observe with what close and remarkable exactness the following passage from Lactantius, exposing the discordance to be witnessed among the ancient philosophers, as contrasted with the unity, in its own proper subsistence, of the Faith which they opposed, will now serve to describe the separations among Christians themselves, in their effect upon the cause of Christ in the world: *Sed cum inter se magnâ concertatione dissideant, secumque ipsi plerumque discordent, apparet eorum iter nequaquam esse directum: siquidem sibi quique proprias vias impresserunt, confusionemque magnam quaerentibus veritatem reliquerunt.* Alas! that any enemy of the Faith, Mahometan or Pagan, Jew or Sceptic, should be able to turn against us, a passage like this and to say—*Suo sibi hunc jugulo gladio!*

are led to think that *because* persecution and compulsion in Religion are equally unchristian and unwise, *therefore*, (although some will impose one limitation and some another upon such a principle,) all forms which religious faith may assume, are equally to be esteemed, encouraged and supported. Whereas, in point of fact, an idea like this, if properly examined, will be found only to begin and end in infidelity. There is something plausible, something soothing to our self-love, something which flatters the mind of man with a false idea of its own expansiveness and superiority, in the sentiment which we find embodied in the standard poetry of our language, and which corresponds very closely with language often used by zealous believers, with little suspicion of its real ultimate tendency, to express their views of liberality and love,—

“ For modes of faith let graceless zealots fight,  
His can't be wrong whose life is in the right,”

a statement of the case, which, in a sense somewhat different from that intended by the poet, is correct; because a truly christian life would be the evidence of a true faith and is not to be found apart from it among men—but, according to the notion meant to be conveyed,\* it is only by a few steps removed from the language of the same poet, in his well-known universal prayer,—

“ Father of all, in every age  
And every clime adored,  
By saint, by savage, or by sage  
Jehovah, Jove or Lord,”

and what christian can fail immediately to perceive the character of infidelity stamped upon these lines, in which the idea of a real Revelation from God as distinguished from the inventions of men in Religion, is plainly, although inferentially, excluded and the filthy abominations and revolting cruelties of heathen superstition, whether among the great and polished nations

\* I am well aware that the celebrated Bishop Warburton, both in the notes of his edition of the works of Pope and in a series of letters (which last, however, I have never seen,) published expressly for the object of defending the Essay on Man, has undertaken to vindicate his friend from the imputation of disparaging *Revelation* in these two lines. But what it is intended here to shew, is that these *latitudinarian* views in Religion, *tend to infidelity*, and that the sentiment of this distich is only a stepping-stone to the sentiment of the *Universal Prayer*.

It is rather a singular account of the Essay on Man, which is found in a biographical notice of Warburton—“ It is universally believed that the author had, in the composition of it, adopted the philosophy of Lord Bolingbroke, whom, on this occasion, he had *followed as his guide, without understanding the tendency of his principles.*”

of historical renown, or the various shades of barbarism and semi-barbarism which develop themselves in different branches of the human family, are placed upon a par with the *grace and truth* which *came by Jesus Christ*.

What the world calls liberality, therefore, is something which, as the commissioned guardians of God's eternal truth and the appointed dispensers of those remedies which he has provided against the curse and venom of sin, we should at least be cautious in adopting. We ought to consider, if we open one barrier after another, what we are doing and where, in other hands to which it must pass, it is likely to stop. We must evidently draw a line *somewhere*, even with reference to those who profess and call themselves Christians, in our recognition of what is safe and solid in Christianity, and if we conscientiously see reason to narrow the circle more than our dispositions would prompt us to desire, we must not be afraid of the charge which will be thrown against us, of intolerance and exclusiveness:—if we conscientiously see reason to narrow it more than is judged necessary by others who are our own brethren in the ministry, we must be content to bear the pain caused to our feelings by that difference—but we shall do well, if we cannot convince them that we are right, at least to satisfy them that we act from honest and not unexamined conviction, ourselves.

The same remark is appropriate in the question respecting Temperance Societies. Very hard things are sometimes said of our Clergy, because, in the vast majority of instances, they do not unite with these Associations—and these hard things are not likely to be softened by our seeming quietly to acquiesce in the imputation, as if we could not rebut it, that we do not choose to take our part in the movement, because we do not choose to forego our own indulgence. Still less are they likely to be softened by our railing against the Temperance Societies or denying that they have effected any good, or venting mere sarcasm and ridicule against these institutions, of which very excellent men among our own Clergy and more of the same stamp, among the Episcopal Clergy of the United States, are members and champions. I believe there may be cases in which, upon the Apostolic principle that *it is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak*, it may be right for the Clergy, if no obstacle be found in the effect upon their health, to adopt the rule of the Temperance Societies in



their own personal practice, which, of course, does not imply that they must join in membership. But there are other cases, in which, upon the very same principle, and in the right and commendable exercise of the wisdom of the serpent, they will avoid, by any needless austerity and rigour, to damage the influence which they possess for good—and, with a single eye to the glory of God, the good of the Church and the good of souls, will rather expose themselves to be, in *some* quarters, called *wine-bibbers*, with their divine master, than to be branded, in *other* quarters, as fanatics, for following, in this point, the discipline of the Baptist. In taking such a course, however, upon these or other grounds, they ought to be prepared to justify it; and men ought to know what their grounds are.—Men who do not know it, *ought* to know that there are a great number of holy and exemplary persons, who decline connection with the Temperance Societies, and that both clergymen and laymen, far from being chargeable, upon this account, with a tenacity of personal comfort and indulgence, a charge which is the precise echo of that which is brought against the marriage of the Clergy, by the champions of Rome, may have strictly conscientious scruples respecting, not only the expediency, but the very lawfulness of these Societies. They may conceive that what they have to teach mankind by precept and example, is, to know, in all points, how to *use this world as not abusing it*, how to practise discretion and self-control without renouncing the objects which afford exercise to those qualities: how to partake of the *good creatures* and gifts of God, of which wine having the power of intoxication, is manifestly represented in the Bible, as one,\* without passing the bounds befitting a follower of Christ. They may conceive that it is wrong and of hurtful consequence, as a *general* principle, to impose upon men the necessity of forswearing what, if formed in the school of Christ, they ought to know how to make use of and apply to its proper purpose, in moderation,—such *moderation* being a pervading maxim of the life of faith. They may urge that the *love of money* is said to be *the root of all evil*: yet we do not teach men that the *use* of money must be *extirpated*: we teach them to use it rightly and beneficially. They may view with a distrust and alarm which ought not to be lightly treated, the inroads of a system which, professing to effect a

\* See Note E.

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vast moral renovation among mankind, and, in a manner, to regenerate them by masses, without making the Gospel its instrument either directly and exclusively or by necessary concomitancy, opens a door to more extensive and more serious consequences, than can, at the moment, be discerned. They may entertain very decided objections, which cannot be justly resolved into mere prejudiced or interested opposition, to the exaction of pledges to *man*, to a particular effect, which effect, if it be really nothing more than the observance of *Temperance*, has been long before comprehended in the pledges given to God himself by every baptized person who by subsequent acts has recognized his baptism ; or, if it be something more than the Temperance respecting which St. Paul reasoned before Felix, then outgoes the demands of the Gospel and seems to exalt another standard above it. They may judge that the first display of his miraculous power which the Lord Jesus was pleased to make upon earth, appears to be set in a questionable light by the language held at Temperance meetings and in Temperance publications. They may be strongly inclined to associate with tendencies to error in Religion, quite unsuspected by men who, from the best motives are eager advocates of what is called *the Temperance movement* and *the Temperance cause*, proceedings which have something evidently in common with those of certain authors of schism and propagators of false opinions in the early Church who fulfilled the prophetic descriptions\* at which I have already glanced, and of whom the following account is given by the learned and accurate Bingham, in his *Antiquities of the Christian Church* :—

“ Many Hereticks, such as the Manichees, Priscillianists, and others, pretended to be more spiritual and refined, because they abstained from wine and flesh as things unlawful and unclean ; and upon this score censured the Church as impure and carnal, for allowing men in the just and moderate use of them. If any Clergymen, therefore, so far complied with Hereticks, as either in their judgment to approve their errors, or in their practice by an *Universal Abstinence*,”—(observe the expression,)—“ to give suspicion of their siding with them, they made themselves obnoxious to the highest censures. The Apostolical Canons order, that if any Bishop, Presbyter, or Deacon, or any other Clerk, abstain from marriage, flesh, or wine, not for exercise but abhorrence ; forgetting that GOD

\* Found in I. Tim. iv. 1 et seq.

made all things very good, and created man male and female, and speaking evil of the workmanship of GOD: unless he correct his error, he shall be deposed, and cast out of the Church.”

I shall simply add, upon the subject of Temperance Societies, that if, upon grounds like these, we feel it our duty to stand apart from them, we must remember that we stand apart from a movement which, as there is reason to believe, sweeps in many religious teachers by the mere force of its popularity; which is caught at, among them, as an engine of influence to further particular interests and designs; and which is applauded and countenanced by many laymen who are sufficiently removed from all intention of joining these Societies themselves or practising their rules; and that we are consequently called upon, in a powerful manner, to *live-down*, according to a common expression, any obloquy or misconstruction to which we may be exposed by the course which we have taken. We have here an additional incentive to that ceaseless circumspection which should prompt us, in our love to the cause committed to us, to take heed that the adversary shall have no evil thing to say of us,—and to that watchfulness over ourselves, in constant recourse, by prayer, to the succours of the Divine Spirit, which is necessary to our exhibiting the devotedness to our work, the holiness of life, the humility of temper, and the religious subjection of the flesh to the spirit, which should eminently characterize the *man of God*, and without which he cannot be worthy of the name: without which he will only hurt the Church, by any high-toned assertion of her principles.

So far with respect to some examples of what are generally admitted to be open questions in the Church. But there are other points in which liberties have been assumed and deviations have been practised and defended, wholly incapable of being justified upon any sound and safe principles whatever, and irreconcilable with our obligations as Clergymen of the Church of England. I shall not repeat here what I have felt myself called upon to say upon former occasions respecting those views and leanings of which the depreciation of the word of God, as the guide of man,\* is one dangerous feature, and of

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\* *προσεχειν δὲ τοῖς προφήταις ἑξαιρέτως δε τῷ εὐαγγελίῳ* is the rule for counter-working mischievous influences in the Church, left to us by St. Ignatius, who will never be charged with not being sufficiently high in the assertion of Church authority.

which the extreme development has been the attempt actually to force,—*ut Serpentes avibus gementur, tigribus agni.*—the Anglican Confession of Faith into an accordance with the decrees of the Council of Trent. It is not at all necessary, I am happy to persuade myself, that upon points of this nature, I, in this Diocese, should come back again and again to the charge. I should certainly feel it my duty to do so, if I were to see in our horizon, indications of the danger here in question. Others, so predisposed, may possibly descry it: for it has always and everywhere been found that to raise the cry of approximation to Rome, however utterly causeless and unjust and even opposite to the fact, will serve the purpose of blinding the eyes of men against a discernment of the reality of the case, by the ready use of a word of charm which, in a manner, unties the winds and at once envelops the whole ground of discussion in thickening clouds of dust. Such a practice, therefore, is much too tempting and too easy, to admit of the expectation that it can be overlooked by parties openly or covertly opposed to what the Church of England truly is—parties possessed by the burning and irrepressible love of controversy, or anxious to maintain some particular views in which the Church, rightly and fairly regarded, stands much in their way, or animated by a latent desire, natural to the human heart, to pull down constituted authority and to substitute an influence over the minds of men, in the wielding of which they can be personally made prominent. And, therefore, the ready and convenient alarm about Rome will be insinuated or declared. Yet, in honest reality, the correctives which we of the Clergy have occasion, so far as may be permitted to us, to administer to the prevailing tone and tendency of public sentiment, in Church matters, in this Diocese,—far from being applied to check an overdone spirit of Churchmanship, an over-strained appreciation of outward ordinances, an excessive veneration for order, for authority, for unity and coherence, for maintenance of rule, for love of ancient usage, and proper ecclesiastical effect in the arrangements of the house of God,\*—ought precisely to be calculated to work in an opposite manner, for I almost think that our people, taken as a whole, are behind all the world, at this day, in the favorable change which has passed over the Church of England in a proper regard to all the points just indicated as capable of being carried to an extreme:

\* See Note F.

A regard, which, if kept within due bounds, is more closely interwoven than many persons will consent to believe, with her zeal and with her efficiency in the exalted task to which she is called;—with the prospect of her advantageously recommending the truth as it is in Jesus,—(in magnifying the native power of which, it is quite a mistake to exclude the effect of auxiliary and subordinate influences,)—to the world of nominal believers, to the classes of men in christian lands who look with a disdainful or doubting eye either upon the Faith itself or upon our profession of it, to the blinded idolater of Paganism and to the dimly seeing disciple, in the east or in the west, of any of the debased and superstitious forms of Christianity.

The dereliction of Church principles, then, in another direction from that of assimilation to the standard of Rome,—although I do not anticipate among my brethren of the Clergy, the prevalence of any other than an acquiescing sentiment, in what I am about to say,—may challenge some few brief remarks. Men who are uninformed upon the subject with which they undertake to deal, charge us with Popery or Tractarianism, by which they mean a modification of Popery, if we uphold the essential difference between our Church and any form of Dissent, the Apostolic succession of our Bishops, the legitimate application of the term Regeneration to the performance of baptism, the efficacy of the Sacraments, if rightly received, as vehicles of grace, the expediency of the frequent iteration,—the daily iteration if it can be fairly established and maintained,—of divine service,—the solicitous provision made for reverential and solemn and touching effect in the worship of God, in the points of Architecture, Church-music, the whole conduct of our liturgical performances, the whole spirit of our regulations established *for the work of the service in the house of the Lord*. If there are men who conscientiously oppose us in these points, let them oppose us; and if they cannot be convinced that they are mistaken in doing so, let them remain in their opinion—only do not let them say that they are attached to the system of the Church of England,—that they are, in heart and in affection and in judgment members of that Church; for in every single point which has been enumerated, I have stated what is distinctly and prominently, plainly and undeniably characteristic of that Church. If they agree with us, as many bodies of Dissenters do, in some leading points of doctrine,—*that* will not make them Church of England men, if

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they dissent from us in the points here in question, even if these did not, as they do, involve points of doctrine:—the very utmost that can be then said, is that they are only partially Dissenters, but certainly Dissenters to a sufficient extent to fall within the category of Dissent.

I shall, however, forbear from any further remarks, except upon *one* of these points. I mean the use of the word *Regeneration* as applied to Baptism. I say *as applied to baptism*, for if any man who cordially consents to such an application of it, yet considers that it may also bear an application to an ulterior change which, alas! in a vast proportion of baptized subjects, is too evidently needed,—with him, I am not prepared to maintain that we have a right absolutely to quarrel, provided he carefully guard his use of the word, (although we might prefer another, ourselves,) against doing any prejudice to views exhibited in the formularies of the Church and against giving any encouragement to the establishment of certain tests of conversion, of which it is not unfrequently the effect to *make the heart of the righteous sad whom God hath not made sad* and to *strengthen the hands of the wicked by promising him life*. I do think, my brethren, that there are two extremes to be avoided in representing the effects of baptism, and that there are passages in Scripture relating to the baptism of adult recipients of the rite, containing expressions which it is not safe to apply, in an unqualified manner, to the case of infants. But with reference to those who would wholly disjoin Regeneration from baptism, who would forcibly put asunder what God hath joined together, the being *born of WATER and of the SPIRIT*, I would observe that they not only refuse to hear the voice of the early Church and repudiate the distinct and positive declarations of the Church of England, conveyed partly in the form of solemn prayer to God himself, in her Offices of Baptism and Confirmation, her Catechism, Articles and Homilies, but openly desert the doctrines of the Reformation at large, and set themselves against the whole array of theologians who, in that crisis, digested into system the capital truths of the word of God. I may be permitted to state that I have examined fifteen Confessions of Faith of that date, drawn up in Latin, being a collection of the Confessions of Faith of the Reformed countries, including the British Isles,—and that with one very obscure exception, I find them all employing the language of the Church of England, or language closely accordant

with hers, with reference to regeneration and adoption in baptism.\* I also find Calvin in his Institutes distinctly admitting the same view of the case. I find it again in the baptismal Liturgy of the French Walloon Churches, a copy of which, published a century ago, is in my possession. I meet with it once more in the "Litanies of Baptism," in use among the Moravians or United Brethren. And it has been pointed out to me by one of my own Clergy here present, that it appears in the celebrated Westminster Confession of Faith, drawn up by the Assembly of Divines, as also in their larger and shorter Catechism which are incorporated with that Confession.— Another, also here present, has furnished me with the copy of a hymn of which Charles Wesley was the author, prepared for the occasion of baptism in the Wesleyan body, in which the same sentiment is poetically expanded.

We are not bound by any of these authorities, except our own Church. But it is useful to shew the error of those who suppose that, in this and in other points, the Clergy of the Church of England are speaking the language of the Church of Rome when, in point of fact, they are speaking that of their own Church and at the same time of the oracles, in many instances, of the very parties, who bring the charge against them.

I believe that there are few greater mistakes, among the multitude of mistakes into which, through the infirmity of fallen nature, men are betrayed in matters of Religion, than the mistake of supposing that, by maintaining the views of the Reformation upon this point, we are endangering vital and spiritual Religion and teaching men blindly to rely upon the *opus operatum* of the Sacrament, as if the business of their salvation were done once for all. The prayer of the Church that the baptized child may *ever remain* in the number of God's faithful and elect children, and the charge to the Sponsors respecting its training, may, of themselves, suffice for an answer to such a supposition. It is indeed a sad although a very common error, in running away from formalism and superstition and the ascription of merit to ceremonial works, to run into the opposite extreme and to hold it for an evidence of spirituality to depreciate the ordinances of the Faith, as well as the stated observances of the Church.† And let us beware how we so dangerously tamper with words or rather so violently wrench them to our purpose, as to force an

\* See Note G.

† See Note H.

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escape from the doctrine of the Church upon the point here in question, either in a broad and general view of the subject, or by recourse to the contingency of particular circumstances, such as faith or the want of it, in the Sponsors, upon which we may imagine the effect of the performance to depend. Such a notion as that at which in particular, I have here glanced, appears to be of close affinity with the Romish doctrine of *intention* on the part of the Priest—but in its consequences to be worse, inasmuch as the parties are multiplied upon whose state of mind, the efficacy of the Sacrament is presumed to depend; and one manifest consequence would be *this*, that we could not know with certainty who has been efficaciously, and, therefore, who has been *really* baptized, and who has not; and the baptism of some among ourselves here present, who are commissioned to baptize others, might, for what we know, have been null. Can it be reasonably supposed for one instant, that baptism was solemnly instituted by Christ to leave men, with reference to the benefits attaching to it, upon a footing, so utterly precarious as this?—Or can any man deliberately believe that such an idea was in the contemplation of the Church, when, for example, with a double affirmation of the indubitable nature of the truth so declared, she declares it “*certain*, by God’s word, that children which are baptized, dying before they commit actual sin, are *undoubtedly* saved”?

I have detained you too long, and must omit many points upon which I should have been glad to speak; but I have yet one or two intimations to make to you, which I will endeavour as briefly as possible, to dispose of.

In my last Charge, I recommended that, where more could not as yet be done, in the way of observing the appointed holidays of the Church, the observance of three particular days (besides Christmas-day and Good Friday, which I took it for granted to be observed everywhere without exception,) namely of Ash-Wednesday with the use of the Communion-Service, Ascension-day and All Saints, should at once be introduced. And I stated my *reasons* for this recommendation. I now request my brethren to receive it in the light of an injunction, and I propose to make it the subject of enquiry in my periodical Visitations.

The Law in this country is exceedingly defective upon the subject of the solemnization of Marriage, and the rules of the Church cannot be enforced respecting the performance of the



ceremony in the House of God, without exposing our Clergy when they have to do with the more lax or ill-instructed adherents to our Communion, to the mortifying and most improper consequence of being told that the parties, although *both* professedly belonging to us, will have recourse elsewhere, which threat is accordingly carried into execution: Unless, indeed, there is a delicacy or something better, to be found on the part of all the other ministers, who may be accessible, which forbids their interference with our discipline,—a view of the case which I am not aware to be entertained in any such quarter. It never can be our part, however, to yield up our own duty of conformity to the edifying and reverent practice of the Church in this behalf, because there may be some of our people who will not conform with us; and I wish it to be understood that our Clergy are not at liberty in this Diocese either to administer baptism to children in health or to celebrate marriage, in any other place than the Church, except where the parties reside at such a distance from any Church as to be precluded from habitually attending it for public worship.\*

In the same manner, the great and mischievous facility which is given in other quarters, to the performance of marriage, whether from an evasion of the law or from the deficiency of its provisions, in relation to the due and full publication of Banns, must not, at whatever risk of consequences, be a precedent for us. It must be admitted, at the same time, that there are particular cases, where, from the actual impossibility of carrying out the letter of the rule, in its application to the residents of remote settlements where service is rarely performed, some measure of discretion must be taken by the minister. And so of other extreme cases.

Whatever may be the practice of other parties with reference to our people who, in the case of contracting matrimony, are impelled—either for the sake of escaping questions or procuring some little momentary accommodation to their worldly convenience, or avoiding the seriousness and holiness with which we desire to invest the occasion,—culpably to desert their own Church,—we must never regard this as a ground for making reprisals, if parties, neither of them belonging to us, from some personal offence taken or other difficulty in their own Communion, apply to our Clergy to be united together. It happens, occasionally, that two Roman Catholics, desirous of being unit-

\* See Note L.

ed together, embarrassed by some of the multiplied rules of their Church or not choosing to submit to the exactions of their Clergy, apply to the Clergy of the Church of England. In such cases as these, I feel it to be my duty to direct that our ministrations should be decidedly refused. Our Clergy standing in no official relation to either of the parties, they have evidently and upon the face of the thing, no claim upon our service; and it never can possibly conduce to the dignity or credit of the Church of England, that she should be made the *mere convenience for the occasion*, of persons who come to her, because they cannot or will not settle the matter with their own Clergy, as they, by their rules, require. It cannot raise the estimation of our Clergy to have it said, not justly, indeed, but with a sufficient colour of reason to be capable of harm, that such and such persons cannot get married in their own Communion, but let them go to the English Clergy and *they will marry anybody*. I will not allude to so unworthy an insinuation as that any of our body could be influenced by the thought of the fee.

The Law ought to provide that where both parties belong to one Communion, it is to the Clergyman or Minister of that Communion that they must have recourse; and there ought also to be legislative remedy interposed to correct the great irregularities which prevail in relation to the publication of Banns. The grievance of which we have to complain in the matter of Marriage Licences is not encouraging with reference to any hope of amended legislation upon other points connected with the subject of marriage; but the agitation of the subject among our Clergy and well-affected followers, in communication with their representatives in the legislature, may ultimately effect something in this behalf, and the subject should be kept alive.

I must press upon the Clergy the necessity of exact and scrupulous conformity to the law which, in this part of the Province, regulates the registration of baptisms, marriages and burials, and of *promptly completing* the entries of every such act. Habits of inattention in this particular, may be productive of most serious inconvenience and damage to parties engaged in settling questions of inheritance or division of property; and the legal penalties attaching to any omission or neglect in keeping the Register, are of a severe kind.

There is also a voluntary record which I request the Clergy to keep and which I am desirous of having open for my own

information, from time to time, if I am spared in the administration of the Diocese. I mean a record of persons who receive the rite of Confirmation, with a note attached, in each case, indicating the date at which they first join in the holy Communion.

The subject of a distinctive and properly ecclesiastical dress for the ordinary occasions of life, has been often discussed in this Diocese, and my own sentiments in relation to the *general principle* on the one hand, as well as to the expediency, on the other, of the adoption by an individual Diocese or by individual Clergymen, of distinctions not assumed by the Church of England elsewhere or by the body of Clergy within the Diocese itself,—have been sufficiently made known. I only revert to the subject for the sake of recommending that the Clergy should at least preserve such recognized and received distinctions as do exist, and should avoid subjecting themselves, by mere carelessness in this point, and perhaps from being really absorbed in higher things,—to the imputation of wishing to *sink the Clergyman* and secularize their equipments. We ought to preserve the *spirit* of the Canon upon this point, if we cannot follow the *letter*. There appears to be no reason why the winter as well as the summer habiliments of the Clergy, especially as, in this climate, they are worn for half the year, should not be strictly clerical both in their colour and their cut. And if I may go into such particulars, I would suggest that the practice of wearing a dark or coloured article round the neck, in the place where properly the bands ought to be seen,\* has an unclerical appearance, and any object to be gained by it, must surely be an exceedingly small consideration. In England or Ireland such a practice in the Clergy of a town, would not fail to excite remark.

I will not, however, part with you, my brethren, with the notice of so comparatively light a subject as this. I pass, in conclusion, to another. Of preaching, generally, I have already spoken. But I am desirous of recommending it to my younger brethren,—although the habits of some veterans in the service whom they will do well to imitate and whom they will be happy to resemble, have, in this point, been formed in a diffe-

\* I have pointed out in a note upon my last Charge, that the bands were, in their origin, nothing more than the turning over of the shirt-collar, which seems to create an impropriety, (if it be worth-while to notice it) in the protrusion of the shirt-collar when bands are worn.

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rent way,—to cultivate the practice of extemporaneous addresses. It is a large subject, and I can but lightly touch it now. I am very far indeed from recommending this practice to the exclusion of the habit of writing sermons or of preaching written sermons, which, in some Congregations, should perhaps be the almost invariable rule. An extemporaneous preacher who never disciplines his thoughts by the use of the pen,\* who has not trained himself by the reiterated task of composition, to distribute his subject and digest his argument in a correct manner,—to repress the redundancies of his language and confine the flow of his thoughts to their proper channel, will be apt to deliver himself in a rambling and confused, if not in a rhapsodical manner, and to produce more excitement than edification among his hearers. But many occasions may present themselves, in which it is very convenient and of much advantage to the minister of God, to have the faculty at command, of addressing an auditory without written preparation or even, in some instances, without preparation at all. If I may venture to adduce my own experience, after the exercise of the ministry for the space of six and thirty years, I could certainly testify to the great value of this habit. I am very far from possessing any extraordinary gift in this way, and am thence the better qualified to maintain that all our Clergy might master the practice, if they would begin in time and perhaps choose the least formidable occasions in their first efforts. It may not, indeed, be their lot,—but on the other hand, it may,—to have demands made upon them for the exercise of this faculty. For myself, it has been so ordered that I have been called upon, all my life, to address men of very different classes and in a great variety of situations: I have been called upon to preach to sailors upon the deep; to fishermen upon the sea-shore; to settlers in the back woods; to bodies of emigrants upon their first landing as strangers in the country; to the poor of cities in places expressly allotted for their instruction; to convalescents assembled in hospital; to Indians to whom I spoke, sen-

\* *Stilus optimus et præstantissimus dicendi effector ac magister.* See the whole passage in which these words occur in the first book of Cic: de Oratore. I may venture to give a reference here to an Article in which the passage is quoted, published in 1827, in No. IV. of the *Christian Sentinel*, (a Church-periodical issued from the Montreal press, which many of the Clergy have not forgotten and may be able yet to consult) under the title of a Dialogue on the comparative advantages and disadvantages of preaching with or without written sermons. The Article was from the hand of Author of this Charge and the question is treated with some fulness.

tence by sentence, through an interpreter; to prisoners in jail and to prostitutes in the house of correction,—and in many of these instances, I can truly say that the formality of a written sermon, especially being prepared for a very different kind of occasion, would have been much out of place, and the want of allusion to circumstances offering themselves, at the moment, for remark, would have been signally unfortunate—in fact, in some examples, it would have produced no small embarrassment to know how to manage the leaves of the manuscript itself. To this I will add that had I been obliged to write sermons for all the occasions upon which I have preached or publicly expounded the Word of God, I might calculate that it would have been impossible for me to have performed the duty more than one third or perhaps one-fourth of the same number of times: and thus if ever it has been at all granted to me to sow any good seed which has been blessed by the showers and the sunshine of heaven, that benefit may be said to have been trebled or quadrupled by my having early acquired the habit of speaking without book.

Let me not be here thought to recommend a subserviency to itching ears, or to disparage the liturgical services of the Church, if unaccompanied by preaching. I trust that I cannot be so understood.

And thus I have once more, being the fourth time, been permitted to give you my Episcopal charge. In times like these and in the agitation of so many questions which divide the minds of men, it has been an anxious and a difficult task. If in what I have said, I have afforded help to any of my brethren, I bless God for it:—if I have, in any point, counselled them wrongly, I pray him to forgive the error and to avert all ill effect that might arise from it; but this I can say, with Bishop Bull, where I have laid down an opinion upon any point of difference, that *de summâ rei quam aliis persuadere volo, plané ipse, neque id temeré, persuasus sum*.\* I am sensible that the tone which I have used has, here and there, been rather apologetic than hortatory and authoritative, and this I do not at all wish to disclaim. I wish to lean upon my Clergy at the same time that I am appointed to guide them: I ask the benefit of your unreserved communications upon all occasions of our intercourse, and, above all, I ask your prayers.

\* Præfat: Def: Fid: Nic.

*Note A. Page 12.*

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A Copy of the material parts of this letter to Lord (then Sir Charles) Metcalfe, is here given :—

“ QUEBEC, 13th December, 1844.

“ Sir,—I had the honor, two days ago, to forward to Your Excellency an address from the Board of the Royal Institution, signed by myself as Principal, and relating to the affairs of McGill College.

“ In that address there is one passage susceptible of a meaning in which I do not concur. Without intending, upon the present occasion, to press my individual sentiments in the most distant manner, upon the attention of Your Excellency, or to do more than simply to save myself from any appearance of saying what I do not think and feel, I wish to be permitted to state that if the address is to be understood as conveying a recommendation of the indiscriminating appointment of persons belonging to different religious sects, properly so called, to offices in the College, there is nothing which can be more alien from my private convictions than the expediency of such a measure.

“ I am desirous, however, of adding that, as a matter of right, I have never contended for the exclusive occupation of these offices by members of the Church of England—more than this,—I have long ago had my part in the nomination of members of the National Church of Scotland to Professorships in the University.

\* \* \* \* \*

I conceive, at the same time, that the University having been founded by a member of the Anglican Church, it would be but fair that the office of Principal should be reserved for a person of the same Communion, and that in the case of a Professorship of Divinity, the like reservation should be made. In fact, the idea of a provision for teaching two systems of Theology, jointly or alternately in one College or even in one University, would be something, in my judgment, very full of objection.

“ Having taken the liberty of discharging my own mind

upon these points, I have only to add that the Hon. A. W. Cochran, without having been prompted, as a member of the Board, to address Your Excellency himself upon the subject, desires to take the opportunity of my writing, respectfully to convey to Your Excellency the expression of his accordance with the views which I have here stated.

“ I have the honor to be,

“ Your Excellency’s most obdt. humble servant,

(Signed) “ G. J. MONTREAL.”

“ His Excellency the Right Honble.

“ Sir C. T. METCALFE, G. C. B.,

“ &c., &c., &c.”

Having thus made public my dissent from the views taken, in this particular instance, by the majority of members of the late Board of the Royal Institution who were present upon the occasion,—I am desirous of recording my testimony that in presiding over the proceedings of the Board, I acted with a body of men in which far more credit is due to others than to myself—and that they were men who most ably, laboriously and conscientiously did their best, according to their settled convictions, to promote, in their capacity of *Visitors* and in the execution of their trust under the will of Mr. McGill, the interests of McGill College.\* Upon the adoption of measures in order to the dissolution, agreeably with their own expressed desire, of the Board as then composed, and its re-construction, after the transfer of the seat of Government to Montreal, in such a man-

\* I might, if I had wished to testify more generally to the character and efficiency of the Royal Institution, have gone, much farther back, to the time when it had the charge of Elementary Schools in various parts of the Province, and when I was acquainted with its operations from acting, under my predecessors in the Episcopate, as an ordinary member of the Board. The people, in a great many quarters, contrary to the expectation of certain parties in the Province, retained their Schools under the direction of the Board, when the option was originally given to them, of that which would have appeared the more popular course of conforming them to the provisions of the Elementary School Act. And after the Board had ceased to have any supervision over the Schools, regrets were often expressed, for the change. The *personnel* of the Board, of course, underwent alterations from time to time, but its character was maintained. I am far from meaning to say that a Corporation precisely of such a nature was the best engine which could have been provided for carrying on the common education of the country, which was one object of its creation, although to a very limited extent, the task which it was permitted to execute. It was always, more or less, a mixed body, as to the religious profession of its members, and never interfered, in fact it stood pledged not to interfere, with the professed faith of the Scholars. Its fairness in this point of view could never be challenged—at least no such challenge could be sustained.

ner that its sittings might, for the convenience of business, be held in that city, which is also the seat of the College itself,— I received a letter from the Secretary of the Province, an extract from which here follows :—

“ In so doing, however, His Excellency is in no degree actuated by any disposition to question the faithfulness or the value of the services heretofore rendered by the Board as now constituted. On the contrary, he desires me, through Your Lordship to convey to the members of the Board, the expression of his cordial acknowledgement of the integrity and ability with which they have discharged the duties devolving upon them, and to add that he has had much pleasure in so arranging the list for the formation of the new Board, as to secure the continued services of those Members whose residence at Montreal, qualified them for a seat under the rule which it is now found necessary to lay down in this respect.”

And the subsequent letter from the same public functionary, in which was signified the actual revocation of the Commissions, concludes with these words :—

“ In thus signifying to Your Lordship and to the other gentlemen whose connection with the Board His Excellency is compelled to determine in consequence of your residing at Quebec, the fact of the appointment of other gentlemen as your successors, I am to repeat the assurance given in my letter of the 17th, of His Excellency's high sense of the value of Your Lordship's and their services heretofore rendered as Principal and Trustees of the Royal Institution.”

The interest manifested in McGill College by some of my brethren who presented an address to me upon the subject, after the Visitation at Montreal, and to whom I had no opportunity of rendering a formal answer at the time, impels me to extend this note rather beyond what I should otherwise have done ; and I beg to say that I did not at all calculate that, from the pressure of my occupations, upwards of four months would elapse,—(I now write in the middle of November,)—before I could acknowledge their address, as I am here doing, by means of notes to be appended to my Charge, when it should be published.

It is very satisfactory to me to observe,—what my brethren who concurred in the Address, will not have failed, in hearing



the Charge delivered, to notice, themselves,—how exactly I had anticipated the views which they have expressed relatively to the hope of making McGill College hereafter available as a Theological Seminary, in the event of a division of this Diocese. Should any of the Clergy happen to have access to my Visitation-Journal of the Summer of 1846, published by the Society for the Propagation of the Gospel, they will find the same coincidence by turning to what I have said respecting this College, in pp. 20, 21.

It is very obvious and must, I am sure, be felt by the Clergy, that there is no person to whom the interests of the Church of England, whatever they are, in McGill College, can possibly be dearer than to myself; and that, so far as they can be affected by anything to be done, according to my best judgment, by me, they are sufficiently safe in my hands. I am, of course, thankful at the same time for any good suggestions upon the subject, or for any movement which can serve to strengthen my hands. It would require reference to a great mass of documents to exhibit the part which I have had, in different capacities, in connection with the affairs of the College; but I am only desirous of stating here that, at the Board of *Governors* I had no seat, till after an opinion rendered in March 1844, by one of the legal advisers of the Crown, upon the Act 7. Vict. c. 48,\* passed in Dec. 1843, and no opportunity of taking my place, till Sept. 1844, after my return from the Hudson's Bay Territory. Subsequently to this, I withdrew for a time from the Board and signified officially some particular considerations which I conceived to justify me in such a step.

After becoming a Governor, I tendered my resignation in writing, upon different occasions, of the office of Principal of the Royal Institution, the retention of which appeared to me undesirable in conjunction with a seat among the Governors: but a different view of the case was taken by the Governor General, and as the time approached for the dissolution of the Board, I forbore from pressing the point any farther.

These particulars cannot be very generally interesting—but in some quarters it may be useful to have it explained, among other things, how sparing have been my opportunities, inde-

\* This Act effected *generally* what the Letters Patent of my appointment to the Bishopric of Montreal had effected *ecclesiastically*, conveying to me, in the vacancy of the See of Quebec, all the legal powers which had been lodged in the hands of the Bishops of the latter See.

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pendently of the unavoidable infrequency of my visits to Montreal, of any share in the proceedings of the Governors. An important meeting at which I was present, was held, under Lord Cathcart, in July 1846 ; and had the Home Government seen good to adopt the recommendations of that meeting, great advantages would have been gained with reference to unity of action and security of principle in conducting the College affairs.

With regard to the immediate object of the recent Address to myself above mentioned, which was to express the sense of the parties signing it, against any committal to the hands of the local Legislature, of the alterations which are indispensably required in the present Charter, it may be proper towards those parties, that I should state the course which I took at a meeting of the Governors subsequently held.

Aware as all parties must be, that every idea of extricating the College from the desperate embarrassments under which it is actually labouring, must be indefinitely remote, without aid from the Provincial funds, it was manifestly desirable to obtain that aid, if it could be done without compromising the *principles* which ought, *pro virili*, to be maintained in the Institution ; and it is perfectly understood that no hope exists of obtaining it, except by committing the Charter for amendment, to the Legislature of the Province. It was held by eminent legal authority among the Governors, that, in taking this step, they could *reserve what points they pleased*, and that, therefore, there could be no improper compromise necessarily involved in the proceeding. With whatever just respect, however, for this authority, I did not see my own way clear, especially considering the exceedingly small number who were met to deliberate upon the question, without the concurrence of *other* legal authority of the highest order, existing among the Governors, which, from the absence of the party, who resides at a great distance, was not at the moment to be had. I caused, therefore, to be entered upon the minutes, the signification of my consent, (upon which, with the number of Governors present, the issue happened to turn,) to the proposed application to the legislature, *provided* all the legal authorities within the body of Governors, should be found, upon the necessary reference being had, to take the same view of the case. The result was *unfavorable* to the proposal for making the application, and it consequently fell to the ground. Whether the stand thus taken

will avail to avert the evils apprehended from putting the case into the hands of the Legislature, is what remains to be seen.

It must be needless to point out that the case of McGill College differs widely, in several essential particulars, from that of King's College at Toronto. And it must be still more needless to shew that there has been a total impossibility of giving it such a character or placing it upon such a footing, with reference to the Church, as those which belong to Bishop's College at Lennoxville, and consequently that there existed in the Diocese an urgent call for the formation and maintenance of the latter institution. Not, certainly, that I can think it necessary for me to disclaim any partialities, local or personal, (if individuals are to be found who would impute them to me,) for what is established at Lennoxville. It is known in all quarters where there is any acquaintance with the particulars, that I neither originally chose the place, (however highly I may appreciate its recommendations,) nor was guided, in framing any of the arrangements, by a reference to persons now in office at the College—arrangements which, indeed, must be put hereafter upon a different scale, if it is expected to induce persons to succeed to the principal charge, having qualifications and pretensions equal to those of either of the two gentlemen who, in succession, consented to undertake it, (although circumstances prevented the first of them from removing to Lennoxville, and he accordingly withdrew.) A similar remark will apply to other departments; and it must, in fact, be regarded as providential that the services of different Professors have been obtained, as it were by a conspiracy of favorable events, of a stamp upon which the resources of the Institution, at the time, afforded no warrant to calculate.

So little was the idea entertained in the first establishment of this College, of any rivalry with that at Montreal, that two Clergymen of that city, one of whom was connected with McGill College, went as a deputation, to Sherbrooke and Lennoxville, to report upon the comparative merits of two sites which were offered for the building.

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*Note B. Page 13.*

A good deal of misapprehension has prevailed respecting the object and effect of the successive communications from the Society for the Propagation of the Gospel, to which a reference is here made, and, possibly, of the measures taken within the Diocese, to promote the wishes of that body in the case. The Society has an evident and unquestionable right to attach its own conditions to its own bounty—but it is with reference to the *Congregations*, not to their *Clergy*, that the intimation is conveyed of a purpose to make the continuance of that bounty contingent upon the due and reasonable execution of what is to be expected from parties upon the spot. The idea of turning the *Missionary* adrift, because the *people* fail in their duty, can surely never be supposed to have been for a moment entertained. The utmost which could happen to the *Missionary* would be his removal to another Mission; and the utmost which is expected from him is that he will faithfully do his best to promote the interests of a local Institution which the Home Society, whose servant he is, considers, in a manner, as affiliated to itself, and upon which it specially fixes, as the means, prospectively, of relieving itself, step by step, from its charge in the Colony.

*Note C., Page 13.*

In connection with the matter of the preceding Note, it may be requisite to remark, with reference to the Resolution presented at the *Special Meeting* of the Society in May last, by an eminent lay member of the Central Board, and designed to give effect to the objects of the *Society for the Propagation of the Gospel*, that that Resolution, like the Resolutions of the Society just mentioned, themselves, has been the subject of a good deal of misapprehension, and could not, (as it appears to me,) have been viewed as calculated to create any feeling of dissatisfaction or alarm, in the minds of our Congregations, if it had been correctly understood. As the matter is in the hands of a Committee, whose Report will be brought forward, in due time, for public discussion in the Church Society, it is not necessary here to go at length into any of the points of that discussion; but it may not be inappropriate to shew with what views and in what spirit the proposal brought before the *Special Meeting*, was introduced and supported; and, in aid of this purpose, to furnish the copy which follows below, of a Circular which was drafted at the time, in order to be sent round in print with the resolution itself, but was withheld because the authorities of the Post Office would not allow the Resolution, if so accompanied, to be forwarded to the Clergy without payment of letter-postage. The very fact, however, of printing and circulating the Resolution may sufficiently serve to shew that it was intended to invite the fullest and most deliberate examination of the proposed measure in all quarters and corners of the Diocese, and to benefit by all the suggestions for modifying it or the reasons for not adopting it, which might be so drawn out:—

(Circular.)

“ Montreal, 18th May, 1846.

“ Rev. and dear Sir,

“ An Order was passed this day at the Special Meeting of the Church Society, that the Resolution for altering certain Articles in the Constitution of the Society, of which a copy is accordingly sent herewith, should be printed and sent round to the Clergy. I have to request the favor of you to take measures for making it known to all the members of the Society within your cure.

" The Resolution was *adopted* at the Meeting, but you are aware that it can only be finally disposed of, at the Anniversary Meeting in July; and it is proper to state that the members of the Board themselves who voted for its adoption, are not considered as individually pledged to its details.

" The *objects* of the Resolution were, *two* :—First, to bring under one view, in a single article, all the rules respecting matters of finance, which are now dispersed through different articles disjoined from each other :—Secondly, to increase the efficiency and importance of the Society and to promote unity of plan and combination of resource in the operations of the Church, (especially with a view to the execution of the two Resolutions of the *Society for the Propagation of the Gospel*, which are quoted in the Resolution,) by turning into the channel of the Church Society, contributions from our people now given for the *same objects* which are in the contemplation of this Society, but *in a different form and manner*.

" I am, dear Sir,

" Your affectionate brother,

(Signed) " G. J. MONTREAL."

I may be pardoned for stating a little more at length the objects which I have reason to believe to have been, in the view of the framers and supporters of the Resolution in question, and which to my own judgment, as an individual member of the Society, (under which aspect alone I wish to be regarded in the discussion of the question,) it appears, although it may be susceptible, no doubt, of improvements and corrections, directly calculated to promote. Whether to be attained by means of such a Resolution or by whatever other means conceived to be more effectual, *the objects themselves*, in the main, which were aimed at, will be admitted in all quarters, to be desirable and important, and they ought to be taken into deliberation, in whatever changes may be contemplated in the Articles of the Constitution, bearing upon the matter in hand.

The objects in view, then, I believe I may state, to have been these :—

1. To effect the simplification, (as intimated in the foregoing Circular) of the *fiscal* arrangements of the Society, by picking out from different and detached Articles, the scattered rules relating to the subject,—this existing distribution of them creat-

ing difficulties in the minds of the members, of which, in my correspondence with the Clergy, I have had many complaints.

2. To perform an act of duty, in seeking to carry out the wishes of the *Society for the Propagation of the Gospel*, embodied in their *two Resolutions* above-mentioned, but expressed, in substance, in different official communications to the Diocese, before and since the reception of those Resolutions.

3. To co-operate with that Society in giving effect, in an unobjectionable form, to the Gospel-principle that those who preach the Gospel should live of the Gospel, and in *putting in train*, as far as may be, a standing and permanent provision, upon a digested, systematic and uniform plan, to meet those demands for the support of Religion in the Diocese, for which the Church must hold herself prepared, and for the supply of which the Church Society, being now established as a Chartered Institution in the country, ought to be regarded as an appropriate and principal engine.

4. To give to the Church Society that character of prominence and efficiency and that approach to some respectable magnitude in its operations, with which its usefulness and prosperity must be identified,—and to prevent a *false* and, specially in the present conjuncture of affairs, a *hurtful* impression from going abroad, respecting the amount of contributions made by the Church, within the Diocese, by needlessly allowing a vast portion of them which the people might be willing, (for there *can*, of course, *be no coercion or forced proceeding* in the matter,) to turn into the channel of the Church Society,—to be made without rule and order and in a manner of which nothing is publicly known.

5. To secure the greater independence of the Clergy and to remedy one of the chief vices incident to the voluntary system, which is extensively felt and deplored in a neighbouring country,\*—the subserviency of the teacher of Religion to those who are taught, consequent upon his being the *direct personal recipient* of the means of his maintenance, *from their hands*, simply according to their good pleasure.

\* I cannot forbear from here adverting to the term *hiring* a Minister, which is known to be in use, nor from mentioning the account of the system, once given to me by a respectable dissenter, who did not, by any means seem to approve it himself,—“As to our Ministers, we keep them as long as we please, and quarrel with them, when we please.”

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These are points which I would, in all affectionate earnestness, commend to the consideration of my brethren, as not unworthy to be kept in sight, in any new legislation within the Church Society ;—and if they find in any quarter, an impression to exist that it is the object of the members of the Society in the cities, to abridge, by such a measure as that in question, any privilege of those in the rural districts, or, by the principle of what is called centralization, to absorb into one focus all the management of the Society's affairs,\* it surely cannot be difficult to shew, with reference to the particular case, that views which are unmixedly of a higher and more generous nature than this, have dictated the plan ; as well as, more generally, that the rural districts are represented in the Society, by the Constitution of the central Board, in a *proportion very far exceeding* that which corresponds to the comparative amount of contributions from town and country respectively. And it might be pointed out that residents in the cities who have been concerned in introducing the proposals here considered, have been the *very parties* who have strenuously stood their ground as *champions* of the rural districts, in preventing appropriations from the funds of the Church Society for objects within the cities of Quebec or Montreal.

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\* For my own share, I must honestly confess that I never have been able, by any effort, to discover a connection between the Resolution proposed at the Special Meeting and any just grounds for the suspicions to which allusion is here made.

As to an undue desire of *centralization*, that is the last characteristic which can fairly be said to attach to the proceedings of those who founded and framed the Church-Society of this Diocese, it being certainly a remarkable and unusual concession to circumstances, that the legislative and executive departments of the Society, should be made, in any degree, *ambulatory*, instead of uniformly conducting their business at the *See*.

*Note*



Note D., Page 19.

The too much vexed question whether the surplice or the gown should be worn in preaching, is here in point. I should not recur to it,—having acted upon the recommendation of the late Archbishop of Canterbury, to leave things of this nature undisturbed where they create no hurtful agitation,—were it not for the sake of suggesting that any of my brethren who are partial to the use of the surplice in the pulpit, should at any rate, not *assume* either that this is the *ascertained* original rule of the Church of England, or that a preference for the gown in preaching, affords an indication of party-leanings which savour of dissent.

The following, among others, are considerations which are worth bearing in mind, as serving at least to qualify any positiveness with which that side of the question can be maintained :

That the Royal Instructions of 1629, following up the spirit of the "Advertisements" drawn up by Archbishop Parker, in 1564, but more precise in the letter,—which Royal Instructions are levelled *against* puritanical predilections in public worship, and which *forbid* the use of the *Geneva cloak* in the pulpit, enjoin in the place of this, *not* the *surplice* but the *gown* :

That Archdeacon Sharpe, whose well-known work upon the *Rubric*, written in the last century, is appealed to, in such matters, as no mean authority, distinctly pronounces in favor of preaching in the *gown* :

That Archdeacon Harrison, who was Chaplain to the late Archbishop of Canterbury, and enjoyed peculiar advantages of access to documents and authorities throwing light upon these minor points of observance, has recently published a very perspicuous and elaborate work written in a perfectly dispassionate spirit, under the title of *An historical Inquiry into the Rubric*\* and that he arrives, upon the point in question, at the same conclusion with Archdeacon Sharpe :

That the Archdeacon, who, by the way, will never be suspected of any bias in favor of what are called *low-Church* principles, shews at length and by the adduction of unequivocal proofs,—1,—that the authorities which have been cited in

\* Rivington's, 1845.

favor of preaching in the surplice, as referring to the use of it by the Clergy at all times of their *ministrations*, or in *prayer and divine service*, &c., have no such force as has been conceived to attach to them, these terms being used in *contradistinction* from *preaching*; and 2,—that another main ground upon which the practice has been rested, namely, the fact of the delivery of sermons by the Clergy of Cathedral and Collegiate Churches, in the surplice, and the consequent allusions to be found in different old publications, to the surplice as *used in preaching*,—far from proving that it was, or was intended to be, *every where and by every body so used*, do in reality rather refer to its use *in special cases*, to which it was *confined*.

The following *examples* may be taken, as I believe that the Archdeacon's work is not yet known in this country, of his authorities in support of the gown.

He refers to a book mentioned by Strype, in his *Annals*, under the year 1565, in which the ceremonies and usages of the Church of England being ridiculed, the following passage occurs,—“But, Bernard, I pray thee, tell me, of thine honesty, what was the cause that thou hast been in so many changes of apparel *this forenoon*, now black, now white, *now in silk and gold*, and now at length in *this swouping black gown*, and *this sarcenet flaunting tippet*, &c. We have here, clearly, says the Archdeacon,—“the officiating minister represented first as in his clerical attire, then in the surplice for Morning Prayer and Litany, then in the cope for the Communion Service, then in the preaching gown and tippet. This testimony seems conclusive as to the change of dress; and the person here described is evidently one who duly adopted the full and regular attire appointed for each part of the Service; as we may infer from his wearing the cope, described as “silk and gold.”—*Historical Inquiry*, p. 25.

Describing the frontispiece to “the workes of J. Boyes, D.D., Dean of Canterbury,” published in 1662, he tells us that, “between the arms of the See of Canterbury and of the Dean and Chapter, we see him [the Priest] *in the pulpit*, in the full-sleeved *gown*—p. 27.

After some citations from Royal Injunctions, &c., to shew in what sense the word *ministration* was received, he speaks thus:

“And that the *gown* was at this time the ordinary habit of the preacher, is, I think, placed beyond all doubt by the peti-

tion made to the Convocation of 1562, by certain members of the Lower House" . . . . . One of these was

" That the use of the copes and surplices may be taken away; so that all ministers in their ministry use a grave, comely, and side-garment, *as commonly they do in preaching.*"—pp. 63, 4,

Farther on,—“ The Convocation here referred to, the reader will hardly need be reminded, was, to use Strype’s language, “ that famous Convocation of the Clergy, in which were framed and agreed upon, the Thirty-nine Articles of Religion, the professed doctrine of the Church of England, and many other matters consulted and debated for the establishment of true religion, order of the Clergy, and the decent and edifying worship of God in this Church.” . . . . .

“ It may be asked, as we are upon the subject of the preaching dress, in what dress the Sermon was preached on *this* occasion. The records of the Convocation will give us full information of the vestments worn by all who were engaged in the service and duties of the day.”

Then follows, in Latin, a description, in detail, of the whole ceremonial, in which the *preacher* is stated to have been *habitu baccalaurei in theologia indutus.*—p. 67, 8, 9.

Again, in 1570, a puritan writes that—“ the Bishops do make such a diversity between Christ’s word and his sacraments, that they can think the *word of God* to be safely enough *preached* and honorably enough handled *without cap, cope or surplice*, but that the sacraments, the marrying, the burying, the churching of women and other *church service* (as they call it) must needs be declared with crossing, with coping, *surplicing*,” &c.—pp. 138.

Speaking of preachers officiating in Cathedrals who do not belong to the Cathedral body, the Archdeacon says,—“ In such cases it is, I think quite certain from the evidence of traditional custom in all Cathedrals, that the Sermon would be preached *not* in the *surplice*, but always in the *gown*. Thus it was not the usage of the Cathedral, as the pattern of correct practice, that ruled the point, but rather the *status* of the individual in regard to the Cathedral. Not only would it not be required that the preacher in the Cathedral, not being a member of the Cathedral body, should wear the surplice,—which would surely be the case, if it rested on considerations of ecclesiastical propriety,—it would not even be *permitted* him to wear, in preaching, this distinctive badge of a member of the Cathedral

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foundation. There is not, I believe, a single Cathedral in England or Ireland, in which the preacher, not being a member of the Cathedral body, would be allowed to preach in the surplice, even though it were the Sermon in the morning or Communion Service." .....

"In Canterbury Cathedral, the Archbishop at his Visitation visits, on three successive days, the Cathedral body, and four deaneries of the diocese, two on each day. At the Visitation of the Cathedral establishment, one of the Canons always preaches, and consequently in his surplice : at the other two Visitations in the Cathedral, the preacher being one of the parochial Clergy of the diocese, preaches in the gown, unless he chance to be also a member of the foundation. Thus at the last Visitation 1844, the Sermon on the first day of Visitation was preached in the surplice by one of the Canons ; on the second day, in the gown, by one of the Clergy in the city ; on the third day, in the surplice, the preacher (an incumbent of a country parish) happening to be also one of the Six Preachers in the Cathedral."—pp. 152, 3, 4.

He proceeds to mention parallel instances in St. Paul's and at Christ-Church Cathedral at Oxford, and he disproves the correctness of an argument in support of the adoption of the surplice in preaching, by a parochial incumbent, drawn from the supposition that the Cathedral is to be in *all* points the model Church.\*

Referring to Bishop Juxon's Articles of enquiry for the Visitation of the Diocese of London in 1640, he cites that which here follows :—

"Do your Lecturer or Lecturers *preach in their gowns and not in their cloaks*, according to His Majesty's Instructions?—anno 1629.—p. 168.

So in the Articles of Inquiry of Hammond, Archdeacon of Huntingdon, 1670 :—

"Doth he [the Minister] at reading or celebrating any divine office in your Church or Chapel, constantly wear the *surplice*, together with such other scholastical habit as is suited to his degree ; and *in preaching doth he wear a gown* ?"—p. 177, 8.

In the next page he gives an instance from Pepys' diary, with the date of October 26, 1662, where notice is taken of the awkward effect of a Clergyman's exchanging his surplice for

\* In the Cathedral of Quebec, there are no Cathedral Clergy, properly so called. Whenever there may be, it may be presumed that the English rule will obtain.

the gown, before going up to the pulpit, without retiring for the purpose from the view of the Congregation.

The continuous *practice* predominant in the Church, from the time of the Reformation, exhibited upon her highest and most solemn public occasions and sanctioned by her rulers most opposed, in points of this nature, to puritanical views, would appear to be established by such evidences as these. *Such practice* may be presumed to have been in accordance with the original intentions of authority concerned in framing and directing the public worship of the country; and the reasoning of the author that it *was so*, has appeared, in some measure, from part of the foregoing extracts; but the work must be consulted to see how this point is maintained at large. The question of now wearing the *cope*, in *Parish Churches*, in the administration of the holy Communion, (for which, however, there is far more shew of authority than for preaching in the surplice,) will be found to be settled, according to the argument of the Arch-deacon, in the negative.

I am glad to leave the subject, I hope for ever: for although, when such questions do agitate the Church, it is necessary to throw all the light upon them which it may be in our power to contribute, we must enter into the sentiment of the great Hooker, expressed in a passage which is quoted by the Arch-deacon, with reference to strife and argument about Church-vestments and minor ceremonies, that, when troubled with these doubts, "we would more willingly be resolved of a greater doubt; whether it be not a kind of taking God's name in vain, to debase Religion with such frivolous disputes, a sin to bestow time and labour about them." I trust, however, that I have made no remarks which can engender asperity of feeling; and I will merely add that, to me, although I speak, as I have already intimated, without any purpose of exercising interference, the question has always appeared to have been treated as one much less simple than it actually is.

The *principle* is insisted upon, of *following the Prayer-Book*.

A doubtful, unsettled and disputed question presents itself.

The *principle of following the Prayer-Book* determines that such questions shall be referred to the Ordinary and disposed of by his authority.

With reference to the notice taken, in my last Charge and

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the notes upon it, of the combination, in the received method of performing our Liturgy, of different services in one; the repetitions thence created in a manner which is at variance with the intentions of those who compiled it; the testimonies to this effect of Dr. Bisse, Dr. Heylin, and Mr. Johnston, (author of the Clergyman's Vade Mecum,) and the bearing of all this upon the question of using or omitting the admirable prayer *for the Church Militant*, when there is no Communion, I have seen no reason to alter the views which I then expressed; and I only notice the subject here, for the sake of mentioning the following incidental testimony of Bingham, (Book xiv., c. 3., sect. 12)—“The old Gallican Liturgy, (from which our English service is thought chiefly to be derived and not from the Roman, by learned men,) had distinct offices for morning and Communion Service.....as ours now has..... which probably were designed at first for distinct offices, though they are *now commonly* read together in the *greatest part* of our Churches.” Bingham died in 1723, his death synchronizing exactly with the publication of Mr. Johnston's book. The last volume of his great work here quoted, was published in the year preceding.

Note

Note E. Page 28.

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The following announcement appeared in a Quebec paper, apparently transferred from the columns of some English journal, on the 3d of January last :—

“ A *Vegetarian Society* has been established at Ramsgate, headed by John Brotherton, Esqr., M. P., who has been an abstainer from animal food for the last thirty-eight years.”

This Association is not likely to spread like the Temperance Societies, nor could the same plea be urged for it, founded upon the amount of evil produced by the abuse of the divine grant. But in spirit and principle, the two Institutions will be found to correspond, inasmuch as *both* exact the renunciation of what God has given for the use of man.

I have not thought it necessary to notice the attempt to prove that the wine of which the use is made lawful in the Bible, was not wine of an intoxicating quality. There is probably no unprejudiced and well-informed person who does not see, at once, that this is one of those *expedients* to which men are driven when they have a favorite hypothesis to maintain and find an authority in their way, from which they acknowledge that there is no appeal. I am tempted, however, to record here the sentiments and reasoning upon this point, of one who *being dead yet speaketh*—one of our martyr-clergymen who contracted the fever last year at Grosse Isle, a truly amiable and devout Christian, and a person of a very extended range of attainments. In a familiar letter addressed some few years ago to myself, he speaks thus :—

“ The argument on the total abstinence question, to which your Lordship has adverted, was furnished by the advocates of the total-abstinence system themselves, but with a manifest tendency in favour of the opposite side. Not having an original text of the *Biblia Sacra* in my possession, I cannot now refer to the precise places where the two words *pathah* and *oinah* are used, upon which the force of the argument is made to rest ; but if the fact be as they say, that *pathah* means the expressed juice and *oinah*, in Greek *οἶνος* and in English *wine*, the fermented liquor, their argument is lost to them, unless our translation can be shown to be erroneous, and to have transposed the terms.”

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*Note F. Page 31.*

The general question respecting the wisdom and the duty of providing, where the means exist of doing so, stately and seemly and sumptuous buildings for the worship of God, and giving even with a hand which some would call lavish, all proper ecclesiastical effect to their interior arrangements, is one long ago disposed of by Hooker and other great writers of our Communion. The remarkable extract from Chillingworth's Preface to his *Religion of Protestants a safe way to Salvation*, furnishing a quotation from the writings of Sir Edwin Sandys, which was appended to my last charge, deserves, wherever this question is agitated, to be kept in remembrance and to be made the subject of renewed reference, where it may be at command.

In this Diocese, as in many other parts of North America, a sort of *false* gothic was at one time in favor, of which many specimens remain, exhibiting the pointed arch in conjunction with characteristics utterly at war with every principle of the stile of architecture to which that name is familiarly given. Great flaring windows have been seen, flush with the wall, with no mullions and with white-painted wood-work, surmounted by a gothic arch which is filled up by a green wooden blind. In other instances where there is a nearer approach to the gothic, it is still a *vicious* gothic; and when one step more is gained, we are apt to be left still with a *faulty* gothic. I am afraid that in this Diocese, we have not one specimen to which this last epithet will not, in *some* points, apply.\* The subject has received very little attention either from the Clergy or the Laity among us, and the comments which are passed upon some of our own more successful attempts, with the praises given to some shewy but exceedingly incorrect and inconsistent productions of the Gothic school, afford evidence of our unformed tastes and our backward state of information in this department of research. There are also many of those prejudices to be overcome which prompt men to confound the *recovery* of the true principles of an art, after false principles have become almost inveterate, with a spirit of innovation or perhaps with a violation of common sense.

\* It is sometimes impossible to avoid considerable faults, as, for example, where we are confined to a site which does not admit of preserving the right *proportions* of the building; and few faults are greater in a Church, than that of too much width in proportion to the length.



The tide is, however, turning, and it may not be useless to suggest the titles of one or two modern works which are calculated to afford, in a familiar manner, and some of them in a small compass and at very moderate cost, a just acquaintance with Ecclesiastical Architecture, as well as to excite a feeling of interest upon the subject, such as *A Glossary of terms used in Grecian, Roman, Italian, and Gothic Architecture*, with beautiful illustrations in wood, 3 vols. 8vo., Parker, Oxford; *Brandon's Parish Churches; Timber Roofs and Analysis of Gothic Architecture*, Bell, Fleet Street, London; *Bloxam's Manual of Gothic Architecture*. This last is published by the *Society for Promoting Christian Knowledge*.

The Chapel erected at Fredericton, by the Bishop of that newly created See, is exquisite and may be called a *perfect* specimen of the early English style of Gothic Architecture. The Cathedral which is in progress upon the same spot and under the same auspices, promises to be a noble structure. These two objects will, of themselves, well repay a visit to New Brunswick.

Note

*Note G., Page 34.*

The Collection of Formularies of Faith to which reference is here made, as exhibiting the sense of the Reformation upon the point in question, is the *Corpus et Syntagma Confessionum Fidei, quæ, in diversis regnis et nationibus, Ecclesiarum Occidentalium nomine, fuerunt authentice editæ, &c., &c.*; published at Geneva in 1612.

The following extracts will be seen sufficiently to sustain what I have said :—

1. From the Helvetic Confession of 1666, subscribed by the Ministers throughout Switzerland :—

“Baptizari in nomine Christi est inscribi, initiari et recipi in *fædus atque familiam, adeoque in hæreditatem filiorum Dei*, id est appellari filium Dei, *purgari item à sordibus peccatorum et donari variâ Dei gratiâ*, ad vitam novam et innocentem.....Obsignantur hæc omnia baptismo. Nam *intus regeneramur*, purificamur et renovamur à Deo per Spiritum Sanctum : *foris* autem accipimus obsignationem maximorum bonorum in aquâ, quâ etiam maxima illa beneficia representantur et veluti oculis nostris conspicienda proponuntur.”

In the preceding chapter which treats of the two Sacraments, conjointly, their efficacy is thus described :—

“Et vt Deus sacramentorum auctor est, ita perpetuò operatur in Ecclesia, in qua ritè peraguntur sacramenta : adeò vt fideles cum à ministris sacramenta percipiunt, agnoscant operari Deum in suo instituto, ideoque sacramenta perinde ac ex ipsius Dei manu percipere, et ipsis ministri vitium (si quod insigne ipsis insit) non obesse, quando agnoscant sacramentorum integritatem dependere ab institutione Domini.”

This last passage will be seen to correspond exactly to the 26th of our Articles of Religion, and to have a direct bearing upon what is said in the Charge respecting the faith of *other* parties as supposed to affect the efficacy of the sacrament of baptism for the benefit of the *recipient*, and respecting the doctrine of intention.

2. From the summary Helvetic Confession, drawn up at Basle, 1536 :—

“Signa, quæ in Ecclesiâ Christi, Sacramenta vocantur,

duo sunt. 1. Baptismus. 2. Eucharistia. Hæc arcanarum rerum symbola, non nudis signis sed *signis simul et rebus* constant. In Baptismo enim aqua signum est, at *res ipsa Regeneratio*, Adoptioque in populum Dei.”

3. From the Confession of a branch of the Helvetic Church, taking its name from Basle or Mulhausen, 1532 :—

“ Et sicut Baptismo (in quo nobis *ablutio à peccatis*, quæ tamen à solo Patre, Filio, et Spiritu sancto perficitur, per Ministrum Ecclesiæ offertur) vera aqua manet : ita etiam in Cæna Domini,” &c., &c.

4. From the Gallican Confession, 1549 :—

“ Baptismus, nobis testificandæ nostræ adoptioni datus, quoniam in eo inserimur Christi corpori, ut eius sanguine abluti, simul etiam ipsius Spiritu ad vitæ sanctimoniam renouemur. Illud etiam dicimus, quamuis non nisi semel baptizemur, fructum tamen Baptismi ad totius nostræ vitæ cursum pertinere.”

The Anglican Confession is next given in two forms, the first taken from Bishop Jewell's Apology, the other in the form of the thirty-nine Articles :—

5. From the Scottish Confession, 1568 :—

“ Itaque vanitatem eorum, qui affirmant sacramenta nil aliud quam mera et nuda signa esse, omnino damnamus. Quin potius, certo credimus *per baptismum, nos in Christo Iesu inseri : justitiæque eius* per qua omnia nostra peccata teguntur et remittuntur, *participes fieri.*”

6. From the Belgian Confession, 1561 :—

“ Sunt enim sacramenta signa ac symbola visibilia rerum internarum, et invisibilium, *per quæ*, ceu per media, Deus ipse *virtute Spiritus Sancti in nobis agit.*”

7. From the Confession of Strasburg and the four Imperial cities, 1530\* :—

“ De Baptismate itaque confitemur, id quod passim Scriptura de illo prædicat, eo sepeliri nos in mortem Christi, coagmentari

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\* In this instance the date of the original composition in the vernacular tongue of the people and that of the translation into Latin, were the same : in the foregoing instances, the translation and, in some of them, the public confirmation of the Formulary, followed after the interval of a good many years.

in unum corpus, Christum induere ;—*esse lavacrum regenerationis, peccata abluere, nos salvare.*” And then follow some necessary explanations to guard this statement of doctrine against abuse or misapprehension.

8. From the Confession of Augsburg, 1530 :—

“ De Baptismo docent.....quod infantes *per baptismum* Deo commendati, recipiantur in gratiam Dei et *stant filii Dei.*”

9. From the Confession of the Churches of Saxony, 1551 :

.....“ *Et dari Spiritum Sanctum in baptismo*, adfirmet ad Titum cum ait, *Per lavacrum regenerationis* et renovationis per Spiritum Sanctum ; et in Joanne dicitur, *Nisi quis renatus fuerit ex aqua et Spiritu*, non potest intrare in regnum cœlorum.”

10. From the Duke of Wirtemberg’s Confession, laid before the Council of Trent, in 1552 :

“ Credimus etiam et profitemur quòd Baptismus sit mare illud, in cujus profundum, sicut Propheta ait, *Deus projiciat omnia peccata nostra et condonet ea propter Christum filium suum*, per fidem..... Docemus eum qui baptizatur in nomine Patris et Filii et Spiritus Sancti.....*feri membrum Christi* per fidem et *donari Spiritu Sancto.*”

11. From the Confession of Frederic III., Count Palatine, &c., printed in 1577 :—

“ De virtute et efficaciâ sacri Baptismi credo et confiteor, liberos nostros.....cruentæ mortis Domini nostri Jesu Christi, *omniumque ejus bonorum quæ ille morte sua acquisivit, participes fieri*, idque hoc modo, quod quemadmodum externum sigillum sacrosanctum Sacramentum, nempe elementarem aquam a ministro verbi divini, extrinsecus in corpore recipiunt, ita quoque *simul à Christo ipso, effuso illias sanguine, in animabus suis, hoc est internè baptizantur* et *per Spiritum Sanctum* de integro, seu *in novas creaturas regenerantur.*”

12. From the Bohemian Confession, about 1535 :—

This Confession of Faith speaking (like the rest) of the loss of all benefit from baptism, if not followed up by a consistent

christian life, describes baptized subjects as persons *qui regenerationis lavacro, Christo inseruntur.*"

13. The Confession of the Synod of Czenger, printed in 1570, is that which I have mentioned as affording a solitary exception. Upon the effect of baptism, the doctrinal definitions of this Synod are rather obscure and perplexed, and although various meanings of the word *baptism* are given, in one of which it is stated to be taken "pro regeneratione et causâ regenerationis," it appears from the context, to be in a figurative sense that the word is understood to be thus applied. It is then said to be taken "pro *signo* regenerationis et lavacri interioris, quod a Christo institutum est," and this seems to be the nearest approach to the doctrine exhibited in all the other Protestant Confessions of Faith.

Among the Ministers, generally, of Poland, according to its then existing divisions, with Lithuania and Samogitia, there was a *Conciliation* of opinion upon a point of doctrine respecting the Lord's Supper, agreed upon at Sendomir, in 1570. This document contains only incidental notice of baptism, in these words:—"Et baptismus et cœna Domini sunt *pignora* et testimoniū gratiæ . . . . . et ostendunt *beneficia Euangelii ad singulos pertinere, qui his ritibus utuntur. . . . .* Per baptismum singuli *inseruntur Ecclesia.*

It will be observed that an expression used in the Scottish Confession of 1568, *justitiâ Christi participes fieri*, corresponds with language used in our own Homilies, in which justification is spoken of, as an effect of baptism.

It has been seen how strongly the Belgian Confession affirms the agency of the divine spirit in the sacraments; but at the same time, (as an exemplification of what is said in p. 33 of the Charge,) the term *Regeneration* is, in that Confession, applied to the effect of Faith. "Credimus veram hanc fidem, per auditum verbi Dei et Spiritus Sancti operationem, unicuique nostrum inditam, nos regenerare atque veluti novos homines efficere, ut quos ad novam vitam vivendam excitet, &c. This is the *following up* of the Grace of Baptism.

The Collection of Confessions from which these extracts are taken, was edited by Gaspar Laurentius and is bound up in the same volume with his *Catholic consent* of the Primitive *Fathers*, in their own words and without comment, with the Doctrines of the Reformation.

Calvin, in the fourth book of his Institutes, maintaining the

baptism of infants, speaks thus: Nam si inter filios Adæ sinendi sunt, in morte relinquuntur: quando in Adam, nihil quàm mori possumus. Contrà vero, Christus sibi adduci jubet. Quid ità? Quia vita est. *Eos ergo ut vivificet. sui participes facit.*

Again,—“ At quomodo, inquit, *regenerantur* infantes, nec boni, nec mali cognitione præditi? Nos autem respondemus, opus Dei, etiam si captui nostro non subiaceat, non tamen esse nullum. Porrò infantes qui servandi sint (ut certè ex ea ætate omnino aliqui servantur) antè à Domino *regenerari* minimè obscurum est. Nam si ingentiam sibi corruptionem è matris utero secum afferunt, ea repurgatos esse oportet, antequam in regnum Dei admittantur: quo *nihil ingreditur pollutum aut inquinatum.* Si peccatores nascuntur, quomodo et David et Paulus affirmant: aut Deo ingrati invisique maneant, aut *justificentur* necesse est. Et quid ultrà quærimus quum palàm ipse iudex affirmet, nullis patere in vitam cælestem ingressum *nisi renatis?* Atque ut obloquutores hoc genus compesceret, documentum præbuit in Iohanne Baptista, quem in matris utero sanctificavit, quid in reliquis posset.”

Farther on,—“ Baptizari in futuram pœnitentiam et fidem: quæ etsi nondum in illis formatæ sunt, arcana tamen Spiritus operatione utriusque semen in illis latet. Hac responsione semel evertitur quicquid adversum nos torquent à Baptismi significatione petitur. Quale est elogium quo à Paulo insignitur, ubi vocat *lavacrum regenerationis et renovationis.*”

It is very singular that Calvin, thus decidedly maintaining regeneration in baptism, should yet, in the course of the same argument, disconnect from baptism the mention of *water*, in the text John III., 5. In his *Commentary* in loc., taking the same view, he admits the prevailing opinion to be against him and speaks in rather a less positive tone. Chrysostomus, *cui major pars subscribit*, aquæ nomen ad baptismum refert. Beza, the Colleague of Calvin, in his annotations upon the same passage, reasons, at first, upon the application of the passage to baptism, as a supposition (inasmuch as baptism is confessedly *peculiariter nostræ regenerationis sacramentum*;)—proves that this supposition would not establish the *invariable*

necessity of baptism, to salvation;\* then takes the supposition of a reference to the ablutions of the Law, and an illustration drawn from thence of the greater necessity of spiritual purification; speaks of the water of baptism as a sign and *seal* of grace; and winds up by this statement of his own opinion, which will be seen to differ from that of Calvin: (i. e. with respect to this particular text :) *Sed de baptismo hic agi, sive simpliciter, sive aliquâ ad legales ablutiones allusione, omnino existimo.*

In the *Litanies at Baptism* of the Moravians or United Brethren, the following expressions occur in the Forms for the baptism of *children*, of which there are two:—

*Form No. 1.*

“ By the Holy Sacraments Bless us gracious Lord God :—

An infant we present to thee  
As thy redeemed property:  
And thee most fervently intreat  
*This child thyself to consecrate*  
*By baptism, and its soul to bless*  
*Out of the fullness of thy Grace.*

Baptism is the answer of a good conscience towards God, *the washing of regeneration and renewing of the Holy Ghost, &c.*

Children may also be made partakers of this grace :—

.....  
Be present, Lord, though water fails  
To cleanse a soul from sin,  
Yet *while we pour it*, let thy blood  
*Now make this infant clean.*

*Form No. II.*

By baptism we are made partakers of the forgiveness of and cleansing from sin, by the blood of Jesus Christ.”

The *Liturgie du Baptême* of the French Walloon Protestants, after setting forth the corruption of man and the necessity and nature of spiritual regeneration, declares this blessing to be placed within our reach and, in the first instance, conveyed to us, by means of baptism. “ *Toutes ces graces nous sont données quand il lui plait de nous incorporer à son église, par le baptême.....* Ainsi dans le baptême,

\* This argument is also maintained by Calvin, but he says at the same time, *Verum quidem est baptismi neglectu arceri nos a salute, atque, hoc sensu, necessarium esse fateor.*

nous recevons une double grace de notre Dieu, pourvu que nous n'anéantissions pas la vertu de ce Sacrement par notre ingratitude. Premièrement, nous y avons un témoignage certain, que Dieu veut nous être un Pere propice, et nous pardonner toutes nos fautes et nos offenses. Secondement, qu'il nous assistera par son Saint Esprit, afin que nous puissions combattre le Diable, le péché, et les convoitises de notre chair, et en remporter la victoire, pour vivre dans la liberté de son Regne, qui est la Regne de la justice. Puis donc que c'est la grace de Jésus Christ qui accomplit ces deux choses en nous, il s'ensuit, que la substance et la vertu du Baptême sont aussi comprises en lui. En effet, nous n'avons point de purification qu'en son sang, ni de renouvellement qu'en la mort, et en sa résurrection. Mais comme Dieu nous communique ses richesses et ses bénédictions par sa Parole, aussi *il nous les distribue par ses Sacremens.*"\*

The communications upon this subject with which I have mentioned, in the Charge, that I was favoured by two of my brethren of the Clergy, are as follows:—

"In reply to your letter of the 13th inst., which I have only just received, I would observe that the doctrine of Baptismal regeneration is stated in Chap xxviii. §. 1., of the Westminster Confession of Faith, in the following words:—

"Baptism is a Sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a *sign and seal* of the Covenant of Grace, of his ingrafting into Christ, of *regeneration*, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life."

It may be remarked that the *references* are an integral part of the Confession of Faith; and the reference from the clause

\* The Catechism of the same religious body, which is distributed exactly in the same order and succession of subjects as are seen in our own, treating of the Creed, the Commandments, the Lord's Prayer and the Sacraments, as the groundwork of instruction, but which is divided into fifty-five short portions, to be used on so many successive Sundays, one for each, contains the following passages, in speaking of Baptism:—

"*Le Ministre.*—Voulez vous dire que l'eau en soit seulement une figure ?

"*L'Enfant.*—C'est une figure, mais à laquelle est jointe en même tems, la vérité. Car Dieu ne nous promet rien en vain. C'est pourquoy il est certain que la remission des péchés nous est offerte dans le Baptême et que nous l'y recevons en effet. . . . .

"*M.*—Comment cette grace nous est elle appliqué dans le Baptême ?

"*E.*—En ce que nous sommes revêtus de Jésus Christ et nous y recevons son esprit."



stating that Baptism is a sign and *seal* of *regeneration* in the above extract, is to Tit. iii. 5., which fixes beyond doubt the meaning of the Compilers.

The same doctrine is stated in *Quest.* 165, of the larger Catechism, and in *Quest.* 94 of the Shorter Catechism, which are both constituent parts of the Confession of Faith. The only drawback in the whole Book on the doctrine of Baptismal regeneration is in §. v. of Chapter xxviii. where, no doubt, influenced by their opinion of absolute reprobation, they seem to think it possible that some who are baptized may not be regenerated. The reference is to Acts viii. 13, 23."

" Hymn 740, page 666, Methodists' Collection :—

1. God of eternal truth and love,  
Vouchsafe the promised aid we claim,  
Thine own great ordinance approve,  
The child baptized into thy name  
*Partaker of thy nature make,*  
*And give him all thine image back.*
2. Father, if such thy sovereign will,  
If Jesus did the rite enjoin,  
*Annex thy hallowing Spirit's seal*  
And let the *grace attend the sign* ;  
*The seed of endless life impart*  
Take for *thine own* this infant heart.
3. Answer on him thy wisdom's end  
In present and eternal good,  
Whate'er thou didst for man intend,  
Whate'er thou hast on man bestow'd,  
*Now to this favour'd child be given*  
*Pardon, and holiness, and heaven.*

The Hymn is not one of the Collection published during Wesley's life, but of a supplement published by the Conference in 1830, compiled chiefly but not entirely from both published and unpublished Hymns by the Rev. Charles Wesley. Whether he be the author of the one within or not, I cannot say. They have borrowed freely from Watts, but this is not his."

The foregoing adduction of testimonies may serve, in any quarter not fixedly prepossessed, to shew that, with some shades of difference respecting the force or the comprehensiveness of the term, the doctrine of *baptismal regeneration* has been held, either in express terms or in perfectly equivalent language descriptive of the effects of the Ordinance, (and often in times when the *fire* is appointed to try every man's work of what sort it is,) by men and bodies of men who were removed

*quam longissimé* from all leanings to formalism and superstition; from all low and unspiritual tendencies in dealing with Gospel truth, or from all drowsy spirit of accommodation to worldly and carnal views: Men and bodies of men who, in what ever other direction they may, in some examples, have deviated, have exhibited and upheld the most strongly developed views of the doctrines of Grace, and manifested the most ardent zeal to turn their fellow-creatures from darkness to light and from the power of Satan unto God.

While, therefore, I repeat that where the dispute is a mere dispute about *words*, it is to be regretted that there should be any controversy upon the subject, and while I would, according to what appears to my judgment to be the sense of the inspired word of God, concede that such texts as John I. 12, 13, I John iv. 7 and v. 1, (taken as examples,) are not spoken with any special and immediate reference to baptism,\*—I do conceive it to be a manifest and utter mistake to suppose that vital Religion is endangered by the doctrine of the Church of England upon the point in question, and a lamentable consequence of the alarm raised in this behalf, that any of her conscientious Clergy should be led to avail themselves of those evasive constructions, those coloured statements and those arguments strained actually to distortion, which have been provided for the case, in order to reconcile the forms which they subscribe and use with what they regard as the doctrine of Scripture. It has not been my object, upon the present occasion, to cite the language of these forms; they are, indeed, in all our hands and speak for themselves—but whoever may be desirous of seeing the perfect and close accordance of their language with the more private expressions of sentiment exhibited in the writings of our great Reformers and other luminaries of acknowledged brightness in our Church, will do well to consult a pamphlet by the *Rev. John Osmond Dakeyne*, published in 1843, under the title of *Baptismal Regeneration*; (Rivingtons, London.)

If we look fairly and honestly at the views held by our own and by the great foreign Reformers upon this subject, and com-

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\* I think it must be granted that whenever a change takes place in a man, at any period of life, to which the description can *properly* be applied, that he becomes a *new creature in Christ*, or that he is *quickened to newness of life*,—(and surely this *may be said* of any man who having been ungodly and vicious,

pare it with the reprobation—not unfrequently the scornful and, considering the institution of Christ to be concerned, the irreverent reprobation of the *same* views, which we now hear from zealous men in Religion, we can only suppose that, in their estimation of things, the doctrine of *development* which has lately been maintained by certain advocates of the Romish system, is, in very truth, to be applied in the history of Protestantism. In consistency with this idea, we actually do find that a Clergyman who has attacked certain positions assumed by the Bishop of London, takes the ground, himself, of “*an improved theology*” existing in our own day, compared with that which prevailed when our public formularies were framed.

A pamphlet has found its way into the Colony, on that side of the question, from which one specimen of reasoning may be selected. The author, commenting upon John III. 5, speaks thus: “*What connection, I ask, is here seen to exist between baptism and regeneration? The utmost it expresses is that two things are requisite, baptism and regeneration—or to be born of water and of the Spirit.*” It does not seem very easy to understand how a *birth by water* can be taken to exclude *regeneration by water*. If the text had been, Except a man receive water and be born of the Spirit, the author’s statement of the case would have been correct and his argument good. But to take the word’s *born of water, as describing baptism*, with the very purpose in view, of *disproving any share of instrumentality* in the water, as a divinely appointed vehicle, in effecting the *new birth*, can hardly be considered an evidence of standing upon very sure and well-understood grounds.

The manner in which this author deals with the Formularies of the Church appears to me to justify all which I have

becomes a godly christian)—it can hardly be an absolutely improper description to say that he is *born again*. I am well aware, at the same time, that what many zealous parties insist upon as the *change of heart* and its evidences is apt to be mixed with much error, much fallacy, and much harm to souls. And I think that, so far from leaving men in a deceived condition of false security, by upholding the views of the Church respecting baptism, we gain *great additional advantage* if we know how to improve it, in pressing upon thoughtless and worldly-minded beings, the necessity of repentance and newness of life, by recurring to the stamp set upon them and the privileges conveyed to them, in their early dedication to God.

I do not, of course, mean to intimate by the concession made respecting the texts cited from the Gospel and first Epistle of St. John, that men are warranted to look for the saving influence of Grace without the use of the appointed means.

said respecting the perilous sophistry by which men truly in earnest for what they believe to be the truth of God, can be brought to impose upon their own minds, in making these Formularies speak what they *wish* them to speak.

I find it noticed in Mr. Dakeyne's pamphlet that the Church, in as far as she was represented by her prelates, in conference with the Puritan objectors, pronounced, specifically, upon a point which I have touched in p. 35 of my Charge :

" The effect of children's baptism depends neither upon their own present natural faith and repentance, (which the Catechism says expressly they cannot perform,) nor upon the faith and repentance of their natural parents or pro-parents, or of their god-fathers or god-mothers ; but upon the ordinance and institution of Christ.

" It may be remarked that this answer is quite borne out by the opinion of Augustine," (which he then proceeds to cite.)

It will be seen by a letter from one of my Clergy, which I have quoted in this note, that I have committed a slight oversight in ascribing the Hymn for Baptism in the Methodist Collection, without any qualifying doubt, to the pen of Charles Wesley.

*Note*

*Note H., Page 34.*

The disposition here mentioned is one often found in persons neither deficient in good disposition nor in general intelligence, proceeding from the mere weakness of nature which is unskilled to preserve the safe and middle way of the truth. And to this account or to that of the contact of some accidental influence, whenever we have no evidence of the contrary, we ought willingly to put it down. But it is a point in which men should watch and examine themselves well; for a snare may be here spread for their souls which they do not suspect; and there are many other cases in which the same disposition is, in reality, so far from being characteristic of that spiritual frame of heart, to which it is apt to lay pre-eminent claim, as to manifest a close and very discernible alliance with the native propensities of the *carnal mind* with which it is well known that the word of God teaches us to class all variance and strife and vain glory in religion; the ambitious exhibition of religious gifts and attainments; the spirit of division and factious repugnance to constituted authority; the eager adoption of party tests, in things which men are *neither the better* if they do, *nor the worse* if they do them not; the fond *glorying in men*, on the one hand, and the species of ostracism, on the other, by which a ban is set upon those who adhere to the *old paths* of the Church.\*

The error described in the passage of the Charge to which this note refers, is one which many of the greatest champions of Protestantism and Luther himself among the number, have had occasion to combat.

“With homely earnestness,” says the Bishop of Oxford in the introduction to his excellent compilation “from old English divines,” for the use of Communicants, “With homely earnestness he, (Luther) charges on the devil † the delusion which, continually crying Spirit! Spirit! destroys the while all roads, bridges, scaling-ladders and paths by which the Spirit can enter; namely, the visible order established by God in holy baptism, in outward forms and in his own word.”

\* See particularly Numbers xvi. 3. I Cor. i. 10, 11, 12. iii. 1. xiv. 26. Gal. v. 20. Eph. iv. 14. Phil. i. 15. ii. 3. II. Tim. iv. 3. Jas. iii. 1.

† Calvin refers to the same source, the practice of infrequent Communion, which crept in among the reformed Churches.

Daubigné, the recent historian of scenes in which Luther is, in a manner, his hero, has not, in this respect, exhibited the sentiments of Luther. It would appear, however, that he has become sensible of having been carried too far in another direction, since, in later publications, he has given offence, upon this ground, to certain parties, who having before been his unqualifying admirers, have professed that they hardly recognize the same man.

And here, as of some affinity with the subject of this Note, I may take the opportunity of noticing the efforts of a zeal which might well be commended if, being more disciplined in humility and more under the direction of sound principles, it would come in to *help* and perhaps to minister improvement, where it prefers taking matters into its own management: A zeal which puts itself forward here and there, to supply some presumed "lack of service" or to remedy some supposed censurable deficiency on the part of regular authority. Of this zeal, I must plainly confess that my own experience and observation have not taught me to regard all the characteristic proceedings and enterprises with anything which resembles a growing confidence and respect. It is often surprising to see with what imperfect information men will be content to come before the public, in preparing their materials, when they have to make out the case for the necessity of their interference in this kind of way, and what miscalculated efforts they will suggest and seek to put in train for effecting their object.

I am not aware that I shall be open to the charge of prejudice, as being personally concerned, if I find it difficult to view otherwise than as at least tinctured with these characteristics, a communication made from Quebec, which has been published in the sixth chapter of the Rev. E. Bickersteth's Lecture upon *Poperly in the Colonies*, London, 1847, and with which I became acquainted subsequently to the delivery of the foregoing Charge. An Extract is here given:—"But since that time [the time of the conquest] three entire generations of fellow-subjects have passed unheeded to the tomb without an effort that deserves a name, either by the Government or the Christian institutions of the parent state, to discharge the obligations under which providential circumstances have placed them both. . . . "Now, this interesting and inviting field is entirely *unoccupied by any organization whatever in connection with the Church of England*. 'The Church of

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England seems not to care for the souls of the French Canadians. A few Baptists, *supported by a foreign nation*, are toiling near the lines. A few Christians of different denominations support the French Canadian Missionary Society in Montreal. But no Church of England effort is put forth, although the Canadas generally respect her more than other sister churches in the Province. The way into Canada at the French portals is open. May your Committee\* lay this case before God, and may he grant them a will to seek an abundant entrance into a sphere where jealousy cannot charge them with intrusion or trespass, nor can enmity, with any reason, gainsay their word."

Now, with respect to the facts and merits of this case, it might be shewn, I think, in the first place, that nothing can be more idle, nothing more unreasonabale, than to charge upon the governing authorities of the Church of England or others representing her interests in Lower Canada, a deficiency of zeal for the souls of men, because they have not set themselves to work, upon an extensive scale, to carry on an active and declared system of proselytism among the Roman Catholic population of the country. I am ashamed to make more references to publications of my own, which truly have but a small as well as a short-lived celebrity and a confined circulation; but to give extracts here instead of such references, would too much lengthen this note, without them sufficiently long; and some of the same individuals who will read it, may perhaps have at command my *primary Charge* delivered in 1838, and the *Journal* of my summer visitation in 1846,—the latter published by the Society for the Propagation of the Gospel. I would refer them to a portion of that *Charge* commencing at the bottom of p. 11, of the Canadian edition, and at the bottom of p. 20, of that published in London, and particularly to the *Note C.* among those which form an Appendix to the Charge; and I would also refer to a part of the *Journal* commencing at the bottom of page 45, and again to pages 68 and 69. In these places it will be seen that I have *treated the whole question*, (not as I feel it, by any means an easy one) of the duty of our own Church with reference to our Romish fellow-subjects in

\* The Committee of a Society called the *Colonial Church Society* which has never had any connection or communication with the Bishop of the Diocese. The words distinguished by italics in the Extract, are words so printed in the original publication of the Lecture.

the country ; and there will also be found the narrative of some incidents, in themselves of considerable interest, connected with conversions from Romanism, as well as the exhibition of circumstances which will serve, I think, to satisfy any candid mind that the Church of England has not, in the wisdom of Providence, been put in a position for doing all which some parties reproach her for not having done, even if it would have been at all judicious or likely to advance, in any solid manner, the interests of scriptural truth in the land, to attempt it in the way which they would recommend.

I may here mention one or two particulars not noticed in the above-mentioned publications.

In the early period of British possession, before the erection of the Protestant See of Quebec, an idea appears to have been conceived by the Government, that the transfer of political allegiance to the British Crown, might serve to prepare the minds of the people for a change of their Religion. Ministers of the Church of England were accordingly provided at Quebec, Montreal and Three Rivers, one in each place, whose native tongue was French. One of them, I believe, had, for a short time, about half a dozen French Huguenot hearers—but it does not appear that any impression was produced, in a single instance, upon the Roman Catholic Canadian mind. The interment of the Rev. M. de Montmolin, however, at Quebec, which took place in the end of 1803, is entered in the Parish Register, with the title assigned to him of *French Reader and Preacher to the Canadian Protestants in Quebec*.

The failure of the experiment was probably the reason of its not having been continued. The experiment, however, whatever were its merits, was made.

The first Protestant Bishop of Quebec, if ever his official correspondence should see the light, will be seen to have bent the whole power of that mind of an exalted order with which he had been gifted by the hand of God, in endeavoring to build up the Protestant Faith upon a broad and firm foundation in the country, and especially with a view to its preservation and protection against any ambitious and aggressive policy which might be manifested on the part of the Church of Rome. He was not permitted to produce effects corresponding to his exertions ; yet he raised a rampart which, by God's blessing, will stand ; and where he fell short of his aim, it may be said, in the



best sense, that *magnis tamen excidit ausis*. (It will be shewn presently how all this is in point.)

The sentiments of his successor, whose devoted and Apostolic labours are more fresh in recollection, upon the question here under notice, appear in his own words, at p. 50 of the *Journal*, to which reference has been just made.

The Bishops of the Church of England in Canada, of whom I hope it is not in any boastful strain that I would speak, have all along had their hands sufficiently full and have had hard work enough, in concert with those who have helped them from home, but without any established local provision for the purpose, to supply, in a very imperfect manner, the bread of life to their own people, pouring latterly into the country by thousands at a time, and to keep the wolf from their doors. All their time, all their energies, all the resources at their command, have been taxed to the utmost for these objects, and these constituted their proper and immediate work. And there is reason to believe that Bishop Stewart, who was not strong in body, wore himself out before his time, in the service. But I believe it may be safely averred that, by strengthening the cords and lengthening the stakes of the Church of England, by founding and consolidating her institutions for carrying on the work of Religion, by planting her standard and distributing her ministrations over the land, with all the direct fruits and more remote consequences of these operations, they have,—not to speak of their having thus prevented vast numbers of Protestants from falling off to the ranks of Rome,—done more towards the commendation of Protestant truth to the Canadian mind and the ultimate prevalence of a pure faith, than could be anticipated in two centuries from any desultory and irregular efforts of a noisy proselytism, (I use the word in no contemptuous sense)—efforts at best exceedingly mixed in their effect and not unfrequently involving a retardation of the cause which they are designed to advance,—to be made by irresponsible volunteers in the field, who charge these Bishops with having done nothing and not caring whether anything is done.\* Men often forget that what is done for

\* The 66th Canon which relates to Popish *recusants*, has been brought forward against the Bishops, by parties whose reverence for the Canons, in whatever way they may stand affected towards Bishops, is possibly not very profound. It is, of course, easily shewn to be inapplicable. After the exposure of its inapplicability has been forgotten, it is brought up again. And so of the attempt to institute a parallel between the case of the Church of England in Ireland and in Canada.

the Church, is done for souls, and done, it may at least be charitably believed, for the sake of souls, in its prospective no less than its immediate effects.

With reference, in particular, to the hands in which the administration of this Diocese is now lodged, it is happy for the servants of God, (unprofitable servants though they be,) that to their own merciful master they stand or fall. An examination of the places indicated in the publications above-mentioned, might serve, perhaps, to shew that, although the views of the author may not exactly accord with those of other parties here in question,\* respecting either the course which the Church can or that which she ought to take, his own course has not been dictated by mere *unconcern* for the souls of any particular section of his fellow-subjects. And were it necessary for him to appeal to the past or the present, he could perhaps, although very conscious of having done but little, and that little not so well as it might have been done, say something of having, according to the measure of his ability, served the cause of Protestantism, through the press; of having been willing to encounter odium in making a stand, upon a marked occasion, for Protestant principle; of having lent his personal aid, when the establishment of a Service in French for the Guernseymen and Jerseymen at Quebec, was thought to open the door, at the same time, if they would avail themselves of it, to those of the same tongue but of another faith,† (an addition to his labours, which, if it be worth while to mention so trifling a circumstance, has been known to cost him an entire night without retiring to rest at all, in preparation of a French sermon); he might say something also, of having assisted in revising a translation into French, of *Blanco White's Preservative*, which was printed for circulation in Canada; of having, more lately, in his episcopal capacity, taken pains to give every possible facility and help at his command, to one of the missionaries who is doing all that the care of his own charge will permit

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\* A good deal may turn upon the opinion which men entertain respecting the *solvability* of members of the Church of Rome. I have no backwardness in avowing that I range myself, upon this point, with such men as Hooker, Baxter, Doddridge, &c., who hold the affirmative of the question,

† One of the country Missionaries, since dead, gave £100 towards the Chapel opened partly for this object, and begged that it might be called the French Chapel. One previous convert attended, with his sons who were boys. No such effect followed as that which is here mentioned.

for some French Canadian neighbours seeking instruction in the Gospel, (for whom it is hoped to do something more when the time shall serve) and finally that about the time when, without any suspicion of the fact on his part, parties here were in communication with parties in England, respecting the absence of all interest for the French Canadians in this Diocese, he was putting matters in train to obviate some difficulties which stood in the way of his ordaining an excellent Swiss minister, whose maintenancæ had been provided for, by a zealous lady of fortune, for a Congregation of French Canadians, existing in another part of Lower Canada: that he strained a point to give speedy effect to this arrangement,\* and that upon the subsequent admission of this gentleman to Priests' Orders, matters were concerted to increase the interest of the ceremony, by conducting the whole of the Services at the Ordination in French,—upon which occasion a public recantation of one of the converts was received by himself, being a repetition of an occurrence of 1846, as recorded in the *Journal* above-mentioned, when he received the *first* which, as it is believed, was ever made in a formal and public manner, in Canada. (Some others were received in the intervening time by the Clergyman upon the spot.)

It is not the object of these statements to afford satisfaction to any of those parties who, if the phrase must be used, are known to *trade upon* the presumed deficiency of the Church. It is probable that they will never see them, and that if they were to do so, they would not suffer themselves to be influenced by the perusal. In fact, there are, upon occasion, examples to be found, as cannot fail to be apparent to men of observation who have seen the working of these matters in the religious world, of persons who,—if the conviction could be operated upon them, that the Church, with reference to this or that religious object, although she might benefit by their suggestions or their help, is quietly doing or seeking to do, in the best and safest way, what they themselves want to be done,—would be prone to feel in their hearts, what is described in these words of Horace :—

— Pol, me occidistis, amici,  
Non servastis, ait: cui sic extorta voluptas  
Et demptus per vim mentis gratissimus error.

\* Immediately afterwards an application was made from the same quarter on behalf of this Clergyman, to the Society for Promoting Christian Knowledge,

It is too much to expect that persons thus impressed and thus biassed, (of whom there are not a few) will ever, unless in some severely sifting hour, be brought to believe that, by taking a stand apart, preserving an independent course, and substracting their individual weight and efficiency from the labours of the Church, while they still avow their adherence to her Communion, instead of identifying themselves with those labours, whatever faults and deficiencies may attach to them, and of contributing to their correction, they have committed **ONE GREAT MISTAKE THROUGH LIFE**. But there are other parties for whose sake it may be proper that these matters should be rightly explained. And professed Churchmen, zealous for God, who are not so prepossessed in favor of a particular class of schemes, as to be inaccessible to fair and simple representation on the other side, should be led seriously to enquire, with respect to religious undertakings *generally*, whether any line of proceeding which tends to the encouragement of schism or the embarrassment of operations conducted by the Church of England, and which affords (as in many instances,) *implied sanction* to *all* which carries the comprehensive name of *Protestant*, including, together with much that is truly respectable and excellent in other Communions, a lamentable amount of error, extravagance, irregularity, unsoundness in the faith and practical evil fruit, in forms much too palpable to admit of question,—whether any such line of proceeding be not, at least in one of its effects, auxiliary to the objects and subservient to the interests of the Church of Rome.\* Certainly it would subserve those interests and cause a loud ovation in that Church, that anything so glaringly anomalous should take place, professedly in the Church of England,—anything so utterly subversive of her plainest principles, so manifestly irreconcilable with her essential features, as the importation by members of the laity, of Clergymen in holy orders of that Church and still professing to belong it,

for a supply of French Bibles and Prayer Books. The Secretary kindly took the responsibility, as the Committee do not transact business in the summer recess, of authorizing the immediate shipment of the Books, for the object of their being received before the close of the Navigation. An extract from the letter to the Secretary, with the Resolution of the Society upon it, may be seen in the *Ecclesiastical Gazette* for October.

\* It is well known that, in the great Rebellion in England, there were Jesuits in disguise, in that country, personating fanatical preachers. So thoroughly was it understood by the politic conductors of the Romish interest, that Rome had no better friends than those who were bent upon pulling down the Church of England and laying her dignities and her establishment in the dust.

who are to be disconnected from the Bishop of the Diocese in which they would labour and independent of his authority. These persons would, in the real effect of such a proceeding, *cease* to be Clergymen of the Church of England. Nothing, indeed, can be more evident than that in some cases of this nature, the *name* of the Church of England is only used in order the better to work in opposition to her, by gaining access in quarters which would not be open to the name of dissent. The honest simple course would be to assume the latter name at once. It can hardly be necessary to expose such an idea as that if men use the liturgy and preach, (admitting *argumenti gratiâ*, that they would do so) the *doctrine* of the Church of England, in an understood sense of that word,\* that alone, with the fact added of their having been ordained by an Anglican Bishop, would constitute their identity with the Church of England. For it is surely sufficiently obvious that the *system* of the Church of England is not *only* a certain form of public worship and a peculiar system of doctrines. It is *also* a peculiar system of Church Government, with a known centre of union and fountain of authority in the person of the Bishop,—it is a peculiar system of Church-membership, and it is a peculiar system of Church-ordinances.

It may not be amiss at the close of this long note, to adduce a quotation from one of our Primates who was noted in his day for *moderate* views :—

“ It was a principle among the ancient Romans, a brave and a wise people, to give up and sacrifice their private enmities and quarrels to the public good, and the safety of the Commonwealth. And is it not to every considerate man, as clear as the sun at noon day, that nothing can maintain and support the Protestant religion amongst us, and *found our Church upon a rock*, so that *when the rain falls, and the winds blow, and the floods beat upon it*, it shall *stand* firm and unshaken ; that nothing can be a bulwark, of sufficient force to resist all the arts and attempts of Popery, but *an Established National Religion*, firmly united and compacted in all the parts of it ? Is it not plain to every eye, that little *sects* and *congregations* can never do it ? but will be like a foundation of *sand* to a

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\* I do not understand your distinction said Samuel Wesley to his brother, for surely Episcopacy is matter of doctrine too. (This is quoted from memory.)

weighty building, which, whatever show it may make, cannot stand long, because it wants union at the foundation, and, for that reason, must necessarily want strength and firmness.”—*Archbishop Tillotson.*

It is a point of wisdom to profit by the conjunctures which seem to be indicated by Divine Providence, and to know when a door is opened to us and when it is not. We are all, however, liable to err ; but the **FIRST STEP** towards making any effectual impression upon the Romanists of this country is, in my judgment, to check, so far as in us lies, the progress of Schism, and to promoté, by every possible means, that system which will best enable the professors of the pure faith of the Gospel, to present a face of some coherence, consistency and stability before the world, and to challenge the Romanist himself in an appeal to antiquity.

Persons who advocate such a mode of operations as that invoked by the correspondent of the Colonial Church Society, must, of course, be prepared for retaliation and could not complain of it. They must expect an “*organization*” to be created in the Church of Rome for the express object of converting the members of the Church of England, and Romish Missionaries, appointed for that task, to be openly sent among our people. With the enormous resources at the command of the Church of Rome in this country, and the overwhelming majority of its population,—I do not say that I should fear any extensive defection from our standard, but I do ask whether such a state of things would be really calculated to promote the interests of Religion.

*Note I. Page 36.*

The injunction to solemnize marriage only in the house of God, (when it is within reasonable reach,) according to the excellent and known rule of the Church, had been issued before, in the Cities of Quebec and Montreal; and such an injunction was in accordance with the wishes of Clergymen of the Diocese who, desirous of observing the rule, naturally felt that they ought to be sustained in insisting upon it, by the episcopal authority. Some of the Clergy had, however, for many years before, enforced its uniform observance in their Parishes. I believe it can be hardly necessary to combat a notion so entirely groundless, as that the *Licence* can make it *compulsory* to celebrate marriage, if desired, in a private house. There is no Law, of force in this Province, which *compels* the Clergy to violate the rules of their Church. And the Church, both with reference to Banns and Licence, as may be seen in the Rubrics of the Marriage Service and in the 62d Canon, directs that the ceremony shall be performed in the house of God. The dispensation from this rule which is procured by a *special Licence* from the Archbishop of Canterbury, (and *from him alone*,) serves only to *confirm* the rule in a *more pointed manner*, in the case of *banns* or that of any *other* than such *special Licence*,—since *nothing but such special Licence* can give exemption from its operation. *That exemption* is the *precise object* of a *special Licence*; and no Licence *not specially* issued for *that object*, can possibly have the same effect.

The observance, therefore, of the rule of the Church in this behalf, is certainly *lawful*, and it is certainly *honest*, i. e. seemly and decent and *not contra bonos mores*; and, *being lawful and honest*, it falls, of course, when enjoined, within the matter of the OATH of canonical obedience to the Bishop, which the Clergy who officiate in the Diocese, have taken. But this is a point which I am confident that I have no need to urge.

In delivering and in publishing with the Notes which have been appended to it, the foregoing Charge to my Clergy, I have made a great effort, "in weakness and in fear and in much trembling," to face a variety of questions more or less difficult, and to dispose, as I am best able, of some points of a thorny and contentious aspect. Let me hope in God that I have—in this department of my duty, at least,—exhausted the task ; and that if I am permitted to meet my brethren again in the same way, I may have the comfort of confining myself to topics of simple edification in the plain and unquestioned duties of our holy calling. My earnest prayer to God, with reference to the *last* as well as to the *daily* close of my labours, may be expressed in the familiar words of good Bishop Ken,—

That with the world, myself and thee,  
I, ere I sleep, at peace may be !





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