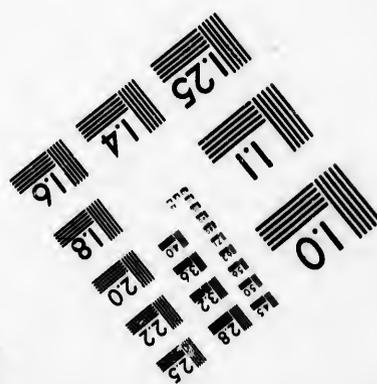
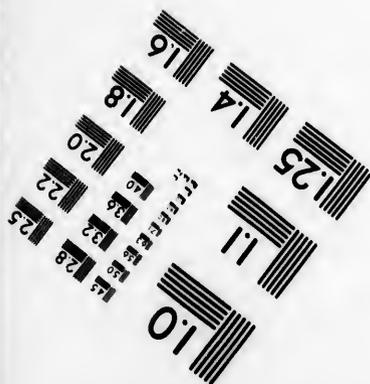
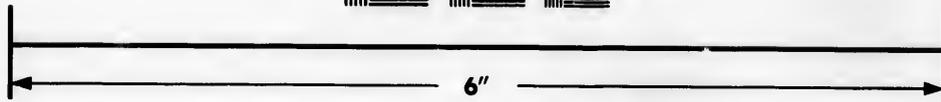
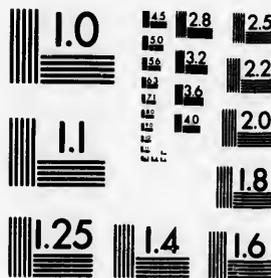


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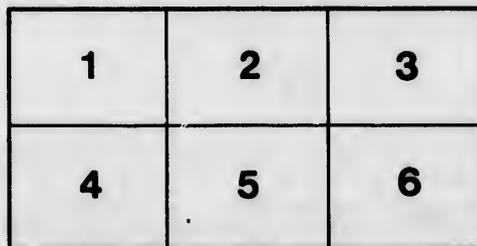
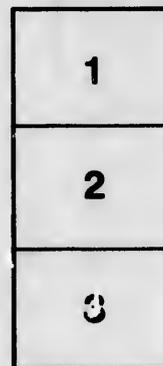
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From the Author.

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DELIVERED IN

Christ-Church Cathedral, Fredericton,

JULY 4th, 1871,

AT THE TRIENNIAL VISITATION,

BY

JOHN, BISHOP OF FREDERICTON.

PUBLISHED AT THE REQUEST OF THE OLEGY PRESENT.

FREDERICTON, N. B.:

H. A. CROPLEY, PRINTER.

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A CHARGE TO THE CLERGY

Of the Diocese of Fredericton.

REVEREND AND DEAR BRETHERN,

We seldom meet at our Triennial Visitations without the loss of one or more of our small band of Clergy. The absence to-day of three familiar faces is no doubt painfully felt, especially by the elder clergy. One was called to his rest, full of years, ending a long and faithful service with a calm and peaceful death, and performing his full duty the Sunday before his last illness came upon him. He was ever one of the most loyal and true hearted of the clergy, and my most affectionate friend. The second was almost equally long a parish priest in one large mission, always earnest and laborious; and he also, after eight years of trying illness, performed his duty to the very last Sunday of his life. The third has been only lately summoned, a man of superior talents and untiring devotion, who never spared himself in his work, and in his last illness set out on a long journey, the fatigue of which entirely incapacitated him from the duty he desired to perform. Three more different minds it is impossible to imagine; yet it shows us how those who by nature have least in common, may all find scope for their utmost energies in their great Master's work, and that the many mansions provided hereafter will supply room for numberless diversities of character and ability. We have each to do his own work, in his Master's strength, and each we trust will find a resting-place in the common home of all.

But these are natural and ordinary changes. There are others peculiar to our own day, which demand our utmost steadfastness, courage, honesty and prudence, in order to meet them rightly. The great danger which seems to me to beset us is, that the tendency of all things around us is to pull down the doctrines of the faith, and to diminish the reverence due to the Word of God and the Sacraments. It is certainly a very remarkable fact, that when a large body of learned men of various classes and opinions were appointed by a Royal Commission to consider what has been called "the Ornaments Rubric," and to endeavour to allay irritation by some proposal which

it was hoped would be acceptable to the majority of members of the Church, that they let alone the chief subject they were called together to consider, and applied themselves to other changes in our formularies, one of the most unexpected of which was the removal of the Athanasian Creed from its present place in our Service Book. Yet this could hardly be done without an alteration in the eighth Article of our Church, which asserts, that "the Athanasian Creed ought thoroughly to be received and believed: for it may be proved by most certain warrants of Holy Scripture." If we are still called on to subscribe to this Article, how can we properly consent to the disuse of what ought to be "received and believed," as capable of proof "by most certain warrants of Holy Scripture," in deference to a popular prejudice? For it may be questioned whether there are not as many persons who doubt or disbelieve the Nicene Creed, when thoroughly understood, as the Athanasian; and of all schemes, this of relegating so venerable a confession of faith to an obscure position in our Prayer Book, as unfit any longer to be read, and only waiting for the signal to be turned out altogether, while we still insist on every clergyman's signing the Article which gives it its due honour, and enforces its belief and reception, not by doubtful deductions, but "most certain warrants" of the Holy Word, appears to me to be the most objectionable. If the English Church does not believe the Athanasian Creed to be capable of proof from Scripture, let it honestly say so, and proceed to alter its Articles and terms of subscription accordingly. But God forbid we should call on the Clergy to sign what we are ashamed or afraid publicly to read, setting our hands to a confession as proved by the Word of God, which with our lips we declare to be unworthy of confession. The very reason which has been publicly given for retaining the Creed in some part of our Prayer Book, that it is an interesting historical record of what Christians believed many ages since, is no more a valid reason for its retention than might be given for the doctrine of purgatory, or the Pope's supremacy. Both these are in one sense interesting, and in another respect they are matters of history; but there is a reason (according to the Articles of the Church of England) for not retaining either of them, which certainly does not apply to the Athanasian Creed. And notwithstanding all that has been said of the difficulty of explaining it, and of the uncharitableness of certain of its propositions, the two texts in Holy Scripture, "He that believeth not shall be damned," and, "Without holiness no man shall see the Lord," present exactly the same class of difficulties, and the same amount of difficulty, when these texts are applied as the measure of the condition of the majority of mankind. No human being knows what amount of faith the great Judge will accept, or what measure of

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holiness is absolutely necessary to salvation. Not only do we all come short of the true and perfect standard set us in the Scriptures, but some much more so than others. We are obliged to receive and believe the passages I have quoted, but we attempt in vain to draw the line of demarcation between various classes of mankind.

It may possibly be thought, that I am travelling out of the record in alluding to what has no place in this Province; but I must remind you, not only that our minds are daily (though perhaps insensibly) influenced by what goes on around us, especially in our Mother Church, but that the same spirit which is now at work elsewhere, may not improbably manifest itself here. And our union with the Provincial Synod of Canada may possibly bring up many questions on which our Church in New Brunswick has hitherto been silent; and we shall no longer be able to escape the responsibility of acquiescence, or of protest.

But I pass on to speak of certain changes in our own condition and prospects, which it is well to think of cautiously and wisely, that we may not on the one hand misspend our time in lamenting over the past, nor on the other, fail of our duty in regard to our present condition.

Among the subjects which demand our most earnest and careful consideration is the Constitution and conduct of our Synod.

Intelligent and practical churchmen in all parts of the world have come to the same general conclusions respecting the necessity for synodical action, as the best substitute for the old forms of an Established Church, which are not now considered practicable out of England. Whether we look to North America, Australia, or New Zealand, the same general feeling prevails, and the same necessity is felt, wholly irrespective of party considerations. The exceptions appear to belong to such countries as India, where the Church is in a very peculiar and anomalous condition, and to the small scattered communities of Europeans in the East, which present insuperable obstacles to combined action. But wherever the Church is free, numerous, and intelligent, this appears to be the form of self-government universally chosen. It combines the following advantages: First, it is not wholly dissimilar to the primitive assemblies which are recorded in the New Testament, and to the subsequent Councils to which we owe the formation of our Creeds. Practically, no doubt, a modern Synod differs in some important respects from an ancient Council. In the original assembly at Jerusalem the lay-element was certainly admitted, but with what powers and under what limitations the sacred writer does not inform us, for the whole condition of the Church was unlike any thing before or after it, but that the consent of the laity was given to the apostolic decree, is beyond a doubt.

Synod.

In subsequent Councils the hierarchical and priestly element predominated, and the laity, though present by their representatives, occupied an unimportant part. Modern Synods recognize in its fullest extent the "royal priesthood" of the whole body of believers, and are, in this respect, more in agreement with apostolical rule; but there is much reason to apprehend, that as in ancient times, the undue preponderance of the sacerdotal element led to many and deep-rooted evils, so it will require all our wisdom to steer clear of those dangers into which an undue preponderance of laymen, many of them ignorant of theological controversies, and very moderately versed in Church History and biblical learning, may lead us.

A Synod is supposed to be, by its very name, a body of christian believers, travelling on the same road, and governed by the same general principles of action. It is not a political body, consisting of citizens owning no special form of faith, drawn together by the exigencies of the time, and liable to be parted asunder by sudden political storms. Our position as clergymen and communicants in the Church of England supposes a wider and firmer basis, and should lead us to more reverent handling of subjects which concern the welfare of the Church of God, a more careful acquaintance with its history and its laws, and a more tolerant and charitable conduct towards each other. If, in legislative assemblies, the laws of the past govern the present till they are repealed, and the wise foundations laid by our ancestors are considered to be the pillars of our legislation, so in a Synod, we neither meet to found a Church nor to settle the Canon of Holy Scripture, nor to frame an Ecclesiastical Constitution, nor to separate ourselves from the Catholic believers before us, nor to begin to form a Liturgy. We set out with these broad foundations laid already; on these we are to build, and in accordance with them we can alone prove our title to be wise builders. On the one foundation, Jesus Christ, and on the Church of his foundation, we are to lay our superstructure. But woe be to us if what we lay be that "wood, hay, and stubble," which those who build with loose materials, in ignorance of their art, will be sure to erect.

Whilst therefore a Synod will do well and wisely not to reject those changes which the general progress of mankind, and the Providential course of the world, have rendered necessary — changes in the form not in the essence of truth — it must, if its work is intended to last, retain a strong conservative element in its constitution, requiring that essential changes should never be made without careful deliberation and the concurrence of all orders concerned in the change; and that when made, they should not be made in the interests of a party, nor for the purpose of crushing an adversary; nor should they place us in an antagonistic position to the decisions of the Catholic Church

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in all ages. In proportion to the largeness of the powers entrusted to us, should be our reverent care to use them with moderation. And we may expect that these powers will increase rather than diminish. Hitherto we have been either guided by the laws of England, or by the traditions which hang round an old established Church. These ties are fast lessening every year. Changes are made in the Prayer Book, and more may be made; but no official notice is ever given to us. We receive no advice, and our connection with England is severed, apparently, without regret. At my death, no successor will be appointed by the Crown, and no oath of obedience will be taken to the Archbishop. The changes in the Ordination Service, in the terms of subscription, and in the Lectionary, which is not an inconsiderable one, have never been communicated to the Colonies officially. It is not too much to assume, that, as time goes on, English Courts of Law will be heard of rather than felt among us, and that we shall be driven (of necessity) to adopt a speedier, more economical, and more church-like solution of difficulties. If it should come to pass that we thus become an independent branch of the Church, in full communion with the Church of England, as we did not seek such a position, we must accept it when it comes, as part of the Providential ordering of Him who knows what is best for us. We have within us all the elements of a New Testament Church; a faith built on Christ our corner-stone, and in fundamentals derived from primitive christianity; a Bible which is in the main faithfully translated; a Liturgy agreeing in many respects with the ancient forms; Sacraments duly administered; an Episcopate, apostolically descended; Presbyters and Deacons rightly ordained; and a body of faithful Laity. To this it must be our care to add a code of discipline, such as is insisted on in the New Testament, and is required by our condition; and if we are faithful to our trust, and to the faith, we have no cause for fear. The promises of Christ are stronger than the wealth of England, and as they were divinely given before her greatness, they will outlast (which God forbid) her fall.

But we may well fear even the suspicion of unfaithfulness; we may well hesitate to cut the moorings which bind us to the great mysteries of Christianity; we may well distrust the leaders who would sacrifice our Creeds to satisfy those who never believed in them, and would cut short our acts of worship to please those who may tolerate us by their silence, but can join in no such worship of their own. I can only add my humble prayer, that a higher than human wisdom may watch over our endeavours, and will preserve us from breaking down either the Liturgy or the government of our Church.

As you will have full opportunity of learning the nature of the

Bill which enables us to unite ourselves with the Provincial Synod of Canada, as well as of the Bill introduced into our local Legislature for the purpose of incorporating our Synod and giving us a legal Constitution, I shall not forestall the discussion by any observations of my own upon them.

But I pass on to say a few words on another of the changes in our Ecclesiastical position, in consequence of the "Presentation to Benefices Act." The power to present having been taken from the Lieutenant Governor, and having been lodged with the Parishioners at large, under certain limitations, it is to be hoped that those who have the power, will reflect very seriously on the responsibility they incur in the use of it. In choosing men for any office, it would always be desirable that those who make the selection should have some knowledge of the qualifications requisite in the person who is to be chosen; and as they are about to choose a Pastor who, when once inducted, is protected by the Law, it would be well that they would take care that he is competent, not only to please them by his fluency, but to instruct them by his learning. We are surrounded by various religious bodies, who naturally desire the increase of their own Church, and many of them have made advances in religious and secular literature most creditable to them. This plainly shows us that no ignorant clergyman can long hold his own; and it is certain that, unless as we grow older, we keep pace with the general knowledge of the day, we shall fall back into a state of listless and contemptible ignorance, which men are shrewd enough to observe and to despise, even when they know no better themselves. Several great and pressing dangers surround this Presentation question.

As regards the laity, great numbers must be totally unfitted to judge of the religious learning of a pastor; and in the towns, where learning is most needed, it may very often happen that showy and less solid acquirements will carry the day; and when the difficulty occurs which sound knowledge and sober judgment alone can meet, every one will look for it, but it will not be found. The establishment of a Theological Institution, even of the humblest character, requires I think, the most serious attention of churchmen. For it is evident that I cannot personally undertake the whole of such duty, and unless students are well furnished with Divinity before they enter the Ministry, they cannot find time afterwards to begin such studies, nor are they willing to prosecute them. Some of you have received at my hands, and at the hands of those who have kindly assisted me, such instruction as it has been in our power to bestow. But I would intreat you all, whether so assisted or not, for your own sake, for the Church's sake, to be students to the latest hour of your lives, and to study continually the Greek of the New Testament.

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Your chief duty in the pulpit is to be expositors of the Word of God. You are to exhibit it in its due proportions, to grapple with and explain its difficulties, to place its truths in lucid order before the people, and to make your discourses not vapid repetitions of the elements of faith, but clear expositions of passages which need explanation; of truths which require to be matched with other truths; of evidences which should be made plain; of histories which elucidate doctrines; of parables which admit of present application; of the wide range of Scripture thought, which is profitable for all the wants, and woes, and inner needs of man. In the highest and best sense of the word, you should preach learned sermons; not sermons bristling with Latin and Greek quotations; not sermons which are decorated with other men's thoughts, as if they were your own; but sermons, which however plain and homely in their form, carry conviction to your congregations that you have a treasure within your own minds; that you think much and deeply during the week, on the texts on which you preach; which show that you do not give the hearers the first thoughts that come uppermost, but that you give them the result of well-digested reading, pains-taking thought, and prayer; though that result may not be perhaps thrown into eloquent language. This will always, in a legitimate sense, please the intelligent and devout hearer; it is a mode of address that will wear well; and though it may not startle by its novelty, it will win by its persuasiveness; and men will go to hear, because they know that they have something to learn and to gain, from the discourse, which the laity may reasonably require of you. On this account my experience tends to this conclusion: that valuable as the power of extemporaneous preaching is, it is never safe for a man of ordinary average capacity to give up the practice of writing sermons altogether.

And, to make use of a familiar illustration. As it is not getting into the saddle that makes the good rider, but having a firm seat and a skilful hand after he has mounted; so it is not the pleasing qualities you display before you are elected by the parishioners, which will win their permanent esteem, but your ability and readiness to instruct them, and the godly simplicity and sincerity of your own lives. I earnestly hope, moreover, that you will not add to your own dangers and to the evil influence on your parishioners, by canvassing for livings; whether it be done after the death of a brother, or still worse, during his lifetime. Such a course will only ensure you the temporary support of a few interested partizans, and will certainly deprive you of the respect of the thoughtful and judicious part of the community. And if I may, after twenty-six years of service in your behalf, venture to say any thing connected with my own appointment, I would humbly say, that no thought gives me more unmixed

satisfaction, than that I never entertained the notion, nor cherished the desire of obtaining the post I now hold; nor do I know, even at this hour, who recommended me to the Archbishop's choice. Every sincere and earnest clergyman must be painfully conscious of his own shortcomings in every sphere; but if there is one thing that will leave a lasting sting in a man's own bosom, it is this; that the place he knows himself unworthy to fill, he sought by his own repeated importunity, or won by the prompted or too easily permitted canvassing of his friends. I deem it my duty also to say, that if you expect the parishioners to be scrupulously honest and punctual in their engagements to you, and to treat you as gentlemen and as clergymen should be treated, it is no less, it is if possible more your duty that in your dealings with them in respect to the acceptance or resignation of benefices, and all matters of a pecuniary nature, you study not only to live honestly, but to live above suspicion. For certainly those on whose lips the Scriptures are constantly found, will be supposed not only to know, but to be ready to act on the precepts to "Provide things honest in the sight of all men," and to "Do unto others as you would have them to do unto you."

You may expect me to say something on two important changes in which we are all deeply interested, — the revision of the Lectionary, and the revision of the English version of the Bible. Bearing in mind the eminent scholars and divines who are engaged in these revisions, and the worthy motives by which they have been influenced, I shall nevertheless venture to express my own opinions freely, and leave you to form your own judgment, according to the best information you can obtain from myself or from others.

The Lectionary

St. James informs us, that "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day;" in other words, that appointed portions of the Pentateuch (and as we learn from St. Paul's address in 13th chapter of the Acts), of the Prophets also, were read on the Jewish Sabbath-days before the people. The fourth chapter of St. Luke supplies us with such a reading by our Lord himself. Following this godly custom of the Jews, the Christian Church in like manner ordered to be read select portions of the Old and New Testament. In the time of Archbishop Parker, Tables of Proper Lessons were introduced, which were nearly identical with those in our present Prayer Book, and they were settled in their present form in 1661. The Cycle of Proper Lessons seems to have been formed on two very wise principles. First, it was desired to set before us the creation, the fall, and the consequences of that fall; the steps taken by God to procure our redemption; the election of a peculiar people to preserve true religion in the earth, and to prepare the way for the Incarnation; and the conduct of that people,

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their apostasy, and their punishment, as illustrations of God's dealings both with Churches and with individuals in Christian times. A second object in the selection of lessons, was to fix in the minds of the worshippers the chief truths of the Christian Religion in due order, whether by prophecy, as during Advent and Epiphany, and on Whitsunday; or by type, as on Good Friday, Easter Sunday, and Trinity Sunday; or by history, as in the lessons in Holy Week. Further, it is provided that the Old Testament should be read once, and the New Testament three times, in the daily course throughout the year.

All will agree in the wisdom of these general principles, and in the value of the continual instruction thus given to the people at large. The chief thing to be regretted is, that both clergy and laity have so little availed themselves of the inestimable privilege; the Bible being to the great mass of our congregations, a sealed book from Sunday to Sunday, and the priest teaching his flock by daily example, that the church is the only place where, during the week, prayer is never wont to be made; and this while we vainly boast of an open Bible and an incomparable Liturgy. If we loved either the one or the other as we think we do, we should undoubtedly make much more frequent use of both. In towns especially, there can be no sufficient reason why this should not be done. Now the very fact of a selection of passages from the Bible, proves that we consider the Church authorized to consider some portions of the Bible as more instructive to a mixed congregation than others. And even those who cling the most closely to the divine authority of every syllable, can hardly refuse to admit that there are chapters which we would not willingly hear publicly read; and that there are others, mere lists of names (I do not refer to the two genealogies of our Lord, the public reading of which is defensible on other grounds), which could serve no good purpose in being publicly recited.

But if there be a selection at all, the Church has clearly a right to improve upon that selection, unless it can be shewn to be incapable of amendment. The need of improvement rests, I believe, on the following grounds: Some lessons are read, especially in the daily service, which it is desirable to omit; not merely chapters, but whole Books of Scripture, are in the present Lectionary for no valid reason omitted. Among these is especially to be noted the Book of Revelation, which in its obscurest parts is no more obscure than some of the prophetic books, and can be no darker to us than their own prophecies were to the Jews. The selection of chapters to be read on Saints' Days is, on many occasions most unsuitable, there being no apparent reason why the chapters selected should be read rather than any other. Certain of the chapters selected from the Apocrypha

are unwisely chosen; and lastly, the lessons are (in many instances) too long, and break in on the unity of a history, or a parable, or an exhortation, by various other matters which fail to leave a distinct impression on the mind. I feel compelled to admit the reasonableness of many if not all these objections, whilst at the same time one cannot help making the following (I think) not unimportant observations. The Bible is remarkable not only in the Old Testament but in the New, for its distinct mention and its plain condemnation of sins, the very name of which is painful. The spirit of the age leads men to hush up all such matters, but to act in secret the vile things which it is afraid to speak of, and to hear condemned. As in this respect the Bible and the world are clearly at variance, nothing can be more dangerous to public morality than to refuse to read what the sacred writer has evidently recorded for the general good, and which will be in all probability unheeded in private, when the lesson is considered unfit for public reading. A clergyman who would close the book or substitute another chapter, when the chastity of Joseph is recorded for our instruction, if he would be consistent must cease to read the first chapter of the Epistle to the Romans; and where are we to stop? I should regard this closing of the Scriptures as trifling with the Word of God, a kind of Protestant concealment of which a Romanist might be ashamed. A remark may also be made on the Apocryphal lessons. Admitting that there are a few parts of the Apocryphal Books which many will gladly see removed from the Lectionary, a very large portion of the rest contains lessons of the deepest wisdom; and on comparing the Apocrypha with the Books of the New Testament, it is very remarkable that the sacred writers often make direct quotations from the Apocrypha; or it seems that the description or exhortation given by the New Testament writer was first sketched out by the ancient Jewish authors. For instance, the conclusion of the 11th chapter of the Epistle to the Romans is taken from the Book of Wisdom; the description of the heavenly city in the 21st chapter of the Revelations, from the 13th chapter of the Book of Tobit; and the very striking account of "the multitude that no man can number, clothed in white robes, with palms in their hands," is adapted from the 2nd Book of Esdras. The lesson in St. James' Epistle, against God tempting us to evil, is taken from the 15th of Ecclesiasticus; and the "one day with the Lord is as a thousand years," the being "swift to hear," the "weeping with those that weep," the "revealing of mysteries to the meek," from the same Book, besides many turns of thought, and parts of sentences, which reappear in the New Testament; and I make no question, that had the 2nd chapter of the Book of Wisdom been found in the Prophet Isaiah, it would have been considered as perfect a prophecy of the conduct of

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the Jews towards our blessed Lord, as the 53rd chap. of Isaiah is justly considered at present. It may therefore be a question, whether the new Lectionary will not be found to have removed too much, rather than too little of those venerable Books, which though they never formed part of the Canon of Scripture, were highly esteemed by the Jews, and largely quoted and adopted by the writers of the New Testament. In the new Lectionary, the change in the Sunday Lessons is not so great as at first sight might be supposed, especially from Advent Sunday to Trinity Sunday; and the general principles to which I have before adverted, are still strictly observed. After Trinity Sunday, the greatest change in the lessons occurs. But we have obviously a great gain in the insertion of lessons from the Book of Revelations, the Book of Job, and the Books of Chronicles, hitherto kept almost out of sight in public reading. It may be an objection, and a reasonable one, that some of the lessons will be found too short. It seems to me, that if the object were to shorten the time of the Services, that object would have been much more profitably attained by abridging the great number of State prayers by which our Prayer Book is burdened, or by a fresh arrangement of the Services, or by shortening the Sermon, than by lessening the number of verses of Holy Scripture which are read. If the Lord's Prayer is repeated rather too frequently, much more unnecessary is the continual repetition of State Prayers, one of which would be amply sufficient for a single Service, but which now occur four or five times on a single morning. And considering the very few opportunities which the poor, and indeed many others who are not poor, have of reading or hearing the Word of God, I think they will much miss their accustomed portion of the Sacred Word. Probably in other particulars, too little time has been given to the subject, and the Church at large has been less consulted than is desirable. However, if the Bill becomes law, I fear we shall have no choice but to submit, as the new Lectionary will be inserted in all new Prayer Books, and it will soon become impossible to procure the old. I should advise the clergy diligently to study the new Lectionary on its first appearance, carefully to observe when a discretion is given them of choosing new lessons, and when it is withheld, and to be very particular in reading, that they begin and end with the right verses, as in the new selection the lesson often begins in the middle or end of one chapter and ends in the middle of another. If this is not read very carefully, the sense of the lesson will be lost. This is the first of the changes made; I cannot say it is the last that will be *attempted* in our Prayer Book, and the prospect before us is a very serious one. We see too plainly, that all changes must pass through the ordeal of assemblies consisting in some part of unbelievers, and in great part, of men hostile

or indifferent to our services; and that a great number of legislators defer rather to what is popular than what is right; and that we are supposed to accept as much or as little, as they in their collective wisdom think proper to leave us. If this yoke is to be made yet more heavy, and their little fingers are to be thicker than our fathers' loins; if the voice of the Church is not to be heard, and the very foundations of the faith are to be tampered with, subscription to the Formularies and Articles of the Church will become a matter for very serious consideration with every man who has hitherto believed in the connection of the Church of England with the past, and in her succession not only of holy Orders, but of holy Doctrine. "Sufficient however unto the day is the evil thereof;" when the trouble comes, we must pray for Divine light to see the right course to take, and for courage to take it.

*Review of the
Bible*

I may now call your attention to another equally important matter, the proposed revision of our English Translation of the Bible. I suppose few persons who have long read and loved their Bible — as I trust we all have — and have made it the subject of their daily study, can think without serious misgivings of the necessity for revision, and of the probable or possible consequences of revision. Our English Translation is a household god (so to speak), among us. Its idiomatic felicity of expression, its true ring of sterling Saxon English, its charming rhythm, its memories which recall our youthful lessons, and suggest our holiest prayers, and linger on our lips as the last words we utter to those dearest to us when we bid farewell to earth, have given it a standing in our minds which approaches the idolatry of the letter. We forget that these are not the very words which our Lord and the inspired authors uttered. They are only an attempt, in all good faith, but an imperfect attempt, to reproduce their glory in a foreign — and to the original writer — a barbarian tongue. God has indeed signally blessed that attempt, but He has not been pleased to exempt the authors of our translation from the infirmities to which all men are liable. The Holy Spirit (I doubt not) blessed and assisted our translators as we may suppose he blessed the authors of the Septuagint translation of the Old Testament; but he no more made our translators good Greek scholars, than he gave to the Alexandrian Jews good Hebrew manuscripts. And as our blessed Lord and His Apostles read, and used, and quoted from a translation which, when compared with the Hebrew, is extremely imperfect, and yet it would be absurd to suppose that this translation was intended to preclude all further improvement; so we have done well to use our (in many respects) faithful translation; but the time may come when amendment is clearly practicable, and if practicable, is a positive duty. It is not generally recollected, or perhaps gener-

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ally known, that the present translation is the fifth, not the first of such attempts in the English tongue; and if we owe much to the idiomatic version of Tyndale, in some places we have departed from his rendering, to the injury rather than the improvement of the sense. Be this as it may, let it be remembered, that the history of English translations is a history of attempts to do well and to do better, rather than one sudden and permanent effort. It is a history which rather points the way to future improvement, than bars the road by an absolutely perfect success. The very fact that our translators adopted alternative renderings, some of which are in the margin and some in the text of our Bibles, and the better rendering is often that which is not read to the people, would lead us to the conclusion that we may lawfully revise both, if a still more accurate rendering can be found. But our duty to God must manifestly supersede all other considerations. The Bible, like the Christian Religion, is a trust consigned to us for the benefit of mankind; and we are as much bound to fidelity in our version, as to the extension of the Christian Religion; and fidelity is rightly shewn, when we allow the light which God gives us, to be reflected on the version and on the text of the Holy Scriptures.

There can be no doubt that many of our translators were accomplished Hebrew scholars; and in difficult passages it is evident that they generally leaned to the opinions of learned Jews, as may be seen by any one who reads either the Commentary of Poccoke or of Rosenmüller. But it would be affectation to deny that great light has been thrown on various texts by the researches of modern commentators; and that in the Books of Job, of Solomon's Song, and of the minor Prophets, our translation is capable of a much clearer sense. In respect of the New Testament, not only is the Greek language more studied and more critically known than in the time of our translators, but much light has been thrown on the peculiar phraseology of the Macedonian Greek in which the Apostles spoke and wrote, and the niceties and turns of thought are now more distinctly apprehended. Those who hold to the verbal inspiration of every syllable of the New Testament, are bound to reproduce the same in English, as far as is possible; and those who think that such verbal inspiration was not the object aimed at by the control and assistance of the Holy Spirit, must be no less anxious not to lose a particle of what our Lord said and the Apostles wrote, but to reproduce it as correctly as a version in a different tongue can ever do; though be it remembered, a perfectly exact reproduction of the original in another language is not possible in the most faithful translation, in all cases.

It is doubtless a great convenience, and it is considered a paramount advantage to have one English Bible for the whole English-speaking race; but it may be doubted whether this advantage, great as it is,

has not been over-rated. The unity of the volume has not preserved us in unity of faith and practice. We appeal to the same texts, and to the same version of them, to support our respective differences; and scholars in the several communions in their arguments with each other, are never satisfied to abide by the translation even while they commend it, but invariably appeal to the original as superior, and to their own version as the best; so that even if a revised version should lead to other like attempts, which is not certain, that which Time proves to be the best will supersede the others, and Aaron's rod will swallow up their rods. These however are only possible or probable consequences. Duty is the first point; and fidelity to the text and to the version demands that we should make both as perfect as we can. Should it be still objected, that on this principle the version of the Bible may always be changing to the end of time, it may be answered that this is the history of the Bible from the beginning, as soon as the languages in which it is written ceased to be spoken and generally understood. A dead language can only be understood in a version. The present square Hebrew letter, with its accompanying vowel points, is a sort of version of the original character, in order to retain as much as possible, the ancient traditional pronunciation and the use of the words. The Septuagint version was an attempt in a wider direction, to reproduce the original in a foreign language. The earliest known version of the New Testament was in Syriac, made as early as the second century probably; but this was succeeded by others in the same tongue. Both Greek, Syriac, and Hebrew being dead languages to the Latin race, the *Versio Itala* was made, the origin of which is lost in antiquity; and it seems uncertain whether it was made in Rome or in the African provinces, as the first converts at Rome probably spoke Greek. Be this as it may, that version, though widely dispersed, popularly used, and considered by Saint Augustine as the best, was not the only Latin version. There were, it would appear, several others, which have long since disappeared. The greatest step in advance, and in the way of wholesome progress, was made by Saint Jerome, the most learned of the Fathers, when he undertook to produce a version of the entire Scriptures from Hebrew and Greek into the Latin tongue. It was expressly written in Latin in order that it might be more generally understood; the Latin language being in the fifth century more widely diffused (in Europe at least, for which he wrote), than any other. So successful was his attempt, that this translation rapidly took the place of every other; and having at length received the sanction of two Popes, was with some emendations or alterations, adopted by the Roman Church as the one correct translation; and in consequence of the sway of the Papal power (being called the *Vulgate* originally from its popular

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character was received and used, and is the present version of the whole Roman Church. No possessor of our English Translation ought to forget the debt of gratitude he owes to St. Jerome for this version; for without it it is probable that inferior materials would have produced an inferior English Translation; and had no translation been made directly from the Hebrew, we might possibly have been still dependent on a translation from the Greek of the Septuagint. It is certainly very remarkable, and reassuring to those who are alarmed at the consequences of a revision, to find so great a mind as is that of St. Augustine — greater in depth and original power than any of the Fathers, but deficient in scholarship and entirely ignorant of Hebrew — thoroughly shaken by the prospect of a revised translation, and most strenuously opposed to it, so little did that eminent man understand the advantages which would flow to all posterity from having recourse to the fountain head of all sacred learning, the Hebrew verity. Strange indeed it seems to us, that whilst he must have known the advantage of reading St. Paul's thoughts in the language in which the Apostle wrote them, he should not have applied the same test to the writings of Moses and the Prophets. We see, therefore, from this hasty and imperfect glance at the history of translations, that we have no cause to be alarmed at an improved English version. We are not now (as St. Jerome) proposing an entire new translation from the Hebrew; that has already been done. Nor is there any desire for an entirely new translation of any part of the Bible. The only purpose of the revisors is to correct those errors which all scholars must admit to be numerous and important; in the words of that able scholar, Canon Lightfoot, "to substitute an amended for a faulty text; to remove artificial distinctions which do not exist in the Greek; to restore real distinctions existing in the original, which were overlooked by our translators; to correct errors of grammar and errors of lexicography; to revise the treatment of proper names and technical terms; and to remove a few ambiguous or faulty expressions, besides inaccuracies of editorship in the English. All this may be done without altering the character of the version; and if the language of our English Bible is not the language of the age in which our translators lived, but in its grand simplicity stands out in contrast with the ornate and often affected diction of the literature of that time," (as we may see by comparing our Bible with the sermons of Bishop Andrews and Dr. Donne), "we may well believe that if a better model was possible in the seventeenth century, it is quite as possible in the nineteenth."

So much I have deemed it right to say, to allay needless alarm in the minds of any of yourselves or of your flocks, as to the future of our English Version. Still I am bound to admit, that the project has

St. Augustine

been taken up with more haste, and pressed with less consideration for the feelings and interests of English-speaking people living out of England, than was desirable. Whether it be that all real scholarship is supposed to be centred in men nurtured in the English Universities, or that as the present translation was made by English divines, it is thought the duty of the world at large to accept without reluctance or hesitation, the decisions of English scholars; or whatever be the real cause, it is certain in my opinion that the excellent Bishops and divines who originated this movement, have been somewhat inattentive to the circumstances and feelings of the times. It is impossible to overrate the difference between the days of James the First, when our translation was made, and of Queen Victoria. In the first instance, great power was centred in the royal will, great power was exercised by the Bishops; all the scholarship of England was united in a few minds easily directed to a common end; the England of those days was bounded by the circumference of the little island, and the rest of the world was occupied for the most part by the Roman Communion, to whom our tongue was as foreign as our religion. How is it now? The tongue of the islands is spread abroad through the whole earth, but their political institutions have (in vast regions) ceased to hold their sway, and the influence of England is moral, rather than politically dominant and exclusive.

In one part of the world a powerful, proud, and sensitive race has grasped the reins of Empire, and deals on equal terms with her who could once threaten and command. In sacred things, a wide-spread and loyally affected Church conspicuous for the education, the wealth and general intelligence of its members, has established itself on the old foundations, is proud of its ancestral and hierarchical descent, but in the true spirit of English freedom, "gives place by subjection, not for an hour;" to the exclusive supremacy of English domination. In this great country a large body of other Christians is to be found, all using the English Bible, but more jealous than the Church of any attempt at dictation, and easily offended by any appearance of neglect. At the other side of the world two other vast territories are discovered, owning allegiance to the British Queen, but jealous of all that affects their rights, real or supposed, political or religious. I say nothing of such small spots of earth as that which we inhabit; supposed by the ignorance or the pride of most Englishmen to be wild and inhospitable shores, where scholarship can find no refuge, and eloquence and learning will never seek a home. Be it so; yet we are men, we are Christians, we are churchmen. Is this a time to remodel (were it for the better) that goodly frame which holds us all together, without respectful consultation with at least some of the bodies I have named? America boasts her millions, and feels her power. She

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numbers among her citizens many devout, earnest, shrewd and practical churchmen, many and diligent students, many names of remarkable power, and some of considerable biblical learning. Was it wise to overlook them? Was it prudent, in the prospect of the success or failure of the attempt, with true official coldness, never even to notice them officially or collectively, till it was evident that they felt hurt by our silence, and to leave it to a single Bishop to disclose what would have come gracefully from the whole assembled Episcopate, or from a body of scholars and divines in England in connection with the convocation of the Church, as an act of grave fraternal consultation? But when matters went far beyond this; when, without the general assent of the Church, the Committee of Revision determined not only to associate with themselves members of various Nonconformist bodies, but to admit an advanced Unitarian to their Councils; when (as has been admitted) this resolution was carried only by a majority of one, and that one was prevented by an infirmity of deafness from hearing what resolution he was voting for, we may surely require more serious deliberation than this; and when this fraternization was extended to Holy Communion with one who denies the Deity of our Lord, the Divinity and Personality of the Holy Ghost, the Incarnation of the Eternal Word, the existence of the Devil, the Atonement on the Cross, thus leaving Christianity deprived of all its supernatural mysteries, a shock was given to many thousands of devout churchmen in England and in America which will not soon be forgotten. Some of the most distinguished Bishops in the United States have declined to take any part in the work, and none have expressed their willingness to join in it on such principles of communion. About four thousand clergy in England have united in a protest against so deplorable a departure from sound principle, in which I am thankful to say our small body has very generally joined, and I never have had one misgiving on the subject of that protest. Looking to the strong language on the subject by St. John, in his second Epistle, to the discipline of the Church in primitive times, to the course adopted in the Arian controversy, to the general language of our own Creeds and Articles, I can come but to one conclusion, that one who denies the Deity of the Eternal Son, and other like Articles of the Faith, ought not to be invited to Holy Communion with us, and that it is better not to associate ourselves with him at all in so sacred a work as the revision of the Holy Word, whose testimony he so manifestly rejects in its plain, positive deductions.

Some attempts have been made to justify this communion, and (as far as my knowledge extends) there has been no distinct and united repudiation of the act on the part of those whom we look to as guardians of the Faith. The personal character of the man, and

his general reputation for learning of a certain kind, have been more considered apparently than the Faith of the Church. It has also been said, that there should be no theological bias in our translation of the words of Holy Scripture. All would agree that we should translate faithfully, and according to the tenor of the record before us; but if by theological bias is meant that we should enter upon the translation as if we had no Faith at all, and as if we were about to translate Horace or Thucydides, I cannot for a moment assent to such a proposition. The meaning of the Greek or Hebrew words is indeed our first consideration; but the meaning of those words is not determined by Lexicons only. New Testament terms are used in an Old Testament sense. They are borrowed, not from classical authors, but from ancient Prophets and Psalmists. The very terms and ideas are wholly foreign to Pagan literature and are strictly theological. They teach a religion which has its own nomenclature; and the versions of the Bible cannot be separated from the history of the Church, for the Church was teaching orally before a word of the New Testament was written. Thousands of Christians must have believed without being able to read, and probably in primitive times, and certainly in mediæval times, the number of those who could not read was far greater than of those who were able to do so. It is no disparagement of the Scripture to say that in Old Testament and in New Testament days, there has ever been a Faith preserved and taught in the Church both before the Scriptures were written and since they have been written, and that these Scriptures confirm that Faith, whilst every one knows that the number of the Sacred Books is not determined by the Bible itself. Those then cannot be properly selected as translators who deny the fundamental Faith taught by the Church and confirmed by the Scripture. This will be called theological bias. I consider it to be a sound, christian, reasonable rule, from which we ought not to swerve. And though it has been said that St. Jerome, in his translation, had recourse to the interpretations of learned Jews, as indeed had the authors of our own version, yet those Jews were not made associates in the work on equal terms, much less were they admitted to communion with the holy Father; and to my mind, the Jew has as much claim to communion as the Unitarian, and the Mahometan as the Jew. For the Jew, if he could believe that Jesus was the Messiah, would own his Deity; and the Mahometan already believes that Jesus is a great Prophet and a good man, which is all that the Unitarian believes. But neither of them is capable of Christian Communion while they reject the teaching of the Apostles of our Lord. I fear I have detained you too long on this subject; but it is very important, and I have been desirous to put it as clearly before you as I could.

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I have made no allusion, as you must have perceived in this Address, to some of the controversies of the day, of which, if a man does not know already enough, he must be both blind and deaf. In their legal aspects, I do not feel sure that they apply to us at all; and in other ways we are not much affected by them, our danger at present lying in another direction; and I do not feel inclined to take up stones to cast at brethren, who, whatever may be their errors of judgment, are remarkable examples of self-sacrifice and continual devotion to their holy work, and from whom many who rail at them might learn much if they would.

Whoever reads the past history of our Church with candour, must see that excessive carelessness rather than excessive ritualism, has been the prevailing error, and that a hundred instances of slovenly irreverence have been passed over without notice, whilst a vast outcry is made against a single extreme in an opposite direction. Inasmuch then as the difficulty has ever been even to bring men up to the plain, positive, undeniable directions of the Prayer Book, I deem it wholly superfluous to speak at length on ritualism. Ritual of some kind we must have, for no assembled congregation of worshippers ever met together without it. The only question is what Ritual is most conducive to life, reverence and devotion. But the absence of any specific directions on the subject in the New Testament, whilst the most minute ceremonial is laid down in the old, would seem to indicate that greater variety of practice would be allowed in a freer dispensation, and that each Church would be left to frame its own directions on the subject, provided all be done decently and in order. The stringent rules of the Act of Uniformity have confessedly proved an entire failure; and, whilst general directions are observed, some allowance I think must be given to individual Priests, acting, as would be desirable, in harmony with their congregations. But I think we have far more to fear from the dead level of cold worldliness, which eschews all reverence, and sees no reality in the Church and its Sacraments, and reduces the whole act of worship to a meagre performance by a minister, than we have from any excesses of ritualism. Mere outward show, for show's sake, is certainly to be avoided in Divine worship; but our Lord reserves for his severest displeasure the lifeless Church, which He will "spue out of his mouth," the cold lukewarmness of respectable and fashionable worldliness.

I desire also to call your attention to the necessity of making due annual returns to the Society for Propagation of the Gospel, on the state of your parishes. I am well aware how difficult it is to make such Reports interesting to others, without entering into details which seem ridiculous when printed in the Report and circulated among one's neighbours. The Society however complains that fuller accounts are

Ritualism

S. R. G.

constantly sent from other Dioceses, and the impression gains ground at home, that negligence and indolence prevent the Reports being duly forwarded.

The general state of the Diocese is, I hope, progressive. Since we last met, 1275 persons have been confirmed, a considerable number of whom received Holy Communion at the time of Confirmation. It is of the utmost importance to press upon all such persons the duty of steady and consistent membership. If these young people were all, as they should be, firm supporters of our Church, regular attendants, and devout and constant communicants, how great would be our gain! how valuable their assistance! During the same period, seven Priests and four Deacons have been ordained, and there is plainly an increasing desire that Churches should be made more worthy of the service of God, and the Sacraments administered with more reverence and devotion. One instance deserves special mention. In rebuilding the Church of St. Paul's, Portland, the parishioners have given at the Offertory \$9,073, besides \$3,400 on the day when the Church was consecrated, and \$4,800 given by themselves and various friends towards the memorial windows in the Church. No bazaars have been held to procure this sum. All has been offered to God. In my last confirmation tour, I was every where encouraged by signs of increasing spiritual life and activity; and the manner in which churchmen throughout the Diocese have responded to the fresh calls made upon them by the Church Society, under the direction of the Schedule Committee, is very gratifying, and exceeds my expectations. We have no doubt a great trial to pass through for some years to come, but with increasing earnestness, and in dependence on the Divine blessing, I trust we shall surmount all our difficulties.

I would also call your attention to the desirableness of pressing on your parishioners the general observance of such days as Good Friday and Ascension Day, not merely that the day itself may be observed, but that the great truths of Christianity specially taught on those days may be fixed in the heart. There is, I fear, an increasing wish to make Good Friday a mere day of worldly festivity, and totally to disregard the Feast of the Ascension, which is a plain proof how low the faith of many christians has fallen, and how cold is our love for a crucified but risen Lord. Imagine what even John Wesley would have said of keeping Good Friday as a feast, and of revellings and banquetings, at the hour of our Lord's last agony. With a view to induce a better attendance during Lent, to interest men's minds in what otherwise has no special characteristic service to draw them together, I drew up a special service, taken either from Holy Scripture, our own Prayer Book, and similar sources, bearing especially on the sins for which we need forgiveness, on the graces

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we desire most to be imparted. Wherever this service was used, it met with acceptance among the people, and appeared to be a help to reverence and devotion. In doing so, I only pursued the plan universally adopted in all primitive Churches, and partially and frequently pursued in our own Church in England, and amongst ourselves, that *on special occasions* the Bishop of each Church is authorized by his office to assist the devotions of the faithful by special prayers. This is a truly Catholic principle, which I am not prepared to surrender. If it had not been recognized every where, we should have had no Liturgy at all, and specially no Litany. On every occasion of general humiliation or general thanksgiving, I have drawn up similar forms of Prayer, which have been used in all our Churches without hesitation, though neither ratified by our Statutes nor found in our Prayer Book, and the objection comes too late. The practice has already grown into a usage, and that usage is universal; for in England every Bishop draws up similar prayers on special occasions, and not only does every Bishop use a form of Consecration not recognized by the Act of Uniformity, nor found in the Book of Common Prayer, but every Bishop uses his own special form by virtue of the Apostolic power inherent in his office. I am aware that a Statute of this Province has been appealed to, which inflicts the grave penalty of deprivation on all who use any other service than that found in the Prayer Book. But it is no disrespect to the framers of the Statute who adopted the clauses from the Act of Uniformity, to say, that it was made when no Bishop had been consecrated here or was contemplated, and that it never could have been intended to deprive the Church of those privileges which the possession of a Bishop confers upon the people at large.

In those very early days, Confirmations were hardly to be obtained, Consecrations of Churches were hardly known, Church Assemblies could not be expected, and the only notion that prevailed was to restrain men by severe penalties from falling into entire anarchy. Now that we have a regular order of Church government, the construction of such Statutes must not be pressed too closely. For there is not a Church in the Province (and they are more than a hundred in number), nor in any of the other Provinces, which has not been consecrated in the teeth of the Statute; the Service used is not provided for by the Prayer Book; has proper Psalms, Lessons, and Collects of its own; and as you have all taken part in such Services, and some of you will be again calling for them, you ought all at this moment to have been deprived, and be as if you were dead. My wonder is, that intelligent persons who desire that all possible life and vigour should be imparted to the Church, consistently with an orderly manner of devotion, should not see that an occasional depart-

ure from the one fixed order, at a special time and *for a special purpose only*, and in harmony with the principles of our Prayer Book, and under the direction of the Chief Pastor of the Church, rather tends to increase our reverence for our usual form of Prayer than to diminish it.

One more matter I may very briefly mention, and it alludes to the occasional offices, viz., that all the baptisms, burials, and marriages in your parishes be regularly entered in a suitable register book, recognized as the property of the parish. There has been a custom into which some clergymen have fallen, of making such entries in a private book of their own, mixed up with private memorandums of their own affairs. Great public inconvenience and injury have resulted from such a practice, and as it is much to be blamed, I desire that you will all entirely and for ever abandon it. I trust also, that you will be very careful to institute inquiries of those who come to be married, in reference to their consanguinity and whatever else is needful to be inquired into, especially if they come from another parish or Diocese. I speak advisedly on this point, for not only have there been rumours of persons being married in our Church within the prohibited degrees, but two cases have occurred within my knowledge, in which I do not mean to throw the blame on the clergy, of open sin, one of which has brought ruin and misery on an innocent family. I cannot but think if due care were taken, and all persons were married as the Church directs, that such guilty people would shrink from the danger of public exposure in the Church.

And now, dear Brethren, before I dismiss you, bear with me, if as briefly as the subject admits, I venture to give you some fatherly advice, which in my judgment is profitable for your soul's health. Many of you have met often in Visitation. We have seen our brethren, one by one, called to the dread presence of our God, and the account of their life's labours on earth summed up and closed for ever. We have a little longer to remain, but the lines of our handbreadth are visibly shortening; the things that are seen will soon be the shadows that are past, and the things that are not seen the lights of the Eternal world.

Once more then, I press upon you *Progress*.

Progress in your spiritual life. Not only be more earnest in prayer and more frequent in prayer, but let the stamp on your character be that of heavenly intercourse. As the face of Moses shone with a heavenly radiance, when he came down from the mount, so let it be seen that you have drawn nigh to God by the increasing reverence, humility, sincerity and simplicity of your character, and by that tender devotion in sacred things, which it is impossible for the worldly-minded pastor to imitate, and that thoroughly single mind

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without which the most ostentatious piety is but darkness; and "how great is that darkness?"

Progress in your Pastoral work. Let this be proved by the earnestness and life of your discourses; by your throwing yourselves into the spirit and marrow of Scripture, rather than in making broad your phylacteries by mere repetitions of the letter of Scripture; by your faithful, affectionate, hearty, and pains-taking intercourse with your flocks; encouraging the weak, warning the unruly, teaching the young children, stopping the mouths of the profane and dissolute, and building up, not destroying, the foundations of the Faith for all.

Progress in your acquirements of learning, for the Gospel's sake. That you may know what the difficulties of the times are, and may be able to encounter them manfully and solidly; that you may gain some new learning every year; giving attendance to reading, to meditation, till the Lord come; remembering that you cannot be innocently ignorant of what a layman need not know; and that if your office binds you to explain the Scripture to others, your duty is to master its sense, and to search it as for hid treasure, not to be continually repeating truths of an elementary character.

Progress in your Parishes. That in the midst of all the irreligion which abounds, many may be seen clinging to your side, and with you, fearing not to believe the faith and practise it; that your churches may be more frequently, and in town parishes, daily open for prayer: the Sacraments more frequently and more reverently administered, and your people not slumbering in the prejudices of the past; not longing for the shadows that have departed, but active to supply the present needs of the Church, and helping themselves and you by a faithful, honest, manly and energetic piety.

Once more, I exhort you to *reverence*, that grace the most wanting, in an age of real or fancied light. Reverence in all your sacred offices will never be lost sight of, when the pastor lives, and works, and prays, as in the presence of God; and without this constant sense of the Divine presence, the very handling of the Divine Mysteries begets irreverence; and the intelligent and devout layman witnesses with disgust slovenly reading, careless manner, unpunctual attendance, and above all, the unworthy celebration of the Lord's Supper, as if any thing were good enough for that blessed Feast, and the more slovenly the manner, the more spiritual the action. If the Rubrics of our Church are carefully observed, their spirit is so reverent, that irreverence in the Priest would seem impossible; but such neglect is by no means an unusual error. Thus children learn irreverence from their youth; their elders set them no example, and the offices of the Church are not done unto God as acts of worship, but are done unto man as ceremonies which lend dignity to those who condescend to patronize

them. Remember the words which were once said over you, and to which time only adds a fuller, deeper meaning — “Receive the Holy Ghost, for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands.” These words are living truths, not dead formalities; and it were better for us never to have heard them, than by the actions of our life and ministry to deny them; and there can be none who ought to pray to be delivered from the unpardonable sin more than the clergy, for of them to whom God has “committed so much,” he will surely “ask the more.”

Once more, I exhort you to unity and charity. I do not mean that you, more than any other body or men, can be absolutely united in judgment on every point; but a good deal may be done to promote this end by those who strive for unity, and who do not factiously separate from their brethren, or secretly cabal against them. “The same spirit,” into which (as the Apostle says) “we were all baptized,” is freely given to us all. We have the same Scriptures, the same Creeds; we were born within the same Church, and have declared that the whole Prayer Book we use is agreeable to the Word of God. If we were thoroughly taught by the Blessed Spirit of God, there is no doubt that we should all be, as the denizens of Heaven are, in all things one. But as by the imperfection of our nature this cannot be at present, at least let us believe the best we can of each other; and not only practise the usual courtesies of life, but use no terms which imply that other clergy neither believe nor understand the Gospel, neither pray for, nor are taught by the Spirit of God. In the free discussion of our Synod, we shall have much need of charity. There will be of necessity, as there was in the first Council, “much disputing,” but there need be no breach of unity. And let us learn wisdom from other quarters, to keep our discussions to ourselves, and not expose our weakness to the outside world. We are weak enough already; we do not need to excite the contemptuous pity of others, by taking the whole community into confession. Whenever we have mastered the principles, and adopted the practice of the 13th chapter of St. Paul’s First Epistle to the Corinthians, we shall be a strong Church; strong in our unselfish and forbearing love; strong in our untiring and spiritual devotion.

It has pleased God to allow me for more than twenty-six years to preside over you, and during that long period I have to bless His goodness for an unusual measure of health, and to thank you, and many of the laity, for cheerful and ready hospitality in my journeys, and for many other kind offices of love. Unlike the blessed Apostle, I have not gone from place to place knowing that “bonds and afflictions await me,” but rather encouragement and respect, and though

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occasionally hard things have been said and unjust suspicious entertained of me, I have, I hope, outlived many of them, and I wish their authors no worse than a wider grasp of truth and a less contracted vision. I have also much reason to rejoice that I cannot recall a single act of discourtesy and unkindness from the members of any other religious body. On the contrary, I thankfully acknowledge from some, who do not belong to our Communion, acts of sympathy and kindness, and general respect to my office from many more; and if a nearer, dearer fellowship is hardly to be expected on earth, may we at last meet where a true understanding will be given us of the points on which we have differed, and there will be "no room left among us either for error in religion, or for viciousness in life."

