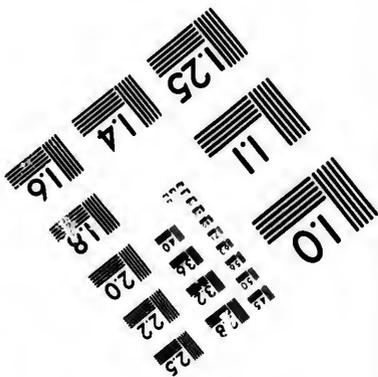
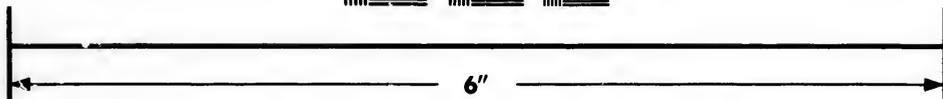
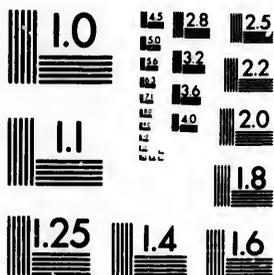


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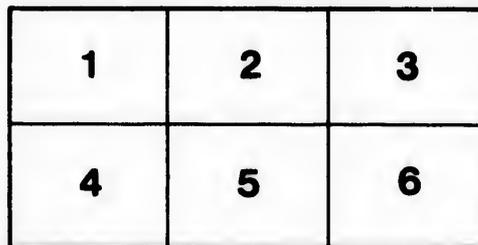
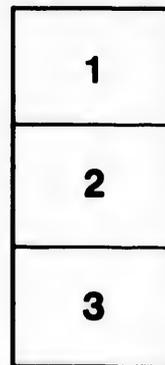
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A CHARGE
DELIVERED TO THE CLERGY
OF THE
DIOCESE OF QUEBEC,
AT THE
TRIENNIAL VISITATION
HELD IN THE
CATHEDRAL CHURCH OF QUEBEC,
ON THE 11TH JANUARY, 1854,
BY GEORGE J. MOUNTAIN, D. D., D. C. L.
LORD BISHOP OF QUEBEC.

Published at the request of the Clergy.

QUEBEC:
PRINTED BY T. CARY.
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A C H A R G E
DELIVERED TO THE CLERGY
OF THE
DIOCESE OF QUEBEC.

MY REVEREND BRETHREN,

We are permitted to meet once more in Triennial Visitation,—a body of pastors having charge, within our sphere, of the cause of Christ, the interests of His kingdom and the salvation of immortal souls. A charge in any times and under any circumstances, sufficiently arduous, sufficiently responsible, sufficiently replete with anxiety—so trembling an anxiety that if we had only our own strength and wisdom to rely upon, in the execution of our task, we must sink in a despairing sense of impotency. And as the periods return which bring us thus together, we find in each advancing step, the shades still deepening upon us, which are suggestive of solemn and awful contemplation. The signs of the times are pregnant, more and more, with a magnificent future, perhaps to be ushered in upon the world, by great and terrible convulsions, and these, for what we know, *nigh, even at the doors*. We stand at the same time, with reference to the affairs of our own Communion in particular, in a highly critical conjuncture, and one of great promise intermixed with no small difficulties and perils.

It may not be improper to spare a single moment for the consideration of the signs of the times. Twenty-two years ago—before my occupation of my present office in the Church, being called upon to preach a Visitation-Sermon, I was impelled to notice the grave and ominous aspect of affairs in the world and to express myself upon the subject *thus* :

Let us in the present continuance of a most awful, altho' abated visitation, heretofore unknown except in remote regions of the East, which has

still been travelling westward over the countries of the earth and has fallen with almost unexampled severity among ourselves, be found firm and faithful at our post; and warn those under our charge to "hear the rod * and who hath appointed it,"—to heed the voice from Heaven which speaks to them in this appalling affliction.—"Be ye ready also," it solemnly proclaims to us all. And when we shall be enabled to say, *one woe is past*—who knows that there may not be cause to add, *behold there come more woes quickly*.

It is not, indeed, for us to know the times and the seasons which the Father hath put in his own power,—but who knows that this pestilence, coupled as it has been already with other signs alike presageful in former instances, of mighty change and desolation,—with wars and rumours of wars, commotion in divers countries,—the powers ordained by Heaven shaken upon their thrones,—distress of nations with perplexity,—men's hearts failing them for fear and for looking after those things which are coming upon the earth,—who knows that thus coupled, it may not be the prelude to other and yet sorer visitations? Who knows that convulsions are not at hand which will shake the earth, as it were, to her centre,—pangs perhaps marking the birth of future blessings to mankind, but designed while they last, as a searching test of the constancy of our service, and ordained to "try every man's work of what sort it is?"

My brethren, it was this kind of language which I, (among others,) was taught to hold, at the distance of time which I have mentioned, by a perusal of the lessons then presented in the course, character and tendency of earthly events. And if these twenty and odd years have passed away, and nothing has yet occurred visibly to disturb the condition or affect the prospects of the Church, but things to which the world may have often witnessed a parallel before,—shall we therefore, with reference to the coming of the kingdom of God with power, be prompted to borrow the language of the unbelievers described by the prophet, that say: *Let Him make speed and hasten His work that we may see it, and let the counsel of the Holy One of Israel draw nigh and come that we may know it?* or that of the scoffers of the last days, marked out by an Apostle, who asked: *Where is the promise of His coming for.... all things continue as they were?* No—rather shall we remember the prolonged notes of prelude to the coming of our Saviour Christ in the flesh,—the slowly developed yet strongly marked preparation of the train of affairs upon earth, for the disclosure of that *mystery* which, *from the beginning of the world had been hid in God*—the gradually awakened expectation of mankind, by a kind of afflatus from above, earnestly

* Mic. vi. 9. This rather unusual figure of speech will remind the classical scholar of an expression used by Virgil,

Neque audit currus habenas.—Georg. 1. 514.

directed to some great and new interposition which, in God's own way and time, took effect, disappointing both the national ambition of the Jews and the subtle and fastidious philosophy of the Greeks, but proving then and in all the ages which have followed, *to them that believe, the power of God and the wisdom of God* manifested in Christ.

The survey of scenes now passing upon the theatre of the world, presents questions, engenders speculations, excites expectations, with which, as teachers of Religion, as *scribes instructed unto the kingdom of heaven* and qualified to *bring out of their treasure things new and old*, we ought to be prepared to deal. Wonderful, most wonderful are the times in which our lot is cast. I could say nothing new, nothing original, nothing but what suggests or rather what forcibly presents itself to every observing and serious mind and must often, I doubt not, have formed the subject of your own monitions to your flocks,—were I to occupy your time in dwelling upon the amazing improvements of the age,—taken in conjunction with the political movements and social changes of the world,—in their ordained effect, as we must devoutly believe, upon the loftiest interests of man and upon the progress of the kingdom of God, travelling on to its predicted universality of conquest. *Your attention, my Reverend brethren, cannot possibly require to be directed to the religious consequences which must be anticipated from all those new and still multiplying marvels which we witness in the facilities,—first, of communication over the surface of the globe, promising, in their progressive operation, to afford the means of bringing into familiar and easy intimacy all the branches of this vast family of man, and next, of the transmission of intelligence in such a manner as to make the knowledge of all that is passing in each part of the world, the property, in a manner, of the whole, in a single day. We all feel that the contemplation is, in itself, of an overpowering character; and if we fix our regards, at the same time, upon the breaking up or the loosening, in conspicuous instances, of inveterate usage and immemorial prescription in many countries of the East,—so as to prepare the minds of men for foregoing, in other and higher points, their hereditary prejudices and for admitting the principle of change,—if we mark the heaving of whole empires, if we look*

at what is passing in China,—if we watch the struggle into which the Ottoman power, the centre of Islamism, is now plunged,—and if we trace, at the same time, so far as is permitted to us, the delineations of prophetic hands in pages referring to the changes of the world,—we cannot fail, with all this varied combination before our eyes, of subjects for reflection, to frame auguries of a grand and thrilling interest, for some approaching development of the destinies of the Church of God. Nor can we, in the opening, in particular to *English and American* enterprise, of long unsuspected treasures in the bowels of the earth, (whatever evils may, for the moment, attend the discovery of gold,) fail to note a powerful impulse given from the hand of God, to the dispersion over remote regions of the globe, of men springing from the two branches of one remarkable stock. * And we may contemplate under the same aspect, other and marked causes which lend a stimulus, specially in the same two quarters, to travel and adventure,—verifying the words that *many shall run to and fro and knowledge shall be increased*. Have we, then, any special duty to perform in connection with this survey of things? My Reverend brethren, it is, in my apprehension, very evident that we should lead our people to such solemn contemplations, when we see them backward, and that in other instances we should endeavor to guide, to moderate, to repress their too eager and unchastised enquiries, their too precipitate adoption of theories and expositions which may be thrown in their way. We ought to apply for our own use, and teach others to apply for theirs, the reproachful question of the Saviour: *How is it that ye do not discern this time?* and the instruction of His Apostle: *We have also a more sure word of prophecy whereunto ye do well that ye take heed, as to a light that shineth in a dark place*. But we ought, at the same time, to cultivate in ourselves a watchful sense of those warnings which are addressed to us in the word of God against an impatient and presumptuous spirit of interpretation, in the application of prophecy to the passing events of the world. We ought to steer clear alike of an inert indifference or a

* The *auri sacra juncus* would seem thus, in its *indirect effects*, to take the character of *sacra* in the more ordinary sense, as well as in that which it bears in the words of Virgil.

timid and shrinking deprecation of the subject, on the one hand, and, on the other, of a dangerous temerity which serves to verify the description that "fools rush in where angels fear to tread." There are many believers who manifest the same kind of spirit which is pictured to us in the parable of the tares: *Wilt thou, then, that we go and gather them up?* They want, all at once, to see that new order of things and that glorious display of the kingdom, with which their imaginations have been fired, and to their own favorite anticipations of which, they accommodate the revelation of the Most High. And how unspeakable is the damage done in this kind of way to the cause of the Gospel! How multiplied are the examples, recorded in Church History and occurring in almost all ages of the Church, of the rash proclamation that the Millennium, and *that* understood according to some dreamy imaginations, or else the destruction of the world, was close at hand! These hardy interpretations indicating, in a precise manner, such and such results of the movements taking place in the world, to be immediately impending, and all being falsified by the event,—the effect upon not a few minds which had been interested and excited by the glowing pictures put before them, is either a languor and decay of religion, under their disappointment, or an absolute rejection of faith in prophecy at all, because some plausible expositions, at once confident and ingenious, have proved to be without foundation. While, then, we endeavor to point to a momentous consummation to which all things are visibly tending,—the subject, in part, of the very petition taught us by the Lord and belonging to the simplest rudiments of our Religion, Thy kingdom come! We ought, at the same time, to remember that the day and the hour of its commencing point, are among the things hidden from angels as well as men, and our motto and maxim must be *in patience to possess our souls*; our prayer to God that He would *direct our hearts* and those of our followers *into the love of Himself and the patient waiting for Christ*. The indications of that which will *shake not earth only but also heaven*, may be gathering and condensing themselves from all quarters of the horizon, and yet it may be seen, as the course of events proceeds, that *the end is not by and by*. *

* See note A.

But I must not dwell long upon any one topic, and I pass to the consideration of the condition, the encouragements, and the difficulties of our own Communion.

The state of parties within the Church of England has recently been set forth in a well known literary quarter, with great cleverness, and, no doubt, with a great mixture of truth, and with merit also, in other points of view.† I am not to be, by any means, understood as speaking with reference to the execution of this particular task or pointing at any particular publication, if I take occasion to remark, *generally*, that men should be something more than men of the world—something more than men of acute parts, established character and extensive information,—to treat correctly and safely of matters involving the right exercise of a divine commission and the right application of spiritual truths to the hearts of sinners. A heavenly discipline of the mind; a carefully cherished light within the bosom, which has been kindled from off the altars of the living God; an experimental knowledge of the wants of fallen nature before God and the relief of those wants in Christ, are what we shall all feel, I believe, to be necessary to a just discrimination and an adequate appreciation of doctrinal differences relating to *the mystery of Godliness*. There is a certain tone of assumed superiority, a certain self-satisfied spirit of sarcasm, pronouncing, as from a seat of elevation, with an easy scorn and an ironical pleasantry upon the questions under review, whether religious, political or more general in their character, which has become very fashionable among the writers, on whatever side, for the periodical press—but which is often very shallow and ill-sustained in its pretensions—usually in vicious taste—and always irreconcilable with the temper of Christian humility and love. It is, in fact, not unfrequently a very dangerous snare to a Christian who is drawn into public discussions, to possess a facility,—and it is no very exalted gift, especially in the form of imitation,—for

† The article is exceedingly unjust, however, towards the Bishop of Capetown and some other Colonial Bishops of more recent appointment who are most devoted and Apostolic men.

It appears strange that the reading of the Offertory sentences upon ordinary Sundays should be set down in a list of practices which are the badges of *Tractarianism*—the practice having prevailed all along in many Churches, before Tractarianism was heard of.

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indulging in this kind of style. It is not in such a spirit that religious subjects can be safely approached or disposed of with even an approximation to a really enlightened view of their merits.

I do not mean to be too severe upon mere occasional playfulness of style, even where grave matters are treated: it is something different from this upon which I am remarking. But pursuing such remarks no farther, I will only say with reference to the subject which has given rise to them, that, however painful may be the contemplation of these divisions in the Anglican Church and however hurtful to the cause of Religion any sportive and sneering exhibition of them before the world,—they are yet a sign of life as well as of liberty in the Church; and if it were a necessary consequence that they should exist whenever the Church is roused from a state of stagnation and inertness, we might thankfully compound to submit to the evil of partizanship, in order to be saved from the evil of inefficiency. But surely it is a possible state of things in the Church of God, that peace and unanimity should pervade the body, at the same time that it is awake to its glorious calls of duty and instinct with spiritual fervor and life. This is evidently the condition of things for which we should pray and which, within our sphere, we should earnestly endeavor to promote. We must not, of course, compromise principle, nor expect such a compromise from others, but, following our own convictions of duty, we must jealously watch, at the same time, over the influences which act upon our judgments and must take care also, that if the differences in which we take our part, engender heat or bitterness of spirit, this consequence shall not be chargeable upon ourselves.*

All parties disclaim party-spirit—and no party is justly chargeable with it for simple attachment to this or that set of opinions: for then it would be party-spirit to love the Gospel of salvation; to defend essential and fundamental truth, to preserve any fences, at all, of order in the Church or soundness in the faith; to insist upon the necessity of those *remedies* for the moral disease of human nature, the cause of spiritual and eternal death, which are proposed to the mind as objects

* See note B.

of belief and must take their effect, personally, by being so accepted. In one way or other, therefore, we must be content to be called prejudiced and narrow-minded bigots—for so we shall be called in the world, so long as we set a value upon *any* particular opinions and refuse to compromise our principles. For this reason, I cannot think that the distinctive epithet of *broad* is a term which, describing a party in the classification of the Church to which I have referred, whatever eminent and valuable individuals it may serve to comprehend,—is, *in itself*, happily chosen: it is of rather an unfortunate affinity with the term *latitudinarian*, and has a more unfortunate affinity with the description of the *broad* way which is contrasted with the way of life.

In genuine charity, however, of spirit and of judgment towards our brethren of mankind, God grant that we may be “as *broad* and general as the casing air”! And I do trust that we are not chargeable with party-spirit and prejudice, because we may feel ourselves compelled to stand aloof, when endeavors are made to carry on the cause of the Gospel under the banner of what is called “our common Protestantism.” *Our common Protestantism*, describing all bodies [of professed Christians (except the ancient Churches of the East,) which repudiate the claims of Rome, comprehends evidently and undeniably a prodigious amount of error such as every sound believer must deplore. I shall not take up your time by dwelling at great length upon this argument, which I have felt it my duty to pursue upon some former occasions of our meeting as we meet now—occasions upon which the operations of the Church and the principles upon which they should be conducted, as well as the particular difficulties characteristic of the times, which we have to encounter in conducting them,—come naturally or rather necessarily under review. One prime, one prominent duty of the Christian Ministry is to watch jealously, constantly and closely, over the soundness of the *faith* as *once delivered to the saints*, and its transmission in its unimpaired integrity as well as its unsullied purity, from age to age. If this be true, it is evident that we cannot discharge our duty without being exposed to the imputation of *exclusiveness*. It is my own belief that, but for the stand which is extensively made

in the Church of England against the indiscriminate fusion in public proceedings, of so many varieties of religious persuasion, the cause of truth and Protestantism, undermined from year to year, by the implied concession of this point and that point in the articles of received belief, would be reduced to a tottering condition and fall gradually to pieces.* The barriers and bulwarks which are opposed to this advancing tide by the firmness of uncompromising Churchmen, do appear to me, by the appointment of God, to hold an important place among the means of preserving the citadel of the faith itself; and of averting consequences which sincere believers who dissent from us, would lament equally with ourselves. They have cause, themselves, (if I am not in error in this supposition,) to be thankful to us for that which they are ready to condemn as intolerance or stiffness. In fact the whole system of our Church and the whole character impressed upon it,—its order, its stability, its standing provision for spiritual wants generally, and for special occasions, its sound and scriptural form of worship passed on without change through all the fluctuating sentiments, the varying predilections, the shifting theories, the transient excitements which succeed each other in the history of religion among mankind,—the whole system and character of the Church, thus regarded, constitute a safeguard of Orthodoxy, of which the effect is felt far beyond our own pale and for the sake of which, we may be content to encounter, if need be, some prejudice and odium or even to forego, upon occasion, some tempting advantage in pushing on the work of the Church.

From the time when I first embarked in that work, I have often heard the sentiment expressed that the multiplying divisions of the Protestant world, are matter rather of congratulation than of shame and sorrow. The public, it is said, are always better served by a little competition. A great writer and orator, not long since dead,—the boast of Scotland in his day,—wished always to see what he called a *vigorous dissenterism* at work. † Now it is undeniably true that, as God causes evil to bring forth good, the rivalry of different parties in religion supplies a stimulus to religious activity and zeal—

* See note C.

† Quoted (from memory) from Dr. Chalmers.

but so do the encroachments of superstition—so do the covert *oppositions of science falsely so called*—so do the undisguised attacks of a scornful infidelity—so does the most alarming prevalence of heresy or the most headlong temerity of revolutionary principles. Champions of sound faith and social order are raised up: new efforts are made in the holy cause: truth is brought out with new prominence and power. It does not follow, therefore, that our divisions are good things in themselves, because, in one point of view, they are the cause of good. They are bad things in themselves, and they are the cause, with whatever good to set off against it, of evils over which angels might weep. There are few things, I think, plainer in the word of God than the earnest and solemn deprecation of religious separations—and what the inspired Apostle Paul would say if he were now among us, or how he would treat the notions that religious unity *can consist* with the *creation of distinct communions*, or that the creation of distinct communions amounts to nothing more than that variety of ritual forms which is treated of in our own 34th Article of Religion,—is what it would be worth while seriously and soberly to consider. We have a vast deal to be thankful for, in the age in which we live; but in this point I do think we have much to learn. The tone of religion engendered by the multiplication and rivalry of sects, is apt to be little in accordance with the spirit of the Gospel of Christ. To see, in the prosecution of religious objects and undertakings, the same arts put in play, the same tactics employed, the same baits laid for public attention, the same devices contrived for effect—the same trumpeting and placarding, which characterize the proceedings of the world when a political aim is to be carried, or a commercial speculation is to be recommended, or a new establishment in business, solicits the patronage of the community,—to see a special excitement got up and particular enticements announced to draw a crowd, in ushering in the experiment of a new sect to be planted in any place, or seeking to revive an accidentally drooping interest in some religious party, or possibly to provide the means of relief from some pecuniary embarrassment in a congregation—all this, which is very common everywhere, does not seem to carry the stamp of the Gospel of Christ; and all this is the fruit of the competition of parties in

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religion. And the rage for publicity in all things, which marks the age,—while it may serve as a corrective, on the one hand, both of abuses in the Church and of personal inefficiency in the ministry, tends to the production of a style of piety and a manner of conducting religious proceedings, which are but ill in harmony with the example of Him who would *not strive nor cry nor make his voice to be heard in the streets*. All is noise—all is hurry of business—all is bustle and exhibition—much is, in some instances, parade. The repose of loving faith referring itself simply to God,—the quiet, unobtrusive, patient industry in doing good, whose motives are unmixed with any calculation of *effect* either to magnify self or to benefit a party,—these are in great danger, in the turmoil of the religious world, of being deteriorated or destroyed.

These, then, and other consequences of Protestant division,—such as the immense advantage given to Romanists and to propagators of infidelity,—the immense *loss* of advantage on the side of Christianity, in evangelizing the heathen—and the immense loss of resource in supplying the spiritual destitution of colonies like our own, where resources combined in one, might, in endless examples, effect most precious objects which, if the same resources be scattered, are hopelessly lost,—these are among the perils of the Church. *Without are fightings—within are fears*—(alas! there are fightings too within.) To these we may add, as constituting some other leading features of our perils, the asperity and the misrepresentation produced in the agitations of party,—the novel questions and difficult niceties which present themselves in the working of a Church-and-state system at the seat of empire, which, as it stands, is often incapable of adaptation to the existing circumstances of the country or the new exigencies of the Church, and yet which men fear to concede the opportunity of correcting;—the lingering abuses within the establishment, of which the restless passion for publicity to which we have adverted, while it affords the better promise of cure, causes the evil and the shame to be more widely felt;—the unmitigated virulence and total absence of scruple which characterize many of the attacks upon the Church and her guardians;—the unsettled state of public opinion and the want of all root in the luxuriating growth of speculation upon points affecting the life of

religion,—and, finally, the watchful policy of Rome with all her gigantic worldly strength, her inexhaustible resources and her multiplied engines of mysterious influence on every side and in every corner, openly or secretly in play.*

In the midst of all this, lie the service of love to which we have vowed ourselves and the field of our Christian warfare, as leaders of the host. O work too great for man and deeds to be achieved surpassing human strength! Each of us within his sphere, has this task marked out for him—and how ought we then, one and all, according to the tenor of that solemn charge which is given in our own most beautiful Ordinal, importunately to pray for the guidance and succour of the Divine Spirit, and constantly to fortify our minds by humble and devout recourse to the Divine word! As a Church, what a field is before us!—I am so strongly impressed with the belief of our having, as a Church, at this crisis in the world, a *special vocation* to proclaim far and wide *the unsearchable riches of Christ* and, with the object of providing for the extension and perpetuation of the Faith, to plant Christianity in its primitive organization among the nations of the earth,—that I cannot stand acquitted to myself without setting our responsibilities before you in this point of view. The world, (i. e. the portion of the world with which we are connected, †) the world, religious or careless about religion, seems to be agreed that the Anglo-Saxon family in its different branches, is destined to effect prodigious and beneficial changes in the social and political, the moral and intellectual condition of mankind. Ought we not, then, to connect with these anticipations, the rapid and I may well say the wonderful extension of our own episcopate—carrying with it everywhere the multiplication of Gospel ministers and the establishment of permanent Church Institutions, in all quarters of the globe? Ought

* I have not chosen to give a place in this enumeration, to certain exhibitions of a mysterious physical operation or of a supposed preter-natural agency, which are, at this moment, making a noise in the world; but I will just repeat what I suggested to the Clergy in a body, during our opportunities of familiar conversation at Quebec, that as a *mischievous use* is *undeniably* made of these juggles, it would be well, in their pastoral intercourse with their flocks, to recommend their being desisted from and discountenanced.

† As both *κόσμος* and *οἰκουμένη* are known to be used in the New Testament, in a sense more or less restricted.

we not to believe that there is something real and encouraging to the hearts of those who love the cause of Christ, in the happy and hopeful auguries framed in so many quarters, from the recent interchange of brotherly greetings and acts of Catholic communion, which have passed between our own Church and her daughter in foreign America, when viewed, side by side, with the new energies developing themselves in each, before our eyes! No doubt there may be in the pleasing glow which spreads itself over our survey of these transactions, some colouring here and there, of human feeling and fancy. Some mixture of a partial estimate biassed by our particular tastes, notions and predilections in religion, some lurking fondness for the credit and glory of what happens to be our own party,—may contribute their share to the judgment which we are ready to form upon the case, and from any such dross we should pray that it may be purified. But making all due allowance for these influences and these prepossessions, I do, for my own part, entertain the deepest conviction that there is a call from God, of a marked character, to our own Church in the British Empire and foreign America, at this day, to take a leading share in carrying on the evangelization of the world, and that we now see the *beginnings* of far greater things yet to be seen in this behalf.

Whether we embrace or repudiate this particular view of the position assigned to us and the task which we have to discharge, in the present state of the world,—*one* thing is plain that it is by means of our own system fairly, legitimately and consistently carried out,—by means of the hierarchy, the worship, the forms, ordinances, rules and observances of the Church of England, as they stand delivered to us, that we are to do our ministerial work. We are not pledged to see no imperfections in our own system, or to wish for no possible change in any of its details, when the time shall serve,—but we are under vows,—vows stamped with the most awful solemnity—*so* to minister the doctrine and sacraments and the discipline of Christ as the Lord hath commanded and *as this Church and realm hath received the same, according to the commandments of God*, so that we may *teach the people*—observe—committed to our care and charge, **WITH ALL DILIGENCE TO KEEP AND OBSERVE THE SAME.** There is

something which it is distressing to contemplate, in any deviation in the direction of Rome, from the principles and injunctions of the Church of England, on the part of any clergyman who is under these vows,—involving as, beyond a doubt, they were intended to do, a distinct reference to our rejection of Romish error. But the same kind of remark will apply to deviations in another direction also : and it is really monstrous, I cannot think the expression too strong—that the honest, faithful and unexaggerated maintenance of some of the plainest principles of the Protestant Church of England, maintained uninterruptedly by the best of her Protestant champions in successive ages, the greatest names that we have in our Church,—should be stigmatized as a spirit of innovation tending towards Rome. This species of misrepresentation is, in many instances, but too evidently an *artifice*, temptingly easy, to excite odium and suspicion, in order to serve a purpose in hand :—in other instances it is the rarer echo returned from an excited and uninformed crowd : in others still, it is the too ready adoption of alarm, coupled again with want of information, proceeding from a sincere love of the pure and uncorrupted truth of God—but in *all*, it is not only utterly groundless and signally unfair, but essentially mischievous to the very cause of which the parties assume to be defenders. I might take many examples in illustration of these remarks—but I will confine myself to *one*. I take the example of the *Apostolic succession*. I have no wish to open my mouth about the Apostolic succession : I do not know that ever I used the phrase in the pulpit in my life, and very rarely indeed have I touched upon the subject :—the foundation and constitution of our Ministry *ought* to be things *received as of course* : unchallenged and unquestioned things : we ought to be left in peace in the exercise of our authenticated commission, without the necessity of asserting a syllable in it's defence : and there is nothing which I recommend less than that we should be for ever thundering these matters in the ears of our people. But can it be right that, when the question of the title to the Ministry is forced upon us, members of our own Communion should raise a cry against the Apostolic succession, as if it were an idea brought in by a dangerous modern party in the Church and carrying a popish savour ?—What is the fact ?—Look at the assertion

which our prayer-book carries upon its face, of the continuity from apostolic days, of the three orders of the ministry. Look at the established rule of our Communion everywhere, that, with all our strenuous renunciation of Romish usurpations and Romish errors, we admit into our ministry, without re-ordination, Romish priests who recant, while we re-ordain Protestant ministers. Look at the recognition, after formal and mature scrutiny, by a British Act of Parliament, passed more than a hundred years ago,* of the episcopal succession in the *Unitas Fratrum*, or Moravian body of Christians : (For even the secular department of the Church has held this as an avowed and necessary principle of the national establishment.) Look at the first formation of the Episcopate in the United States of America, after the close of the revolutionary war, when recourse was had to an act of the same parliament to enable the English prelacy to consecrate Bishops for America, upon the evident and open assumption that *without* the succession, the proposed ministry could not be regularly constituted, recourse having been, at the same time, declined to another quarter where the succession was regarded as questionable. † Or, if we would turn to the example of a national Church abroad, look at the anxiety manifested, the pains taken by Gustavus Vasa, distinguished and illustrious as a *Protestant* monarch, to preserve inviolate the principle of the succession, preserved to this day, in the Episcopate of Sweden. And ask now, among the very parties in the Church where this principle is made the object of attack, and perhaps of ridicule, whether they are, one and all, deliberately prepared, if it were to come to the point, to abandon it ; whether they would feel distinctly and comfortably satisfied in substituting a ministry and passing it on to their posterity, which would not and could not claim any such foundation. Let the answer be inferred from the recent instance of a celebrated Protestant champion of our Church at Liverpool, considered in many quarters as an extreme

* In 1749.

† The letter which proceeded in March, 1851, from the English Archbishops and Bishops, in a body, recommending to their clergy, caution and prudence in alterations introduced into public worship, and abstinence from unwarranted innovations, assumes the principle of the succession in the Anglican Church. It affirms that Church to be the *same* which subsisted before the Reformation, then in a corrupted state.

liberal and ultra-Protestant, who, in one of his contests with Romish assailants, maintained his own title to the ministry precisely upon the principle here in question. And if he had not done so, he would have quitted a vantage-ground against Romanism, which greatly fortifies our hands in the defence of the pure truth of God, and the loss of which would certainly in one point, place us in a difficulty, when engaged in that controversy. Nor do I think that we ought to regard it as otherwise than providential that the documents establishing the unbroken succession of the Anglican Episcopate, have been preserved, and were accessible to a Romish writer, in a noted instance, who in his resistance, on behalf of the Gallican Church, to ultramontane pretensions, maintained the validity of English Ordinations.* But it is not so much the value of the succession in itself, which is to our immediate purpose, as the simple fact of its constituting a plainly recognized principle of our own communion all along, and yet being treated as if it were the mark of a new and peculiar school. And it would be easy to shew in the same way, that there are other principles now assailed as if they were badges of the same school and deviations from pure Protestant principle, which are not only incorporated with the system of the Church of England, but with that of the other great branches of the Reformation. So that men are hastily and inconsiderately charged with quitting the principles of the Reformation, when, in the very particulars brought into question, it is on the side of the very persons making such a charge that a variation from those principles is really to be witnessed.

My Reverend Brethren, it does not follow from all this, that we undertake arrogantly to condemn, root and branch, all those other sections of the Reformation which, under the violent re-action of the times or from the strong necessity of circumstances, were driven to establish the Church upon a novel basis and in a truncated form. We may say with King Charles, † that when we are constituted the judges of those

* Courayer, the appendix to whose original work consists of 4 volumes, exhibiting full vouchers for what he had maintained.

† In the second of the admirable letters to Henderson, being the reply to No. 1 of his opponent. Very similar language is known to have been held by Hooker, Thorndike, Wake, &c.; and it is possible that an unwillingness to denounce the reformed National Communions abroad may have influenced the wording of our own definition of the Church in Article xix.

Churches, then we will pronounce upon them. We may value our own primitive Orders and our regularly traceable title to the ministry:—we may believe it to be most important to the interests of the faith at large, that we should rigorously and inviolably preserve the ancient fences of discipline among ourselves:—we may indulge in some modest feeling of triumph when ministers or aspirants to the ministry, pass over to us as the result of their convictions, from other Protestant denominations*:—we may rely upon our undamaged retention of the privileges here considered, as a rallying-point hereafter, when it may please God to heal the divisions of Christendom,—and yet we may feel respect and good will towards those who, while from the causes above noticed, they *walk not with us* and it is impossible for us to regard their ministry as standing upon the foundation occupied by our own, are charged, in their respective countries, with the maintenance of a reformed and purified faith and are bringing forth *fruit unto holiness*.

What we are doing ourselves for Christ,—and what we are teaching with the effect of bringing sinners to him,—these are the grand, the awful questions which we must individually bring home to our bosoms. O it will be to little purpose that we boast an apostolic ministry—to little purpose that we glory in the beauty and primitive character of our liturgy, in the orderly and chastened solemnity of all our venerable forms,—to little purpose that we are found straining, after our ability, to clothe with all due and reverential effect, the material sanctuary of our worship,—to little purpose that we exhibit ever so dutiful and in itself laudable a conformity to rubrics and rules,—to little, little purpose, if, in the meantime, we are not faithfully feeding the sheep of Christ,—watching and praying, hour by hour, for the souls committed to us,—work-

* In the single year 1848, I received overtures,—certainly not prompted by any glittering bribes which the Church here has to offer,—from ten such persons, belonging to seven different religious bodies, exactly one half of whom were ultimately accepted. Four of these persons belonged to what may be called national institutions or off-shoots from such institutions: the remainder were from the looser and indefinitely multiplying list of self-constituted sects.

It is well known how very large a proportion of the ministers of our communion in the States of America, were trained in other systems and have embraced episcopacy from a close and conscientious investigation of the subject

ing, in humble but earnest imitation of our divine master, *while it is day*, in remembrance that *the night cometh when no man can work* : The night of that *grave* in which *there is neither work nor device nor knowledge nor wisdom*, and our small distance from which, at best, prescribes the lesson with special solemnity to *us* who are engaged in the ministry of the Gospel, *whatsoever thy hand findeth to do, do it with thy might*.

Preach the word : be instant, in season, out of season. In one sense, all that we do is, or ought to be *preaching*. Our lives ought to preach : * *we*, above all others, ought to *let our light so shine before men that they may see our good works* and be led by the recommendation of our faith furnished in our example, *to glorify our Father which is in Heaven*,—to acknowledge the divine origin of such a religion and to adore and bless its author. Our private and public ministrations, of whatever kind, have the character of preaching : if going from house to house, we warn, we comfort, we instruct individuals, sick or whole, † if, with the catechism for our basis, or otherwise, we familiarly instruct the young, we are still, in all these acts and in all their details, enforcing and practically applying revealed truths,—*testifying the Gospel of the grace of God* and bringing it to bear upon the case : it is all preaching Christ. If we meet our people for worship on the Sunday, the very day and purpose preach Christ risen from the dead. If we lead the way in prayer, in praise, in confession of sin, in profession of belief, we make, in all these acts, an open recognition of our relations with God as learnt from the Bible. If we administer the sacraments of Christ's institution, we exhibit by sensible emblems, (not to notice the language of the forms employed) the cardinal doctrines of the Gospel :—the cleansing influences of the Holy Spirit, and the washing of the blood of Christ to remove the guilt of sin, are what we represent to the eye in Holy Baptism : and in the Supper of the Lord, *we do*, as the Apostle tells us, *shew forth His death till he come* ; we set before men by a visible sign, the great doctrine of the atonement. So in the course and distribution of our observances throughout the ecclesiastical year,—we have a perpetual rotation of solemnities in which,

* See note D.

† See note E.

one by one, the Incarnation of Christ,—his submission to the exactions of the law on behalf of man,—his temptation, his passion, resurrection, ascension into Heaven and effusion of the Divine Spirit, are prominently brought out; and the grand doctrine of the Trinity in Unity, involved in all these other celebrations, is separately and distinctly marked at the close of them all, by its own special day. In the minor festivals of commemoration, we point to the power of faith and the biographical exemplifications of the work of grace in the persons of martyrs and apostles whose names are left upon record in holy writ: Carrying out precisely, in this series of ecclesiastical appointments, the spirit of those apostolical injunctions which, in subordination always to our contemplation of *Jesus, the author and finisher of our faith*, refer us to the examples of holy men of old and that *cloud of witnesses*, in particular, of whom the memorable catalogue is given in the 11th chapter to the Hebrews. And thus it may be said of the whole cycle of observances, even by the simple specification of their respective objects, that *their sound is gone out into all lands and their words unto the ends of the world*, in proclaiming the Gospel of salvation. All these provisions, then, in their periodical iteration, or all of which local circumstances will admit the use, we should turn to their full account; feeling that thus to repeat *the same things, to us is not grievous and for our people is safe*: Safe as affording one great preservative among them, of truths which, as history shews, are often in danger of becoming obscured in the Church. And we ought so to minister in all these things,—so reverently, so distinctly, so feelingly to minister, as to promote, in each instance, the intelligent appreciation and the serious, devout application of the particular appointment. We ought to correct the prevalent ideas that preaching consists only in the delivery of sermons, and that preaching, in this exclusive sense, is the sum and substance of the purposes of attendance upon the house of God. And yet how important, how tremendously important and how gloriously too, is the task of preaching in this popularly received acceptation of the word!—We stand in the pulpit, “the legates of the skies,” the messengers of the Most High, the Ambassadors for Christ,—pleading with men, *in Christ’s stead, to be reconciled to God*. We have before us, for example, in all

congregations, stray members of the Saviour's flock,—prodigal sons of the father of all,—thoughtless beings unprepared for the eternity which is advancing upon them, the good seed *choked* within them by *the cares and riches and pleasures of this passing life*—their hearts and affections alienated from God. And we stand there to awaken them from their fatal lethargy by returning the echo of that voice which speaks from heaven,—warning them on the one hand, that *it is a fearful thing to fall into the hands of the living God*—winning them, on the other, by the accents of divine compassion and the overtures of Gospel love. How ought we, in the execution of such a task, while we keenly feel our own utter unworthiness and incompetency, in ourselves,—how ought we to rise above the torpor of worldly influences and the laggardness of the flesh!—what earnestness, what fervent unction ought to be infused into the delivery of the Christian preacher and how immeasurably ought he to be removed at the same time, from all feelings which minister to the gratification or glory of self; from all the dangerously ensnaring love of human praise; from all pandering to itching ears; from all adaptation of himself to the predilections of this or that party in religion, of this or that favoring and flattering circle! *

My younger brethren whose habits are not fully formed, or if formed, are not absolutely fixed, will do well to consider the importance of their style and delivery in the pulpit. A style either pompous or flashy,—inflated or replete with glaring touches, a composition upon which

Purpureus laté qui splendeat unus et alter,
Assuitur pannus,

these, or the very approach to them, are, I hardly need say, to be eschewed by the minister of Christ. A manner either theatrically studied or boisterously ranting, is equally to be condemned. But there are men who, with a purified eye to the glory of God alone and in a severe repudiation of all meretricious ornament, ambitious effect, or popular trick, contract and even systematically cultivate a certain coldness and dryness both of language and delivery,—one of the pre-eminent faults of our Church and one which has contributed to her

* See note F.

losing not a few of her children,—which, constituted as human beings are, will always be a hindrance to the appeal which they have to carry to their hearers' hearts. * The gravity and dignity of the pulpit ought, indeed, to be never compromised and the arts of the actor or the demagogue can only profane the place: but if it would please God to gift us all for our work, like Apollos who was *an eloquent man and mighty in the scriptures*, we should combine two chief requisites, for effectually preaching the Gospel. Without any pretensions, however, to what is commonly considered as eloquence, there is the valuable eloquence of a plain and grave but deep and feeling earnestness of manner within the reach of all men,—natural I may say to all men, if they do not repress it, who have an adequate sense of the momentous character of their message,—which will never fail to tell upon their auditory. A sermon which, in point of delivery, can only be described as *correctly read*, does not answer to the idea of Christian preaching.

Plainness and perspicuity are great points in the pulpit. Very long new words, (most questionable additions, by the way, in the vast majority of instances, to the stock of our English tongue,) or words presenting ideas which are imperfectly apprehended by a great portion of the audience, are always to be avoided. They are to be avoided, not only in sermons, where perhaps they are not so likely to be introduced, but in any composition, controversial or otherwise, in which the Clergy speak as the organs of the Church. †

Restriction to written discourses is apt to have a bad effect upon the *manner*—restriction to extemporaneous delivery,

* See note G.

† It may not be quite useless to furnish the subjoined exemplifications, some of which followed here in the MS. of the Charge, but were suppressed in the delivery, as being judged rather familiar for the occasion.

Such words, for example, as *eventualities*, *aesthetics* or *idiosyncrasies* would figure wonderfully ill in a sermon. And the adoption of certain words or phrases upon which the changes are rung, with an apparent self-complacency, by writers for the common press, such as *startling*, *unmistakeable*, *patent* to denote, *plainly evident*, *locality* improperly used as convertible with *place*, *solemnize* improperly made to signify the production of solemn effect, or *realize* in the sense of regarding as a reality,—or again the adoption of any of that new and fast multiplying coinage of which *intensify* may be taken as a specimen, is what I would venture to pronounce, in any composition, a violation of good taste.

I am quite aware that these coinages, and these new acceptations of words

(what is much worse,) upon the *matter* of men and bodies of men who discharge their part in the pulpit.

The preceptive, and in whatever branch of theology, the didactic portion of our pulpit instruction, should invariably be interwoven with the assertion and exposition of the doctrines of grace. Keeping still this necessity in view, I feel prepared to say that we deal far less in *direct practical teaching* than we ought to do. The epistles of St. Paul among inspired writings, and the Homilies of our Church among human compositions, may be taken as models of the constant intermixture or alternation of doctrinal and practical teaching,—practical in the way of detail,—practical in the way of laying down the common duties of every day,—the conscientious fulfilment, specially and point by point, of our personal and relative, our domestic and social obligations. I am strongly impressed with the belief that vast mischief has been done to the souls of men and to the interests of human society, by throwing these branches of Christian teaching into the shade. * I was much struck by this thought in reading, a year or two ago, a remarkable article in one of the London journals, headed *Trade Morality*, and having reference to the awful exposures which had been then recently made, of frauds and adulterations to an incredible extent, in the preparation of articles of food for sale, and *that* by the hands of men of established respectability in the world, including, I am afraid, many of a high strain in religious profession, and assumed by certain tests to be converted men.—I was prompted, then, to ask myself, would this wickedness so widely prevail and in such classes of society, if *common honesty* had been more insisted upon, in the religious training of the young, † the voice of the pulpit and the lessons

may gain, *si volet usus*, to which grammar and correct construction themselves must bend, their fixed and acknowledged place in the language. As, for example, it is now a received practice to use the word *recommend* as we should use *advise*: we say *I recommended him to take the air*, instead of *I recommended it to him to take the air*. But we may still exercise our own taste and judgment in following or declining the fashion of our cotemporaries in this behalf.

* It would be well if many Christian preachers would lay to heart the express *directions* solemnly given to them as *teachers of religion*, in such texts, inter alia, as Matth. v, 19, Tit. ii. i et seq. & iii, 8.

† The summing up of our *duty* towards our *neighbor* in the simple Catechism of the Church, presents a *basis* for more extended religious instruction such as is often dangerously overlooked.

of the religious press? Moreover I do not believe that either children or men will ever be more effectually led to that discernment of the horror of sin which must prepare them for their reception of the Saviour as their hope of mercy, than by a careful inculcation of the common points of duty before God. The time was, we all know, when the error in preaching was altogether on the other side; and, although it appears to me that some recent accounts of the state of the Church in the latter half of the last century, have in this and in some other respects, been exaggerated,—it is sufficiently notorious that sermons were then very apt to be little more than moral essays. * *That*, I need not say, is a defectiveness which absolutely destroys the character of *Christian* preaching. All our preaching, all our ministerial performances, all our labours, plans, endeavors, sacrifices, to promote the prosperity and credit of our charge,—all, all directly or indirectly, immediately or remotely, should tend to one supreme and paramount object,—all should converge to one point,—all should centre in *CHRIST* and his salvation. Christ crucified should be the absorbing thought in the mind, the absorbing theme upon the tongue of the Church, as Christ crucified constitutes her hope.

The circumstances connected with my late visit to England, as well as the objects of that visit, have been so fully explained in my Pastoral letters,—one issued before my departure and the other since my return, that I need not trespass upon your time by enlarging upon them here. I will simply, upon this subject, make two remarks: First,—with reference to the letter of Sir James Stephen, which, from his long connection with the Colonial Office, and other claims to consideration, has perhaps done more to obstruct our hope of obtaining Synodical Action than any other single effort used against us, that, having taken part in the deliberations of the English Archbishops and Bishops upon the provisions of the proposed bill,—I perfectly know that bill to have been drafted,—and with a peculiar care,—precisely to guard against the effect which Sir James represents as the consequence if not the object of the bill. It is very possible that there may be technical phrases used in this bill which are found in an Act

* See note H.

framed for a totally different purpose and in a totally different spirit. That is a matter beyond the range of my enquiries. But such co-occurrence of phraseology, in points not giving its character to the bill, cannot afford the grounds for judging of its aim and effect. Let the bill be looked at in its own proper and naked force and in the plain meaning of its own provisions, one by one, as they stand:—any man, lawyer or not, can judge of these,—and any man may see that there is a jealous exclusion of all prerogative or power given to the Church of England, in any shape, as an establishment in the Colonies, of all ascendancy to her hierarchy, and of all communication of privilege to that Church beyond what is enjoyed by all other religious bodies. In fact no two things can well be more contrasted than the grounds of alarm conceived by my old and friendly acquaintance, Sir James Stephen, and the true intent of the bill, according to my own personal knowledge of the case.

The other remark which I have to offer relates to the passing notice which I have taken in my late Pastoral letter, of a principle (a vital principle, as I conceive it) affecting the regulation of our proceedings in synodal action—upon the supposition of our obtaining that privilege. I merely wish to say here, that I should have abstained from any notice at all of that principle, had I not been made aware that efforts had been used, while I was absent from Quebec, to prejudice and mislead the public mind upon the subject, and that nothing, I believe, was done to counteract them. Of the character of those efforts I do not desire to speak, farther than to observe that they form part of a particular series of attacks upon the Church of England and her guardians, which date, I believe, from a time serving to connect them in a good degree, with the meditated spoliation of the Clergy Reserves. It is evident that this measure might so far be facilitated, if damage could be done to the estimation of the Church. My own acquaintance with these productions is extremely limited indeed: I only know that unless I have been very unfortunate in the few specimens brought under my notice, they are remarkable throughout for want of truth. Alas! I should not say *remarkable*. For is it not but too notorious that, in productions of this nature, *truth* is apt to be an article dropped wholly out of calculation, with charity, and often with decency by her side?

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It is a great question, the consideration of which is suggested by these circumstances, whether, among the multifarious issues of the periodical press, it is desirable to possess in the diocese what is called an *organ* of the Church. (I do not mean by this the *Bishop's organ*, or a publication which is assumed to identify itself with his particular sentiments.) It is certainly a good object gained to make the vehicles of popular information subservient to the spiritual good of our followers: it is a good object gained to diffuse intelligence in detail respecting the progress and operations of the Church over the world, and to promote in the minds of her members a feeling of interest in her proceedings. And constant occasion is given to rebut calumny, to correct hurtful misrepresentations, and to satisfy the minds of well-affected parties upon matters which are called in question before the public. Yet it appears to be scarcely possible to conduct a religious newspaper, especially when under the necessity of a defensive warfare, without falling into a newspaper tone and spirit, and with some adoption of newspaper manœuvres. Between Bible religion and newspaper religion, the difference is apt to be very marked. And party is always stamped upon the latter. Even with reference to what passes within our own pale, a religious newspaper is understood almost as a matter of course, to be in the interests of a party; nay, it is often said that a paper cannot long be sustained without enlisting in its support the excitement of party spirit. And the man who rises from the perusal of religious newspapers, though he may read both sides, and propose to himself to strike a balance between them, perhaps rarely rises so affected and influenced as unmixedly to improve his Christian temper and frame of mind.

For these reasons it would appear that the *safest* kind of newspaper in the Church, is that which confines itself strictly to the character of a *Gazette*,—compounding for the loss of support which follows from its not being spiced with controversy nor open to promiscuous communications; and also for the disadvantage of leaving the field to ungenerous adversaries, without check. This experiment has been tried in our own Diocese; and, although the number of subscribers was respectable, the encouragement, upon the whole, was not sufficient to justify the continuance of the enterprise. A new

scheme is on foot for a Gazette designed for the three Dioceses conjointly, to be published at Toronto:—it will rest with you, my reverend brethren, to decide whether you will encourage it. The signification of my own encouragement I reserved till after this opportunity of our meeting. I am informed that it has been also in agitation, for some time, to establish a new Church paper, within the Diocese itself, but I do not understand the project to have been matured. The Society for Promoting Christian Knowledge made a grant last summer, at the instance of the Principal of Bishop's College, towards procuring a Press for the use of the two Lower Canadian Dioceses, which might be rendered auxiliary to the object here in question.

I have had occasion to mention the threatened confiscation of the Clergy Reserves, but that is a subject too unhappily familiar to us, to demand from me any lengthened notice upon this occasion. It is our plain duty to make a stand to the last, for the patrimony of the Church of God. I shall take the liberty of putting into the hands of each of my brethren who have not already received it, a copy of a letter upon this subject, which I addressed, in a printed form, while in England, to the Prelates of the English Bench and the representative Irish Bishops.

It is of great importance,—of great importance to the most sacred interests of man, in all perpetuity, within this Diocese,—that efforts should be made in the actual conjuncture of our affairs, to put the Church upon a firm basis in the Colony and to secure, wherever it is possible, some permanent means for her support. The **DIOCESAN CHURCH SOCIETY** has, in this point of view, no less than with reference to its more immediate effects, an especial claim upon our regard; and I trust that upon all occasions and in all the out-lying circles of its operation, as well as at the centre of the Diocese, we shall none of us be found wanting in the manifestation of that zeal and energy on behalf of this Institution, without which it must fall, before long, into a languishing and discreditable state. Some effectual plan, I hope, may be devised for securing in every mission, an endowment in land.* The time is rapidly

* The agricultural advantages of Lower Canada being comparatively small and the Diocese of Quebec being situated in the least favored portion

advancing when the Missions will only be partially maintained from home:—the Society for the propagation of the Gospel, having, after repeated warnings, at last made definite arrangements for putting in train those retrenchments which must be presumed to lead ultimately to the extinction of its expenditure from its home funds, for the Canadian Dioceses.

It is necessary that I should draw your serious attention to the desire of that Society that Reports and returns should be rendered by the Clergy, for its information, of the state and progress of the Missions. It was officially signified to me in England that serious complaints have often been made by persons called upon to support the Society, respecting the scanty and imperfect information of the details of Missionary operation and the fruits of Missionary labour, in these Colonies.

The particulars of all the points which I have just mentioned I purpose, if it please God, to communicate to you in our more private intercourse during your stay. And suffer me to express a hope that as we meet for *three* high occasions of the Church,—brought for your convenience, into this conjunction,—you will be ready to make some sensible sacrifice in order that the benefit of your counsel and the comfort of familiar conference with you, may be prolonged as far as circumstances will permit. The *Church Society Anniversary* having been changed during my absence, by unanimous vote and *after six months notice everywhere circulated*, I had no right to regard the change as anything else than the voice of the Diocese, to which, where no principle was

of that section of the Province, the means of raising help to support the Church, in the rural districts, by the *stated contributions* of the *people*, must, in proportion, be limited and precarious. The claim is, of course, the stronger for extraneous aid to be furnished by the still prolonged Christian bounty of the mother-country, as well as upon the exertions of the citizens of Quebec, and the few members of the Church in other parts of the Diocese, who are persons of any substance. But these are not the questions here. Our hope of the secure, permanent, and definite support of religion among us, must be rested, in a considerable measure, upon ENDOWMENTS.

It appears from official documents that, in 1851, the wheat crop in *Upper Canada* was in the proportion of 13.33 bushels to each inhabitant: in *Lower Canada*, in the same year, in the proportion of 3.46 minots, (the *minot* exceeding the *bushel* by about one-twelfth.)

It must be quite needless to add that, in the event of our retaining what has been left to us of the Clergy Reserves, we shall not thence be placed above the necessity for creating endowments.

involved, I felt that I must yield. And this change carried with it the consequence of my calling you together for the *Visitation*, before the lapse of the ordinary interval. The *Meeting* of yourselves and the Lay-Delegates having reference to the subject of *Synodical Action*, was naturally fixed at the same season also : but I have to regret that the whole District of Gaspé, an important section of the Diocese, is by these arrangements, cut off from participation in our proceedings. This deficiency I must repair, as God shall best enable me, in other ways. So far as the *Visitation of the Clergy* is concerned, I shall be obliged to go down to that District again, if so permitted, to hold there a separate *Visitation*.

It will be quite necessary for us, in my opinion, to make some move, through the Church Society or otherwise,—in fact in every way which may be open to us,—in order to the modification, in certain particulars, of the provisions of the existing School Act, as they affect our own people. No persons can be better aware, my Reverend Brethren, than yourselves, of *two* characteristics conspicuously attaching to that Act : that it is to a great extent inoperative, and that it is unjust,—most grievously unjust, towards the Protestant interest of the country. We have no right to say that so it was designed to be : but so, beyond question, it practically is. Small communities of Protestants, intermixed with a dense population of Roman Catholics, are paying, year after year, for the support of Romish Schools from which they derive no particle of benefit and which do not, in the least, need their help,—while, for the education of their own children, for which object the smallness of their number gives them the more claim to assistance, these Protestants receive nothing from the public purse whatever. The wrong is so flagrant that it seems impossible to suppose the case of its being, if properly represented, left unredressed. We have a very clear claim for the establishment of separate Church of England Schools, wherever practicable and so desired. There are, however, many ways in which we are very plainly aggrieved,—and in which, nevertheless, we have little or no prospect of relief,—some instances there are, in which things will not improbably wax worse and worse and we can do

nothing to help it. We do not know what is in the womb of time : but we certainly must not build upon any fond imaginations of being protected and cherished by the ruling powers, as the Church of an illustrious Protestant Empire, in any recognition of the principle that they are to be the *nursing fathers and nursing mothers* of true religion. That hope has gone by. There is a better hope which remains to us ; and the Church should always be prepared even for exercising the lesson of her early days, that *Preces et lacrymæ sunt arma Ecclesiæ*.

With respect to the higher means of education, I do most earnestly commend to you, my brethren,—to your love, to your prayers and to your active sympathy, an institution which I believe is dear to the hearts of those among you who have been trained for your ministry, in whole or in part, within its walls,—the COLLEGE for which we have recently obtained a Royal Charter for the privilege of conferring degrees. * An institution upon a small scale and with very slender resources, to be thus invested with the character of a *University*. I have no expectation, while I am *in this tabernacle*, to see the College, —though I have the brightest hopes for it in days beyond,—in any other than a poor and a struggling condition, lifting its modest head by the side of those towering establishments of another faith, which are crowned with every proud advantage of wealth and numbers and political importance. But it will be, I trust, more and more, as it has been, a seat of sound learning, a witness for the truth of God and a nursery for both the Lower Canadian Dioceses, of a faithful, efficient and laborious ministry. O what a blessing will it be !—and let me charge it upon you, my Reverend Brethren, since the need of ministers is likely soon to be severely felt, to turn your opportunities to such an account,—what a blessing will it be if, in your pastoral intercourse with families or with individuals of promise among the youth of the country, you can gain recruits for this holy service, the most glorious, under whatever circumstances of privation or of toil, in which man can be en-

* The opportunity may be here taken to mention that it is in immediate contemplation to form a *Museum* at the College—and that presents of specimens in mineralogy and other kindred sciences, or objects of curiosity, natural or artificial, will be most thankfully received. Presents of books to the *College Library* will also be highly acceptable.

gaged. And let us who are already engaged in this service, in the name of Christ, toil on. No matter if we exhibit, in our actual position and resources, a mortifying contradiction to the claims which we may conceive to belong, in the Colony, to the Church, the national Church of mighty England, and of which some shadowy recognition hangs still, here and there, about our skirts ;—no matter if our situation *de jure* and *de facto* are found to be two widely different things and proceed in a visibly increasing divergence from each other ;—no matter what discountenance we meet with, nay, what dishonor may be put upon us, as to our place and our pretensions, in our own day and generation, by the world,—no,—no matter, if, in the meantime, we approve ourselves to GOD ABOVE. The day will yet come when our cause will triumph,—for it is the cause of the Most High. We are not ripe for carrying on the operations in which the established Church of Ireland is now, in one part of that country, engaged with the marked blessing of heaven : all our efforts, all our resources are far too little to respond adequately to the demand made upon us for the supply of Protestant wants : for this object it is to *us* in their straits, that men have learnt to look. But the foundation which we are permitted to lay, in our College, in our Church Society, in our public charities, and in all the work of our Clergy, not excepting the most obscure and humble efforts of our missionaries in the woods, is, we may well trust, a foundation,—besides the benefit, to our own people, in our own *day*, and to their children after them, (which would be reward enough,)—of future good to the land at large. The process though it may be *without observation*, is going on. *So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how.*

ADDITIONAL NOTES.

NOTE A. PAGE 7.

Some of the cautionary remarks here offered are particularly applicable to a small pamphlet under the title of *The coming struggle among the nations of the earth*, which has had considerable popularity both in England and this country, having been reprinted last year at Montreal professedly from the ninety-fourth thousand of the publication in England. The pamphlet has the merit of seriously inviting the attention of men to the signs of a great impending crisis in the world and to warning predictions of the Bible, which are applicable to the case. But not to speak of its being faulty in the adoption of a very bombastic style, it is peccant in the graver points of a most unwarrantable dogmatism in theory and dangerous confidence of tone in the application of prophecy, as well as, in some instances, of exceedingly strained, fanciful and injudicious interpretation; and, lastly, of a sweeping condemnation of our standard expositors, which manifests an extraordinary want of acquaintance with what is to be found in their writings. Of the second of these three faults, one signal example is seen in the explanation given of the *two witnesses* of the Revelation of St. John, who are made out to be no other than *civil and religious democracy*, and whose happy resurrection is identified with the commencing point of the horrors attaching to the French Revolution in the close of the last century!—Of the last-mentioned fault, a curious instance may be found in pp. 9, 10, where the author of the pamphlet speaks thus:

"They," (our divines and theologians,) "do not understand or rather refuse to believe that the Jews will be restored to their own land and that the kingdom of Israel will once more be established, though not after its ancient model or with its former splendor. With a very restricted partiality, they have construed all those glorious promises of a physical restoration, which have lighted up the hope of the wandering Jew, into nothing else than a spiritual conversion and they claim for the Church all the glory of the latter day. This, we apprehend, is a fatal mistake."

Whoever is at all familiar with the names of celebrity among expositors of prophecy in the Church of England, will perceive the grossness of mistake exhibited in the statements of the foregoing extract; and if we go back for an example in contra-

diction of them, to *W. Lowth*, whose *commentary upon Isaiah* was published in 1714, (and who insists everywhere upon the same view of the case,) we find him, in commenting upon cap. xi. v. 11, furnishing the following valuable and interesting accumulation of prophetic testimony upon the point in question.

Jew "I take this part of the chapter from the 10th onward, to foretell those glorious times of the Church, which shall be ushered in by the restoration of the Jewish nation: when they shall embrace the Gospel, and be restored to their own country from the several dispersions where they are scattered: this remarkable scene of Providence is plainly foretold by most of the Prophets of the Old Testament, and by St. Paul in the New, (see Deut. xxx, 3—5, xxxii, 43. Isaiah xxvii, 12, 13, xlv, 17, &c., xlix, 6, &c., liv, lix, 20, lx,—lxii, lxx, lxvi. Jeremiah xxiii, 8, xxx, 8,—10, xxxi, 36, 40, 1, 4. Ezekiel xi, 17, &c., xx, 34, &c., xxxiv, 13, xxxvi, 24, &c., xxxvii, 21. Hos. i, 11, iii, 5. Joel iii, 1, &c. Amos ix, 14, 15. Obadiah ver. 17, &c. Micah vii, 14, 15. Zechariah viii, 7, 13, x, 6, &c., xii, 10, xiv, 8, &c. Rom. xi, 25, 26. 2 Cor. iii, 16.)"

NOTE B. PAGE 9.

There is one point which, as it appears to me, has not always been sufficiently considered or observed, in the agitation of differences within the Church. I refer to the fact, as I conceive it to be, that we sometimes call upon men whose views are found to jar with our own, to do as we do and sink party in carrying on a common work,—(as, for example, we disclaim all party character for the *Society for the Propagation of the Gospel*, in the selection or adoption of its missionaries and recommend the example to other Societies,) when, in reality the particular character of those views in which they differ from us, itself forbids their following such a course. There are distinctions held to be points of vitality in faith and there are tests and evidences of the work of grace upon which some believers insist, which, in their eyes, make all the difference between the Gospel and no Gospel; between the reality of religion and the *name* which men may have *to live* when they are *dead*. If they were right in this, we could not,—or if they are, without being right, possessed of the sincere conviction of being so, we still cannot expect them to surrender an inch. The question between certain of the different parties in the same Church and children of the same holy mother, is, in the estimation of one side, (or rather the *extreme* of one side,) a question of life and death; and, in fact, in *this*

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point of view, approaches very closely to the question between Protestants and Romanists, the latter of whom believe that the tenets of the former place them out of the pale of salvation. Whatever pain, whatever sadness of heart it may cost us to come to this conclusion, whatever chill it may carry to our Christian feelings, it is better to know things and to deal with them as they are, than to smother the reality of the case and call upon brethren to identify themselves with us, in the manner just described, (although we should be ready to act with them whenever we can meet upon common ground,) whose views must be first altered to permit their being able to do so. It would rather seem that we should begin by endeavoring to convince them, if possible, that they associate wrong ideas with the principles which we profess, and fasten consequences upon us which do not in reality flow from those principles; and, on the other side, that the particular process of conversion through which they may have passed or the particular school in which they may happen to have been formed to seriousness in religion, is not *universally* necessary to the attainment of a state of grace and salvation. Nothing is more desirable than that they should be brought to see how persons, from whom they differ, really are, (I am speaking here of clergymen,) filling the part, in all humility, of *servants of the Most High God in shewing unto men the way of salvation*. And certainly there are prepossessions in many minds, respecting the criteria of vital religion, whether in points of opinion or of practice, which are capable of being removed or greatly modified by a candid recourse to the declarations of the word of God; by reference to the formularies of the Church, mutually admitted to be in harmony with that word; by adduction of the sentiments, the practice and the personal history of our own Reformers and other illustrious examples among the Saints of God, and by appeal to genuine developments of the Christian character in living men, as well as to the work of the Church, now proceeding over the world. We should take care, above all, as the best and most convincing argument, that our own spirit, temper and deportment,—our faithfulness to our vows,—our correctness in ministerial duty, our devotedness to our flocks, our ceaseless endeavors to lead them directly to the great *Shepherd and Bishop of their souls*, serve to recommend the principles which we uphold. We must all grieve when we

fail in this kind of argument, and we all fail but too much : but if, by the grace of God, we so far succeed that conviction is thus mutually carried to the breasts of men differing in opinion, respecting the effect or concomitant qualities of their respective systems, it may lead to the conclusion that, after all, their differences have consisted, to a great extent, rather in a different application of words and phrases in theology, than in any substantial diversity of religious views and feelings.

[The remarks now thrown into the form of the foregoing note, were originally incorporated, nearly in the same words, with the Charge itself: but, were retrenched from it partly for the sake of abridging that address and partly because they were conceived to be of a nature better adapted for deliberate perusal than for being caught, as they passed, by the ear.]

There is a passage very much to the purpose here, in the preface to the later editions of Doddridge's *Rise and Progress of Religion in the soul*. He corrects, (at the suggestion of a friend and with an expression of regret,) the comprehensiveness of his own language in having described, as if they were invariable, certain marks of the work of grace, of which he admits the exhibition to be only necessary in a particular class of human subjects.

NOTE C. PAGE 11.

The language which I have here used is sustained by the testimony which I have since met with, of a living divine of note in the Church of England, (Archdeacon Sinclair,) whose visit to Quebec and preaching in the Cathedral, during my absence last autumn, left very favorable and well-remembered impressions in this community. In the course of his address, upon occasion of visiting the New York Theological Seminary, with other representatives of the Church of England, who attended the Convention of the Church in America, he warned his hearers against two of the popular errors of the day, the first of which was to decri the study of the ancient languages. He said :

"The other was the miserably false idea, arising from a false charity, that union among Christians of all denominations would be possible, if they would only look at the things in which they agreed, and give up those on

which they differed. This generalization of Christianity, he declared, would prove to be sheer Deism. He said he had had occasion to look through the papers left by the celebrated DAVID HUME, and found there a receipt for making infidels. It was to the effect that the Christian faith of a believer was not to be assaulted all at once; but little by little, until, almost imperceptibly, it has vanished away. Bishop BERKELEY, in his *Minute Philosopher*, gives also the same precise account of the mode of warfare which was likely to meet with most success against Christianity. Nothing whatever could be parted with, from the scheme of the Gospel as given us by CHRIST and his Apostles. In those very parts most controverted, lies the secret of its strength."

There is a brilliant and extraordinarily popular as well as an earnest and devout, if not a very solid and profound writer and preacher of the day, whose pages abound with views the very opposite of these. The judicious and penetrating mind will form its own judgment between the two contraries. The world in general, perhaps, will see nothing censurable or dangerous in the following extract from an announcement made by a late itinerant dealer in religious wares in Canada and the United States :

"Many estimable men refuse to unite with any Church, through fear of promoting sectarianism, but all may sign the following Pledge, which has been signed by ministers of religion, members of Congress and Parliament:—

WE, THE UNDERSIGNED, PROMISE, BY DIVINE ASSISTANCE, TO ABSTAIN FROM EVERYTHING HURTFUL AND UNNECESSARY—TO DO TO OTHERS AS WE WISH THEM TO DO TO US—TAKING THE BIBLE TO BE THE RULE OF OUR FAITH AND PRACTICE.

This Pledge is recommended to people of *all creeds* and all political opinions. Should the Roman Catholic brother object on account of the rules of his Church being omitted, he may enjoy his own Bible and the rights of his conscience.

Should ministers of the Gospel and teachers of the rising race adopt this plan, it is expected that *many thousands, not members of any Church*, would unite in suppressing vice and in *promoting true religion, as stated and explained by Christ and the Apostles.*"

It is from the natural operation of principles of this nature, that the leaders and other members of communions holding evangelical truth, are led, step by step, to countenance every description of irregularity; and some of their ministers have been found, in a recent instance, taking part in the *Ordination*, (in the United States of America,) of a *female*, who assumes the title of *Reverend* and is stated in the papers, to have solemnized a marriage.

NOTE D. PAGE 20.

We are told in the life of Hooker that "he never failed on the Sunday before *Ember-week*, to give notice thereof to his parishioners, persuading them both to fast and then to double their devotions for a *learned* and *pious* Clergy, but especially for the last; saying often that the life of a pious clergyman was *visible rhetoric*, and so convincing that the most godless men, (though they would not deny themselves the enjoyment of their present lusts,) did yet secretly wish themselves like those of the strictest lives "

NOTE E. PAGE 20.

The following remarks are found in *Bingham's Origines Ecclesiasticae*, in connection with the account which he gives of the execution of ordinary pastoral duty, in the early ages of the Church and the judgment of the fathers upon that subject.

"Some eminent persons who have lately considered the duties of the Pastoral office, reckon this one of the principal and most necessary functions of it; which consists in inspecting the lives of private persons, in visiting families, in exhortations, warnings, reproofs, instructions, reconciliations, and in all those other cares, which a pastor ought to take of those over whom he is constituted. For as they rightly observe, neither general exhortations, nor public discipline, can answer all the occasions of the Church.

There are certain disorders which pastors neither can, nor ought to repress openly, and which yet ought to be remedied by them. In such cases private admonitions are to be used. The concern of men's salvation requires this, and it becomes the pastoral carefulness to seek the straying sheep, and not to let the wicked perish for want of warning."

Bingham informs us also of the sentiments and practice of the early Church respecting the adaptation required to the different tempers and dispositions of men, in the cure of souls, (some reference being understood to the then existing discipline of the Church which was recognized and valued alike by Clergy and Laity.)

"For the tempers of men's minds differ more than the features and lineaments of their bodies: and as all meats and medicines are not proper for all bodies, so neither is the same treatment and discipline proper for all souls.

Some men never regard a secret reproof who yet are easily corrected, if chastised in public. Others again cannot bear a public disgrace, but grow either morose, or impudent and implacable upon it; who perhaps would have

hearkened to a secret admonition, and repaid their monitor with their conversation, as presuming him to have accosted them out of mere pity and love.

What our author * thus here at large discourses by way of rule and theory, he in another place sums more briefly in the example of the great Athanasius, whose pattern he proposes to men's imitation, as a living image of this admirable prudence and dexterity in dealing with men according to this great variety of tempers; telling us that his design was always one and the same, but his methods various; praising some, moderately correcting others, using the spur to some dull tempers, and the reins to others of a more hot and zealous spirit; in his conversation, master of the greatest simplicity, but in his government, master of the greatest artifice and variety of skill; wise in his discourses, but much wiser in his understanding, to adapt himself according to the different capacities and tempers of men. Now the design of all this was not to give any latitude or license to sin, but by all prudent and honest arts to discourage and destroy it. It was not to teach the Clergy the base and servile arts of flattery and compliance; to become time-servers and men-pleasers, and sooth the powerful or the rich in their errors and vices; but only to instruct them in the different methods of opposing sin, and how by joining prudence to their zeal, they might make their own authority most venerable and most effectually promote the true ends of religion."

Part of the remarks here extracted will very well apply to the wisdom of the argument which is to be exercised and the delicacy of hand which is required in dealing with some usages of society and received practices of the world not, *in themselves*, sinful or censurable, but apt to be *so followed* as to endanger spiritual religion. Much mischief may be done, in certain circles, to the cause of the Gospel, by a rude attack upon things in their own nature indifferent and an indiscriminating condemnation of them, without plain warrant from the word of God.

NOTE F. PAGE 22.

It is said in the life of Hooker, whose loftiness of intellect, comprehensive grasp of mind, extent of learning and exquisite command of language, were only equalled by his humility and meekness of spirit, that, in preaching, he studied

"for apt illustrations to inform and teach his unlearned hearers by familiar examples and then to make them better by convincing applications; never laboring, by hard words and then by needless distinctions and subdivisions, to amuse his hearers and get glory to himself: but glory only to God. Which intention, he would often say was as discernible in a preacher as an artificial from a natural beauty."

* Gregory Nazianzen is the author from whom Bingham is here quoting.

The extract which follows below, is from Hooker himself, and serves to shew that a state of things might be witnessed in the Church nearly three centuries ago, not unlike what is sometimes seen in our own day :

"There is crept into the minds of men at this day a secret, pernicious and pestilent conceit that the greatest perfection of a Christian man doth consist in the discovery of other men's faults. When the world most abounded in just, righteous and perfect men, their chiefest study was the exercise of piety. . . . their scope was obedience, ours is skill, their endeavour was reformation of life, our virtue nothing but to hear gladly the reproof of vice, they, in the practice of religion, wearied chiefly their knees and hands, we our ears and tongues. We are grown, as in many things else, so in this, to a kind of intemperancy which, *only sermons excepted, hath almost brought all other duties of religion out of taste.* At the least, they are not in that account and reputation which they should be. Now because men bring all religion in a manner to the only hearing of sermons, if it chance that they who are thus conceited, [i. e. who have conceived this notion,] do embrace any special opinion different from other men, the sermons that relish not that opinion can in no wise please their appetite. Such, therefore, as preach unto them but hit not the string they look for, are respected [regarded] as unprofitable. . . . A minister of the word should, . . . be able rightly to *divide* the word. Which Apostolic canon many times they do well observe, when, in opening the sentences of Holy Scripture, they draw all things favorably spoken unto one side, but whatsoever is reprehensive, severe and sharp, they have others on the contrary part, whom *that* must always concern ; by which their over-partial and un-indifferent proceeding, whilst they thus labour among the people to *divide* the word, they make the word a mean to *divide* and distract the people."

It appears that, in the day of Pascal among the French, a prevailing fault in the appreciation of sermons and the attention paid to them, was, in a manner, the opposite of that which is indicated in the Charge as requiring to be corrected among ourselves. He seems to assume the hearing of *Vespers* to be simply a formal act and says that sermons were listened to, in the same manner :

Il y a beaucoup de gens qui entendent le sermon de la même manière qu'ils entendent vêpres.

The supreme importance, according to the sentiment of the early fathers, of *direct scriptural study*, for the minister of Christ and preacher of his word, is stated by Bingham, as follows :

"But it was not all sorts of studies that they equally recommended, but *chiefly* the study of the *Holy Scriptures*; as being the fountains of that learning, which was most proper for their calling, and which upon all occasions, they were to make use of. For as St. Chrysostome observes, in the way of administering spiritual physic to the souls of men, the word of GOD was instead of everything that was used in the cure of bodily distempers. It was instrument and diet, and air ; it was instead of medicine, and fire, and

Additional

knife; if causticks or incisions were necessary, they were to be done by this; and if this did not succeed, it would be in vain to try other means. This was it that was to raise and comfort the dejected soul, and take down and assuage the swelling tumours, and presumptions of the confident. By this they were both to cut off what was superfluous, and supply what was wanting, and do everything that was necessary to be done, in the cure of souls. By this all heretics and aliens were to be convinced, and all the plots of Satan to be countermined: and, therefore, it was necessary that the ministers of GOD should be very diligent in studying the Scriptures, that the Word of Christ might dwell richly in them. This was necessary to qualify them especially for preaching; since, as St. Jerome rightly notes, the best commendation of a sermon was to have it seasoned well with Scripture rightly applied. Besides, the custom of expounding the Scripture occasionally, many times as it was read, required a man to be well acquainted with all the parts of it, and to understand both the phrase and sense, and doctrine, and mysteries of it, that he might be ready upon all occasions to discourse pertinently and usefully upon them.

And next to the Scriptures he employed his time upon the study of the best authors, whom by continual reading and frequent meditations he had so treasured up in the library of his heart, that he could repeat the words upon any proper occasion, saying thus spoke Tertullian, thus Cyprian, so Lactantius, after this manner Hilary, Minutius Felix, so Victorinus, these were the words of Arnobius, and the like. But among ecclesiastical writings, the canons of the Church were always reckoned of greatest use, as containing a summary account not only of the Church's discipline and doctrine, and government, but also rules of life and moral virtues. Upon which account, as some laws directed that the canons should be read over at every man's Ordination, so others required the Clergy afterward to make them part of their constant study together with the Holy Scripture. For the canons were then a sort of directions for the pastoral care, and they had this advantage of any private directions, that they were the public voice and rubrics of the Church, and so much the more carefully to be read upon that account."

NOTE G. PAGE 23.

Among the many and marked improvements in every department of ministerial duty, no less than of Church operations, which, by the blessing of God shed down upon us, have distinguished the Church of England in our own day, a sensible advance has been made, (although a vast deal yet remains to be done,) towards the correction of the characteristic deficiency here noticed. The faulty elocution of many among our Clergy, whether in reading or preaching, has long been a subject of complaint. In the day of Bishop Bull, we find that eminent prelate, (whom I here quote from memory of very long standing,) applying to the manner in which the prayers

were often said, as if he spoke for the compilers of the Liturgy, the epigram of Martial :

Quem recitas meus est, O Fidentine, libellus
Sed malè cum recitas, incipit esse tuus.*

In the day of Addison, we find some severe strictures on the same subject in No. 147 of the *Spectator*, and in No. 407, some equally strong remarks respecting the stiff, cold, and lifeless delivery of sermons,—the remarks being extended, in their application, to the English bar and other public speakers of the country.

These papers of the *Spectator*, (which are well worth reading,) are quoted, as are also some pertinent passages from the letter of Dean Swift to a young clergyman, in a book published in London in 1775, on the *art of speaking*. The book is, in some respects, rather an absurd production and much overdone in the directions laid down for giving every variety of effect and expression to the selections of which it is chiefly made up, in their several parts. But in the essay prefixed to the selections, a treatise of considerable length, the author comprehends the subject of pulpit elocution, upon which he expatiates at large, and, in some instances, as may be seen from two or three short extracts here subjoined, with a good deal of force and spirit :

“Nor is it to be expected, that *decorum* of manner in *preaching* should be carried to any great perfection in England, while *reading* is thought to be *preaching*. If the Greek and Roman orators had *read* their sermons, the effect would have been, I suppose, pretty much the same as that which sermons produce among us. The hearers might have, many of them, *dropped asleep*.”

O shame to modern times! A Pericles, or a Demosthenes, could *shake* all Greece, when they warned their countrymen against an *invasion*, or alarmed them about the danger of their *liberties*! Whilst we can hardly keep our Learners *awake*, when we stand forth to warn them, in the name of God, against the consequences of vice, ruinous to *individuals*, ruinous to *nations*; the cause not only of the subversion of states and kingdoms, when luxury, and corruption spread their fatal contagion, and leave a people the unthinking prey of tyranny and oppression; but of utter, irrevocable *destruction* of the *souls* and *bodies* of half a species † from the presence of God, and from

* Which may be found thus translated, in the *Elegant Extracts* :

The verses, friend, which thou hast read, are mine :

But as thou read'st them, they may pass for thine.

† “Strait is the gate, and narrow the way, that leadeth to life, and few there are who find it.”

the glory of his power, at that tremendous day, when the trumpet shall sound, and the dead shall be raised, and when He shall sit upon the throne of judgment, from whose face heaven and earth shall fly away.

.....

St. Paul, could he no *mean orator*, who *confounded the Jews at Damascus*, made a *prince*, before whom he stood to be *judged*, confess, that he had *almost persuaded* him to become a convert to a religion everywhere *spoken against*; threw another into a fit of *trembling* as he sat upon his *judgment-seat*; made a defence before the learned court of *Arcopagus*, which gained him for a *convert* a member of the *court itself*; struck a whole *people* with such *admiration*, that they took him for the *god of eloquence*; and gained him a place in Longinu's list of *famous orators*. Would the cold-served-up *monotony* of our English *sermon-readers* have produced such effects as these?

One of his extracts from Dean Swift's letter, is as follows:

"I cannot but think, that what is *read*, differs as much from what is repeated *without book*, as a copy does from an original. At the same time I am fully sensible, what an extreme difficulty it would be upon you to alter this; and that if you did, your sermons would be much less valuable than otherwise, for want of time to improve and correct them, I would therefore gladly come to a compromise with you in this matter."

He then goes on to advise, that he should write his sermons in a large fair hand, and read them over several times before delivering them, so as to be able, with the help of an eye cast down now and then upon the paper, to pronounce them with ease and force."

The following lines he quotes from Dr. Byram :

In point of sermons, 'tis confest,
Our English clergy make the best :
But this appears, we must confess,
Not from the *pulpit*, but the *press*.
They manage, with disjointed skill,
The *matter* well, the *manner* ill;
And, what seems paradox at first,
They *make* the best, and *preach* the worst.

The subject is by no means without difficulty, because, in studying a good delivery, there may, through the miserable frailty of nature, be the danger, especially in the case of young ministers, of being tempted to cultivate a false and unwholesome kind of popularity and of sacrificing to this object, the style and manner which approve themselves to a correct taste, a chastened judgment and a purified piety. Rant and rhapsody, especially if with a seasoning of phrases *ad captandum*, or anything which brings to mind the description "with what a zeal he labours to be praised!" &c., are infinitely worse than dulness itself.

NOTE H. PAGE 25.

That a dry and merely ethical tone of preaching had taken considerable root in our own Communion, and did extensively prevail about half a century ago, as well as previously to that time, (although I believe that the Church of England has never been without a large leaven of sound and faithful labourers in the ministry,*) may appear, among multiplied other evidences, from *two* which I proceed here to adduce.

In 1793 the Reverend Robert Gray published a volume of *Discourses*, in London, "illustrative of the Evidence, Influence and Doctrines of Christianity." He felt it necessary, in a long preface, to disarm reigning prejudices and to combat objections which were to be anticipated because these discourses were something more than moral essays. Two or three extracts may be given from this preface :

"It deserves seriously to be considered, whether the cry for practical Discourses, and the objections raised against what are improperly called mysterious subjects, may not, if carried too far, tend to exclude all points of doctrine from our enquiry, and to reduce christianity to a system of ethics.

.....

It is certainly incumbent on the ministers of the Gospel to inculcate, and insist on the truth of these doctrines, that are evidently delivered as the Revelations of God, however superior they may be to the limited conceptions, and narrow experience of mankind; and not to shrink from the communication of them, because *the popular wish seems inclined to waive their discussion, and to recommend, that matters of faith should remain undiscussed, while the moral excellencies of christianity are industriously displayed.* A silence on the doctrines of Revelation can be vindicated only on a supposition, that points of faith are indifferent, and that the external decorum of a good life is the chief object of attention: *a notion frequently propagated under the popular sentiments, and loose opinions, of the day.*

.....

Christ did not so proceed, nor did his apostles *veil over the doctrines of christianity* for fear of giving offence to obstinate or conceited men: leaving the *principles* of faith, they sought to go unto *perfection*. Let falsehood shrink from enquiry, and superstition abate, and recede from its claims; but let christianity, which at first, presented "stumbling blocks to the Jews, " and to the Greeks foolishness," still continue to despise the supercilious pride of human wisdom, and "to bring into captivity every thought in subjection to Christ."

* I do not believe that the ministry of the Church was ever, as a whole, in such a state as would correspond to the picture given in *Scott's force of truth*.

Exactly ten years after the publication of Gray's sermons, the *first Protestant Bishop of Quebec* printed a Charge addressed to his Clergy, in which the following passages occur :

"We all know the progress that in the times which followed the Reformation was made by those principles and that mode of thinking, and acting, which was denominated Puritanical : we know the excess to which these things were pushed, and the consequences by which they were followed. We yet see these principles, alive and active, in some parts of the world : and have opportunities of observing them at no great distance from us. The disgust which they occasioned, in the minds of many, and the alienation from true piety, which followed that disgust, need not be pointed out to your recollection. All that I am now concerned to remark to you, is, the effect that the observation of that disgust produced, upon some, among those of our Clergy who adhered to a system which they conceived to be at once more suited to the Word, and Will of God, and to the present, and future happiness of his creatures.

Desirous of receding, as far as they conveniently could, from the repulsive doctrines, and the rigid discipline of the Puritans, they overlooked, or overleaped the line marked out by prudence, and propriety. They rushed to the contrary extreme. Doctrinal preaching fell almost into disuse with them : and learned and logical, and purely argumentative, moral disquisitions, generally succeeded. A corresponding error took place in manners.

Lest they should be thought to affect the violence and rant of the Conventicle, they have sunk into a cold, and dry, and lifeless, mode of preaching ; neither calculated to excite attention, nor to impress conviction on the heart. Their discourses too, correct in language, clear in arrangement, conclusive in argument, have yet been but too often little more than ingenious essays upon the nature of *virtue*, and the true character of *morals* ; overlooking in a great measure, the nature of *Religion*, and the peculiar and characteristic Doctrines of *Christianity*.

These, my Brethren, are general observations. It is my earnest hope that they are not, and never will be, justly applicable to us. Uninfluenced by any exterior circumstances, you will, I trust, feel it to be your duty to preach the entire Gospel of Jesus Christ : to withhold from the people nothing that can augment their knowledge, or increase their faith ; that can contribute to their edification, or to their instruction in righteousness.

Our Blessed Saviour did not come into the world as a mere lecturer in morals. He did indeed teach a more pure and perfect morality, than the world had hitherto known : He made men better acquainted with the nature and attributes of the Supreme Being : He brought life and immortality to light :—these were great and glorious discoveries :—but this was not the whole, nor the principal of the advantages derived from His appearing in the flesh. Man was a fallen, a sinful, a corrupted creature. Of what avail was it to him, who was the slave of irregular appetites, and imperious passions, to have a degree of purity and sanctity pointed out to his observation, which his feeble powers, and degraded propensities, made it utterly impossible for him to attain ? How was he benefited by a superior knowledge of the attributes of God, when that knowledge could only serve to shew him to himself as the object of a just indignation to the Most High ? What comfort was he to derive from the prospect of an eternal existence, when his own conscience assured him, that he was entitled only to endless misery and ruin ?

No, it is not by this part of the Christian scheme alone, great and glorious as it is, that the sinner is to be "converted from the error of his ways;" that the corrupted mind is "renewed unto holiness;" that "the contrite and broken heart is bound up, and healed;" that faith, and hope, spring up in the bosom; and charity, purity, and sanctity, follow in the conduct and practice, and bear fruit unto life eternal.

The welcome doctrines, of the grace of God, which leadeth to repentance; of the atonement made for the sins of the penitent, by the blood of Christ; of the assistance of the Holy Ghost, to guide us into all truth, and sanctify us in heart and life; to support us under difficulties, to purify us by trials, to raise us, after lapses and errors; these, are the peculiar and characteristic doctrines of Christianity: which alone can give men confidence towards God; which, through all ages, have been the comfort of the penitent, the joy of the pious, the strength of the weak, the solace of the miserable: this is the Gospel which was preached to the poor; that is, to the great bulk of mankind: this it is, to which they will listen with eagerness, which they will follow with gladness, to which alone they will cleave, with the fondness of a determined, and a settled affection."

☞ In the foot note pp. 23, 24, respecting an ambitious phraseology and the adoption of new words or words used in a new and often in an improper sense, the mention ought to have been added of words of *cant words* or *hackneyed expressions*, because, in one or two of the examples there given, the words are neither new in themselves nor used in any sense etymologically or otherwise incorrect.

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