

A

# C H A R G E ,

DELIVERED TO THE

CLERGY OF THE DIOCESE OF QUEBEC,

BY

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

AT HIS

PRIMARY VISITATION,

COMPLETED IN 1838.

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1839.



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**\* \* \*** An apology is due to my brethren of the Clergy for the tardiness of my compliance with their desire, most kindly expressed, that I should publish the following Charge : but I believe that they will themselves know how to make my excuse.

It may be proper to mention, that in consequence of my having been under the impression that the Charge was rather long, the whole of it was not delivered at any one time ; but every part of it was delivered either in one or other of the places, where the Clergy were assembled for the Visitation, and every essential part was delivered in all.

Since the following sheets were first put to press, the Report of the late Governor General and High Commissioner has been received in this country. It is impossible that any thing can more strongly and more ominously exemplify the correctness of the remarks made in pp. 4 and 5 of the Charge. Let the Clergy stand prepared. Let them not be parties to any surrender of what they conscientiously believe to be the claims and interests of the Church, but let them judge, what may be likely to follow in the end, if statements such as those in the following extracts from the document just mentioned, should really be taken as the basis of Legislation, and the guide of Government. Let them observe also the commendation bestowed in other quarters and

withheld from themselves, upon points where I am thankful to say that He who sees all, and whose approbation is all in all, knows that they are, as a body, richly entitled to it. Let them be assured that, with the Divine blessing, I will not be wanting in any feeble endeavours of mine to procure them justice, but let them *discern*, in the necessity for those endeavours, *the signs of the times*.

No person at all acquainted with the facts of the case respecting the alleged powers of Rectors—the proceedings of the Church in the maintenance of its pretensions, the working of the voluntary principle on this side of the Atlantic, the proportion of the poorer classes who belong to the Church of England, and the exertions of the Church-Clergy, not only in the field of Missionary labour, but in the Missionary character which very generally attaches to their ordinary duties, can fail to see at once how these facts are not simply at variance, but pointedly contrasted with the impressions which persons unfriendly to the Church appear to have made it their business to communicate to the mind of His Excellency, and which, through his Report, have been communicated to the British Government, Legislature and people.

Marchmont, near Quebec, April, 1839.

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## EXTRACTS.

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.....But the last public act of Sir John Colborne before quitting the Government of the Province, in 1835, which was the establishment of the 57 Rectories, has completely changed the aspect of the question. It is understood that every Rector possesses all the spiritual and other privileges enjoyed by an English Rector ; and that, though he may have no right to levy tithes, (for even this has been made a question,) he is, *in all other respects, in precisely the same position as a Clergyman of the established Church in England* .....

The church of England in Upper Canada, *by numbering in its ranks all those who belong to no other sect*, represents itself as being more numerous than any single denomination of Christians in the country.....

The superiority of what is called the *voluntary principle*, is a question on which I may almost say that there is *no difference of opinion in the United States*, and it cannot be denied that on this, as on other points, the tone of thought prevalent in the Union has exerted a very considerable influence over the neighbouring provinces.

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The Church, too, for which alone it is proposed that the

State should provide, is the Church which, being that of the wealthy, can best provide for itself, and has *the fewest poor to supply with gratuitous religious instruction*. Another consideration which distinguishes the grounds on which such a question must be decided in old and new countries is, that the state of society in the latter is not susceptible of such an organization as is necessary for the efficiency of any Church-Establishment of which I know, *more especially of one so constituted as the Established Church of England*; for the essence of the Establishment is its Parochial Clergy. The services of a Parochial Clergy are almost inapplicable to a Colony, where a constantly varying population is widely scattered over the country. *Any Clergy there must be rather Missionary than Parochial*.

## ERRATUM.

Page 16, fifth line from the bottom, for *in holy communication with ourselves*, read, *in holy communion with ourselves*.

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REVEREND BRETHREN,

AT the time when I made my Visitation of the Lower Province,\* for the inspection of the Churches and the Confirmation of young persons who had been prepared for that rite, the late Bishop of Quebec was still living and I was acting simply as his Delegate. This circumstance, to make no mention of some other considerations which conspired with it, appeared to me to dispense with the necessity, if not to forbid the propriety, of my calling together any portion of my brethren to receive the episcopal charge.

The independent administration of the Diocese having since passed into my hands, (although no appointment to the See of Quebec has taken place,) and the protraction of those negotiations which were long ago set on foot for the erection of a separate See at Toronto and of which the speedier issue, if successful, would have withheld me from making the Visitation of Upper Canada, having now decided me to leave that Province no longer without the personal ministrations of the Bishop, I have judged that it might be of mutual advantage that when thus engaged in completing the

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\* In the beginning of 1837, and for the district of Gaspé, in the Gulph of St. Lawrence, in the summer of that year.

Visitation, I should meet my brethren in a body at those different points in the enormous extent of this Diocese, of which their convenience would indicate the choice.\*

I have expressed the hope that our meeting may be of mutual advantage, and although I wish to say as little as possible, I must here say something which personally regards myself. If I do not despair, that, by the divine blessing, the advice which I am now about to offer, or other more familiar suggestions made during your stay, may be of use to you in the exercise of your duties, I certainly no less anticipate that I may derive benefit from the opportunity thus afforded of our taking sweet counsel together, and walking in the house of God as friends. I see among you those to whom I might say, *I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands*, and who of course are young in the Ministry, but I pray you to believe that I am ready to receive help from all and want all the help that I can receive. I scarcely need assure you that I am sensible how much I need your indulgence of judgment and your prayers that I may be guided and prospered in the task which has devolved upon feeble and unworthy hands. You will not suspect that they are words of course which I use. I do not affect to deny that I have had some experience of ecclesiastical affairs, or that there are circumstances which give me an adaptation to certain local peculiarities in the charge; and if I were not conscious, in addition to these considerations, of possessing such gene-

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\*They were assembled accordingly, for the Lower Province, at Quebec and Montreal. It was in compliance with the desire of some of the Clergy themselves in U. C. a desire founded upon the obvious inconvenience of deliberating in two distinct bodies at a distance from each other, upon some matters in which it was necessary to come to one conclusion,—that the Visitation of the whole Province was fixed at Toronto, instead of being held both at that place and at Kingston.



ral qualifications as enable me in some small measure to sustain the respectability of the office,—above all, if I did not humbly trust that God has given me some concern for the grand objects of that as well as of other offices in the Christian Ministry,—I could not have been justified in accepting it, although if I had not done so, the Church in Canada, from circumstances with which you are acquainted, would have been seen for an indefinite time without a Bishop. But if I had reason to shrink beforehand from the charge, I do solemnly assure you, that in the occupation of it, I daily feel cause to tremble.

Among the difficulties now attaching to the charge, is one circumstance which in another point of view would seem to be an eminent advantage—namely that I have to take up and carry on the labours left to me by such a man as the Bishop of Quebec. It is not my purpose to enlarge upon the character of that devoted servant of the Lord, whose race, in our weak apprehension, seems to have run out too soon. Upwards of a year has now elapsed since his decease, and in accordance with the voice which was lifted to lament him in every quarter where his name had been known, we have rendered our testimony, in different ways, to his zeal in the cause of that Master for whom it was his glory to spend and to be spent. We all personally loved him: many of us were specially obliged to him, and for myself I can truly say, that his long and unvarying friendship for me is among the most treasured recollections of my life. But with such a name as he had and so nobly earned, and with some advantages at his command which I do not possess, he has bequeathed to me a task in the execution of which you will feel that I can ask no fitter prayer from you than that a portion of that spirit by which he was animated may be shed down upon me from the Father of lights.

Upon this occasion of our first meeting as we now meet, it appears natural and proper that I should call upon you to contemplate with me for our own profit, the actual state both of the Church of England at large and of that portion of it in particular, which has been planted in the Diocese of Quebec. The position of the Church, whether general or local, is in some points of view, critical and even alarming; and a very exact application may be made to the existing circumstances in which she is placed, of the language used by an ancient father, with reference to his own day upon the earth: "The times are difficult: those who conspire against us are many;" with the addition, as it respects too many of her professed adherents, of the words which follow,—“the genuine spirit of love has become extinct.”\* Parties in the mother country very widely at variance with each other upon the subject of Religion, appear to have cast their heads together with one consent and to be confederate against her; and from the character of the times, these parties are rendered formidable in a way which the merits of their cause could never make them. The ruling powers at home, perhaps in many instances feeling or conceiving their position to be one in which they can only say, *non est ista nostra culpa sed temporum*, are found scarcely to afford justice to interests which are identified with the cause of established authority and order and the maintenance of what is venerable in human institutions; and the ungenerous cry of those who have found their own opportunities of advancement or distinction in exciting odium against the Church, aided by the unconsidered statements of others whose war against old prejudices is in fact the great preju-

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\* χαλεπὸς ὁ καιρὸς, οἱ ἐπιβυλεύοντες πολλοί· τὸ τῆς ἀγάπης γνήσιον ἀπόλωλεν,  
CHRYSOSTOM DE SACERDOTIO.

dice of their own minds, has been allowed to prevail too far against claims which are at once legitimate in themselves and connected with the highest interests of man.

In this Diocese we have experienced our full share of the effect of these principles upon the prosperity and efficiency of the Church. We have risen, indeed, by the Divine blessing, since the Church first assumed a consistent form under the auspices of one whom I forbear to name,—we have risen from very feeble beginnings, to a state in which we now number considerably above a hundred Clergymen, with many orderly and devout Congregations. Yet constituted as we are an integral portion of the Established Church of England, we have, from unpropitious circumstances, been left to occupy in the eye of the world, a dubious position and to appear in an equivocal character; our claims still unsettled, and the support of our Clergy partial, meagre and precarious, to the infinite detriment of religion and the manifest perpetuation of those very jealousies and contentions of which the apprehension has dictated this temporizing policy, but of which the existence is to be traced to the want of an avowed and decided maintenance of the Church-Establishment as it was originally planned. With you, however, my Reverend Brethren, I need not enter into particulars upon this topic. We have done, and, by God's help, shall continue to do our part, I trust in all charity and meekness, to urge and to uphold what we believe to be our own right, the glory of a Christian Government and the blessing of a land: the issue we must confide to the hands of God. What I am anxious to bring under your notice is, first, the great comfort and ground of thankfulness which we enjoy in all the difficulties and struggles of the Church, and secondly, the peculiar responsibility which we contract under the circumstances of the time.

With reference to the first point, I do believe that there never was a period in which the Church of England, considered as a whole, presented an aspect so satisfactory as at this day. I do not mean to say that the Church-Establishment is faultless, or that any branch of the Church on earth will ever be totally and literally *without spot or wrinkle or any such thing*. We shall always have reason, if perfection be insisted upon, to say, as was said in a Latin distich by one who was a burning and shining light in the Church of England,—

They want that the Church should be free from every speck :

This the present life denies : the future life will afford it.\*

But when we see what a spirit, within the memory of living man, it has pleased God to shed down upon the Church ; how many evils have been corrected and what new life has been infused into the whole system ; when we witness the sincerity and the fervour with which Christ crucified is proclaimed by the Clergy ; when we behold with what true fidelity and zeal, a great and still increasing portion of that body devote themselves to the labours of the pastoral charge, and what care is taken by the rulers of the Church, to preserve a high standard of character and qualifications among her Ministers ; when we contemplate the variety and the magnitude of efforts made within the Church for the diffusion of spiritual blessings at home and abroad ; when we look at the prodigious multiplication of our places of worship in England,† and the progressive enlargement of Associations for the promotion of education and the communication of religious light, and then turn our regards to what is done, with little aid from the State, for distant dependencies of the Empire,

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\* Optant ut careat maculis Ecclesia cunctis  
Præsens vita negat : vita futura dabit.—Bernard Gilpin.

† See Note A.

and darkened corners of the earth,—for Colonist, for Gentile and for Jew ; when we see what an energetic piety, what a noble munificence in religious works,\* what a love for the National Establishment, what a growing attachment to Church principles, is manifested among the laity as well as the Clergy and is found often in the highest orders of the realm ; when we consider that although the establishment of Colonial Bishoprics is still lamentably insufficient and most unworthy of the Empire, yet the formation of two Sees in the West Indies, and four, including Australia, in the East, has taken place within the recollection of all here present,—we have surely ground to bless the name of our God, in the synoptical survey of these interesting facts, for the mercy which he has granted to us, with all our sins, that our Church should not fall behind in the race ; and we should be encouraged to believe that He has not cast her off, but that a distinguished part is reserved for her in forwarding the blessed consummation, when *the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea.*

While we are permitted, however, to exult in these thoughts, we must remember, with a heightened sense of responsibility, what interest we have in charge—**THE INTEREST OF CHRIST ON EARTH**, to the promotion of which “one thing” we have vowed “as much as in us lies, wholly to apply ourselves, laying aside the study of the world and of the flesh.”† If the times are difficult and there are many adversaries ; if, at the same time, a great spirit of Religion has been awakened in the world, and different parties are seen emulous of each other in seeking to advance the Kingdom of God ; if the Clergy of the Church of England are posted in a conspicuous station, and are eminently as

\* See Note B.

† Ordination of Priests.

a city set upon a hill, which cannot be hid ;—if our brethren in other quarters, strong in the power of faith, are doing great things in the cause,—striving successfully against the tide of worldly opposition, and surmounting, in some instances, the threatening waves of trouble ; if the present conjuncture is highly critical with reference to the ecclesiastical affairs of these Provinces, and consequences of vast importance to future generations in this rising country, may depend upon the foundation now laid for the Church,—then, amidst all these incitements to vigilance and zeal, it will be required of us that we be found *with our loins girded and our lights burning, and like unto men that wait for their Lord*. And if the signs of the times appear pregnant with great events, and the astonishing advances of science, more especially in its practical application to the purposes of international communication, seem destined, in the hands of Providence, to open the way for a new and marked æra of the Gospel, which, according to the anticipations of many religious persons, may be preceded and introduced by scenes of trial and sore tribulation in the Church,—then we are solemnly called upon, not simply as the soldiers of the Cross, but as the leaders of the battle, to *take unto us the whole armour of God, that we may be able to withstand in the evil day, and having done all to stand*.

Having touched, however, upon the signs of the times, and the prospects of the universal Church of Christ, I feel it necessary to advert to the extreme diffidence and reverent caution with which we should pronounce upon yet unaccomplished prophecy, and indulge our speculations, too apt to lead to presumptuous error, upon the magnificent future of the Gospel victorious in the world. *It is not for us to know the times or seasons which the father hath put in his own power*. And hence I take occasion—looking

at certain incidental effects which are connected with great efforts in Religion, in modern, as they have been in earlier times, to recommend the Christian grace of moderation : a holy moderation and sobriety in all the varied exercise of ministerial duty ; in the methods adopted for the propagation of the Truth of God—yes, and in the very preaching of the blessed Doctrines of Grace. If what I recommend seem to be the cowardly accommodation to the world for which the fervent Paul would have *withstood us to the face*, or the lukewarmness of spirit which Christ will indignantly reject, then, my brethren, stop your ears against my words. But in that combination which is charged upon Christian teachers of the qualities of the Serpent with those of the Dove, great discretion and great gentleness appear to be implied : and it is known to have been a distinguishing characteristic of our own Reformers that they shunned some extremes to which others in the heat of the struggle were carried away. The mild and moderate Melancthon, among foreign reformers, was not found to turn his back in the hour of danger. In the Religion of the Gospel, as well as in other things which engage the mind of man, there are certain bounds within or without which, that which is right cannot stand.\* Although it is most certainly true, that we can never be too religious or too devoted, yet it is equally certain that in the developement and the exercise of the religious affections, there is often, through the infirmity of nature, a tendency to religious irregularity and to what may properly be called religious excess. In those points, especially which create parties and party names within the bosom of the Church itself, the most vehement and eager spirits on either side will not be found, I believe, to be the nearest to the truth ;

\* ——— sunt certi denique fines  
Quos intrâ citràque nequît consistere rectum.

and the approximation of parties to each other, each losing something of its own and borrowing from its opposite, is, according to my own convictions, the issue for which we should devoutly pray and for every manifestation of which (and these are not few) we should render thanks to our God.

I apprehend that there is no one doctrine of the Gospel which does not receive the tincture of error, when pushed to an extreme; and we are sometimes accused of not going far enough, when the very fact of our stopping where we do, is the evidence of our keeping step, if I may use so familiar an illustration, with the Gospel itself. Truth exaggerated is not higher truth: it is rather truth deteriorated by some alloy. Instances might be given, without number, to support the justice of this remark; and we see it very plainly exemplified, if we have recourse to the stronger shades of difference among believers in Revelation upon certain points of their Faith. Because one party will lower and dilute to nothing the vital doctrine of the work of the Spirit in the heart and understanding, another deals in sensible revelations and impulses, or proceeds to the extravagance of claiming the miraculous gifts of Apostolic times:—Because one party preaches the law rather than the Gospel, another seeking to magnify the covenant of Grace, will tread upon the verge of Antinomian error: Because one party makes Religion consist in forms and ritual observances, another makes it an evidence of spirituality to depreciate or even to dispense with the very Sacraments themselves.

Upon similar principles, I cannot forbear from stating my opinion that we ought to manifest a wise spirit of allowance, and charitable construction in some lesser matters relating to particular habits, usages, observances, or religious phraseology. Things which are often found among the *accidental characteristics* are thence liable to be regarded as the



*necessary evidences* of a devoted piety and a genuine Faith in Christ. There are many things in human life, many more than some religious persons are willing to allow, which must be left to the province of christian liberty and discretion,—and of which it must be said that neither if we do them are we the better, nor if we do them not, the worse, and vice versâ ; what may be inexpedient for one man, may be conceded to another—nothing being insisted upon as of universal obligation, which does not carry the distinct warrant of the word of God—no burthen imposed which would not have been imposed by the Apostolic Council at Jerusalem.

Upon this subject of moderation, I am not ashamed to have recourse to the support of a female writer—the late Mrs. Hannah More,—the preface to whose work on Practical Piety contains the following pertinent remarks :—

“ Would it could not be said that Religion has her parties as well as Politics. Those who endeavour to steer clear of all extremes in either, are in danger of being reprobated by both. It is rather a hardship for persons who have considered it as a Christian duty to cultivate a spirit of moderation in thinking, and of candour in judging, that when these dispositions are brought into action they frequently incur a harsher censure than the errors which it was their chief aim to avoid.

“ Perhaps, therefore,” she continues, “ to that human wisdom whose leading object is human applause, it might answer best to be exclusively attached to some one party. On the protection of that party at least, it might in that case reckon; and it would then have the dislike of the opposite class alone to contend against; while those who cannot go all lengths with either, can hardly escape the disapprobation of both.”

These remarks, as it appears to me, are very applicable not

only to the judgments which we pronounce, but to the part which we feel called upon to take with reference to the professors of the Roman Catholic Religion.\* I would willingly avoid this topic; but duty forbids my passing it without notice. I conceive that it is our manifest duty, as, if we have any love to the souls of men, it must be our earnest desire, wherever a door seems opened to us by the hand of Providence, to propagate the simple Truth of God, and to declare Jesus Christ to sinners as their Saviour, in a manner in which he cannot be presented to them by a system encumbered with human devices, and, according to the language of our own Articles, plainly repugnant, in many points, to the Word of God. And so far, I think, we shall be all agreed. But with respect to the most eligible and judicious mode in which we can prosecute the object of advancing the cause of Scriptural Truth, a great diversity of opinion may exist among persons equally concerned for the honor of God; and it is at least a question whether more is not likely to be ultimately done towards the attainment of this object, by a prudent and moderate course of proceeding, and very often by the unobserved working of a holy leaven in the mass of society,—the indirect influence of a purer faith, as recommending itself by its fruits, and winning friends by its deportment, than by the provocation of a public challenge, or the disturbance of an impetuous assault upon the host encamped around us under the banner of Rome.† One thing is plain :—that our *first* duty is to our own followers; our care of them, with the limited resources which we have at command, seems likely for a long time to be more than sufficient to fill our hands, and our incursions in other quarters may be reserved till we have means and energies to spare, after supplying our own ill-provided people; at least we must take care that nothing is left undone for their

\* See note C.

† This applies to a particular portion of the Diocese—namely that portion of Lower Canada which is inhabited by the old French population.

direct benefit, because we are engaged in a different employment of our zeal. The Apostles, in the execution of their commission, and the choice of their field of labour, were directed by the Revelations of the Spirit of God : we can only gather from circumstances what it is the will of God that we should attempt and make our experiments, seeking such light as is now vouchsafed in answer to the prayer of faith, according to the result which appearances may promise.

I desire, however, my Reverend Brethren, to have it well understood, that whatever charity of judgment, whatever Christian courtesy of language, whatever prudent caution of proceeding for the very sake of advancing the interests of truth, it may be proper to manifest in this behalf, I am most fully alive to the necessity of our making a resolute stand against that spirit which walks abroad, and to which, by a mere perversion of language, the name of *liberality* is often conceded ; a spirit which confounds all distinction between Truth and Error, and absolutely tends to nullify the effect of Revelation. Certain wonderful truths are made known to us from Heaven : the correct application of those truths furnishes the remedy for our moral and spiritual disorders, and conveys to the soul of man the principle of everlasting life. The preservation of those truths, therefore, in their purity as well as their integrity, liable as they are through the corruption of nature, to be obscured and debased, is among the foremost duties of the Church, and the most solemnly important concerns of human society. Any compromise of Scriptural principles of Religion becomes, in this point of view, alike dangerous and sinful ; and we should warn those who are spiritually under our charge, that they do not suffer themselves to be led into any such compromise from motives

either of domestic ease, of social good understanding, of commercial interest, or of political expediency. In all these points the world will often be found at issue with the Gospel of God, and we must only say to them, *choose ye this day whom ye will serve*. And if we encounter odium in this discharge of our duty, we must call to mind the words of an Apostle, *marvel not my brethren if the world hate you*, and those of our blessed Lord himself, *ye know that it hated me before it hated you*.

We should warn our people also, when we are upon the subject of political differences and agitations, of the awful responsibility which they will incur, if they are forgetful of the scenes through which we have all recently passed. The right hand of God was so conspicuously stretched forth, and in so many different ways, in the protection of the cause of loyalty, when the insurrection broke out in these Provinces,\* as to extort, even from the unthinking, a devout acknowledgment of Providential interposition. And we had public fasts, and proclaimed thanksgivings. All must not end there. We must, as a community, rejoice with trembling in our deliverance; and remember that fresh scourges are ready in the hand of God. We must be humbled under a sense of our sins,—thankful for the mercy which we have experienced, watchful against forgetfulness of Divine judgment, fruitful in those Christian works which are prompted by all these combined considerations. And it will be happy if the Clergy can be instrumental, not only in cherishing that spirit of loyalty which must characterize the true followers of the Church, but in convincing any unthinking part of the population of the great wickedness, as well as folly, of seditious agitations in a country where, if there has been a fault chargeable upon

\* In the end of 1837 and commencement of 1838.

the Government, it is that of an unwise relaxation of the authority reposed in its hands for the common good. Never can,—I will not say rebellion,—but never can those proceedings which *tend to rebellion* be suffered to pass under the colour of the mere maintenance of a different side in politics. Where can there be worse authors of mischief than those who, not to speak of bloodshed and devastation of property, disturb and distract a peaceful country, and blast the rising prosperity of a people, to serve the purposes of faction?—or, if men acknowledge the authority of the Word of God, what sin is there more broadly stamped with the brand of the Divine displeasure, than the sin of those who *resist and despise power and are not afraid to speak evil of dignities*? Warn, therefore, all who are in danger, as the Messengers of God. *Put them in mind to be subject to principalities and powers; to obey magistrates; to be ready to every good work; to submit themselves to every ordinance of man for the Lord's sake.* Charge them in the words of wisdom, *my son fear thou the Lord and the King, and meddle not with them that are given to change.*

Before dismissing the subject of the uncompromising maintenance of principle in opposition to that which passes in the world for liberality, I must offer a very few observations relating to what are sometimes called the peculiarities of the Established Church. I shall not occupy your time by an endeavour to refute the shallow and unscriptural notion that Christian unity and charity consist in the establishment of a commodious sort of understanding among parties divided in religious communion, ~~that~~ *they agree to differ.* Certainly they ought to endeavour to live in peace, and in the interchange of all christian good offices; and it is equally certain that each ought to rejoice in every instance in which another may promote the cause of Christ, and be ready to

put the most *liberal* construction, (I do not avoid the use of the word, for true liberality is a beautiful feature of the Gospel) upon all the proceedings of separate bodies, or individuals belonging to them. We ought to honor and to imitate all who love the Lord Jesus Christ in sincerity, although they *walk not with us*. And it would be as difficult to deny as it would be criminal to wish to deny that the blessing and grace of God is often with those whose ministry we regard as irregularly constituted. But with all this, I conceive that we place ourselves in a very false position, and fail to act, in one point, the part which God has assigned to us in the world, if ever we adopt that language or lend ourselves to those proceedings in which the Church is regarded as a Sect among Sects. It is quite foreign to my purpose to argue here the question of Episcopacy: but if we believe that the Apostles founded and framed an Episcopal Church; if we trace the plan of such a Church in the Scriptures; if following up our enquiries to throw light on the question by comparison of Scripture with early ecclesiastical records, we arrive at that conclusion which enables us with the incomparable Hooker to challenge the opponents of our System, that they shew *but one Church upon the face of the whole earth*, from the Apostolic times to the Reformation, that was not episcopal;\* if all the remnants of ancient Churches now existing in the East have preserved this constitution from their beginning, and our own Church has opened interesting communications with them which may be designed to lead the way to their renovation in holy communion with ourselves;† if the real strength of Rome consists only in the multiplied divisions and unseemly disarray of the Protestant Churches; if this can never be cured, so long as the vicious principle is admitted that christians may lawfully form new Societies,

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\* See note D.

† See note E.

and create new Ministries at will ; if it was the singular blessing of our own, among other Churches, at the Reformation, to preserve the ancient order and the uninterrupted succession of her hierarchy ; if lastly these principles are so pointedly recognized, so fully received and acted upon in her practice, that we accept the Orders as valid, of a Romish Priest who recants, although we re-ordain all Protestant Ministers who pass over to us from non-episcopal Churches, then, with this chain of facts before our eyes, I do conceive that we are wanting alike in our consistency as Churchmen, and our duty in the Church universal, if, swayed by the stream of prevailing opinion, studying an ill-understood popularity, or even prompted by an amiable spirit of conciliation, we consent to prejudice the exclusive character of our Ministry, and voluntarily descend from the ground which we occupy with our people and other Protestant Episcopalians, as a distinct and peculiar body among the Churches.

And is this to exalt ourselves, and to preach ourselves instead of Christ Jesus our Lord ? Far otherwise than this if rightly considered, our claims to Apostolic order and succession, as is well pointed out by a late excellent Colonial prelate,\* should humble us in the dust under a sense of the greatness of our calling so far above our worthiness and strength. Whatever affords a heightend view of the office which we hold, and the part which we have to sustain in the Church of God, can only—or should only,—prompt us to deeper earnestness in seeking that sufficiency which is of Him alone.

I bless God that there is not wanting good evidence among us of our having recourse to that sufficiency—but what a field is before us ! how ought we each to labour that we may gather with our Lord, and how importunately to pray that

\* Heber.

more labourers may be sent forth into the ripening harvest which spreads itself around us ; that larger blessing may descend upon those Institutions at home, (foremost among which we must mention the venerable and munificent Societies for the Propagation of the Gospel and promoting Christian Knowledge) and those endeavours upon the spot, of which it is the object to supply our destitute settlements. I am disposed also to think, and I shall take occasion, from our meeting, to follow up the suggestion, that we might, with much advantage, establish in this Diocese, a Church Society, similar to that which has been framed under the auspices of an able and zealous Bishop, in the neighbouring Diocese of Nova Scotia.

In seeking to recommend the Church, according to our bounden duty, in the eyes of our own people or of others, and to give the fullest effect to the beautiful Offices of her Liturgy, there is a principle to be observed of which I have taken notice upon former occasions in addressing my brethren in a different capacity, but which I am prompted briefly to touch upon, because it is in danger from local circumstances, of partially falling into disregard—I mean the principle of rendering the services of the Church more impressive by the manner of performing them, and by the exterior reverence and decorum with which they are clothed. The preface to the Common Prayer Book, the Canons and the Rubrics, more particularly in the Communion office,\* afford sufficient evidence of the care which was wisely taken by our holy Reformers, while they purged away from our worship, the cumbrous pageantry of Superstition, to preserve the utmost gravity, solemnity, and order in the public ministrations of the Church ; and to shed over them a venerable air fitted to remind men of the awe with which

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\* See note F.



they should approach the things of God. The forms and ceremonies of the Church, the prescribed postures of worship, the habits of those who officiate, the vessels of the Sanctuary, the several appendages and distinctions of our National Churches, are all designed to aid in this effect; and, as servants of the Church, we ought to act in the spirit, and, wherever we can, according to the letter of her regulations. The disuse upon the ordinary occasions of life, of a distinguishing ecclesiastical dress, is a departure from wise and venerable rules,\* from which our Clergy ought never to take licence to depart farther than, according to the now received usage, they are obliged to do. They should *never* betray a disposition to *secularize* the character and office which they hold. And in the actual performance of any ecclesiastical function, no deviation can be justified for which the plea of necessity cannot be advanced. No needless irregularity should be suffered to creep into our performance of official duty which may settle by degrees into a precedent.

To pass, however, to considerations of a higher nature,— I would observe that among very many disadvantages attaching to our situation as a Colonial Branch of the Church, we have our advantages too; and it is not the least of these that, in many parts of the Diocese, we are less trammelled by circumstances in making an approach to that holy discipline, the restoration of which, according to the language of the Church herself, is “much to be wished.”† The existence of any such advantage ought to be turned to the utmost account. Instances have not been wanting in this Diocese in which Communicants who have given scandal by some irregularity, have made public reparation to the assembled company of worshippers; and I cannot but commend the

\* See note G.

† Communion Office.

endeavour, which has been used with success by some of our Clergy, to revive the practice enjoined in the prayer-book, that persons desirous of presenting themselves at the Lord's Supper, at least unless they are accepted and constant Communicants, should intimate their purpose beforehand to their pastor.

I could enlarge upon this topic, and there are others which I could wish to notice, particularly the encouragement and the direction of Sunday Schools, were it not time that, (if I may borrow the allusion,) I should draw in my sails and make for the shore.\* I will only say, then, in conclusion, that if, as I have intimated in the course of these observations, we stand as a distinct and *peculiar* body, in virtue of our being a branch of the Episcopal Church, this is not the highest or the most important *peculiarity* by which we should be marked. Our distinction as Episcopalians will very little avail us, unless we take heed that we are not behind others in the genuine characteristics of the people of God; a *PECULIAR people*, in the language of one Apostle, *zealous of good works—a chosen generation*; according to the description of another, *a royal priesthood, an holy nation, a PECULIAR people, who shew forth the praises of Him who hath called us out of darkness into his marvellous light.* This is the mark which we should set before our followers, and to the attainment of which we should seek to lead them on. We should keep clear and conspicuously bright the lamp of Holy Truth, which, as the Priests of the Temple, we are appointed to watch; holding forth constantly to view, (for this is the life and light of the Church, and in exact proportion as it is obscured, our Ministry fails of its purpose,) the salvation of sinners through the free Grace of God in

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\* ——— extremo ni jam sub fine laborum  
Vela traham, et terris festinem advertere proram.—Virg.

**Christ Jesus.** We should magnify the love which was displayed in the rescue of a guilty race, and in the gift of the Spirit of Holiness: we should press these things home to the bosoms of our hearers, and teach men to make them their own:—we should labour night and day to awaken those who are plunged in the sleep of sin, and to dissipate the dreams of those who smooth over the Doctrines of the Cross, and are satisfied in conscience, because they satisfy the nominally Christian world: we should regard it as the business of our lives to be instrumental in *turning men from darkness to light, and from the power of Satan unto God.* And even if it were to please God that we could turn but one, shall we not think the labour of our lives to have been better spent than in the pursuit, however successful, of any worldly object, when we remember, for our encouragement, the value of one immortal soul, as set forth in the declaration of Him who paid its ransom—that there is **JOY IN THE PRESENCE OF THE ANGELS OF GOD OVER ONE SINNER THAT REPENTETH?**



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## NOTES.

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NOTE A. p. 6.—As it is possible that many of the individuals into whose hands this Charge may fall, may be little aware of the facts to which reference is here made, it may be encouraging to them to state some particular examples:—

“*London.*—The Bishop of London has consecrated in this Diocese since 1823, sixty new Churches. His Lordship, as Bishop of Chester, to which Diocese he was appointed in 1824, had consecrated twenty seven, in all eighty seven Churches.

*Winchester.*—The number of Churches consecrated in this Diocese within the last ten years, is fifty nine, and between two and three hundred more have been enlarged and improved.

*Chester.*—The number of Churches consecrated in this Diocese by the present Bishop during ten years is one hundred and three : Churches now building in the Diocese, thirty five : Chapels not consecrated, but having their own ministers, twenty.”—*Eccles. Gazette, for February, 1839.*

If my recollection does not deceive me, there are now thirteen places of worship of the Established Church, of which two were originally Dissenting Meeting-houses, in the single parish of Lambeth, where, when the present Rector took possession, there was only the Parish Church, (the private Chapel of the Archbishop not being reckoned.) All over England, additional Churches and Chapels of the Establishment are springing up ; and other instances are not wanting of the same transfer of Meeting-houses to the Church, which has been just mentioned as having taken place at Lambeth. The augmentation and renovation of Churches is also proceeding every where with the same spirit ; and it is a gratifying feature in all these undertakings, that one grand object kept in view is to provide free sittings for the poor.

Three new Churches have recently been consecrated in the parish of Stepney, which now contains five spacious Churches, with three thousand free sittings.

We hear a great deal of the alarm conceived, and not without reason, at the multiplication of places of worship and religious institutions at home, in connection with the Church of Rome, and of the towering anticipations of that Church respecting the recovery of her dominion in the country. But let us thankfully bear in mind the far greater multiplication of our own Churches ; and through whatever struggles we may have to

pass, let us not despair of our cause,—the cause of Scripture and of Truth. The cause of our true Protestantism is the cause of God himself; and it will be seen in the end, what will become of all human devices in religion :—

— res Romanae PERITURAQUE REGNA.

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NOTE B. p. 7.—Although in proportion to the wealth of the English people, if it could be hoped that all who conform to the Church would have a sense of their duty in this point, it is still little that is done, yet every day affords some examples which remind us of the exclamation of David, *Who am I and what is my people that we should be able to offer so willingly after this sort? for all things come of thee and of thine own have we given thee.* Many have nobly responded to the call of the present Bishop of London for the erection of additional Churches in the metropolis. Many have given their hundreds, and not a few their thousands. The example has been followed in other Dioceses; Associations for the extension of Church accommodation have received the most liberal support, and individuals have come forward in the same spirit. The following specimens are taken almost at random from a *single number* of the *Ecclesiastical Gazette* :—

“ The Bishop of Ripon has recently consecrated three new Churches in the Archdeaconry of Craven, Lothersdale, Stonehurst Green, and Settle. \* \* \* \* \* We cannot omit to notice the munificent gift of £1,000 from the Reverend Walter Levitt, the Vicar of Carlton, towards the endowment of the Church [at Lothersdale.] \* \* \* \* \*

A public meeting was held at Chelmsford, October 23rd, for the purpose of forming an Essex Association, in aid of the Incorporated Society for building and enlarging Churches and Chapels. It was originally suggested by the Lord Bishop of the Diocese. The subscription is already a munificent one, amounting to nearly £2,000. \* \* \* \* \*

On the 1st of November, in the township of Clayton-le-Moors, was laid the foundation-stone of a new Church. \* \* \* \* \* The site was the gift of John Fort, Esquire, of Read Hall, M. P., who has also granted a site for a Parsonage-house and a National School. The estimated expense of erection is £1,700; endowment, £2,000; total, £3,700; of which sum £500 were subscribed by John Fort, Esquire; £1,000 towards the building, and £1,000 towards the endowment, were the munificent donations of his sister, Ann Fort. \* \* \* \* \*

Lord Braybrooke has given the sum of £100 towards building and endowing a Church at Knowle Hill, Berks. \* \* \* \* \*

Mr. Gladstone, a Liverpool merchant, has contributed the sum of £4,000 towards the erection of a Church, besides endowing it with a perpetual annuity of £50 towards the maintenance of a minister. \* \* \*

Earl Fitzwilliam has given the sum of £1,000 towards affording additional Church accommodation at Malton. \* \* \* \* \*

Lord Ward has subscribed £200 to the Worcestershire Diocesan Church

Building Society, and £300 to that of Lichfield. His Lordship will also erect Parsonage-houses at Netherlon and at Cosely, at his own expence.

At a public meeting at Birmingham, November 27th, the Bishop of Worcester in the Chair, a Society was formed called the *Birmingham Church-building Society*, to supply the appalling deficiency of Church accommodation in that town. . . . The Society proposes to provide, within five years, ten additional Churches.

On the 28th November, the new Church of St. George's, Egbaston, was consecrated by the Bishop of Worcester. The ground on which it stands is the liberal gift of Lord Calthorpe, who has endowed the Church, and contributed the greater portion of the funds (between £5,000 and £6,000) required for its erection.

The Countess of Bridgewater has given £500 towards the fund for erecting additional Churches and Parsonage-houses in the Diocese of Lichfield.

On Sunday last, a new Church, erected by Mr. James Brook, of Thorn-ton Lodge, near Huddersfield, for the accommodation of the inhabitants of Meltham Mills in the employ of Messrs. Jonas Brook and Brothers, was opened by licence from the Bishop of the Diocese. . . . It will seat about two hundred and fifty persons; and adjoining it, is a School which, by means of sliding shutters, may be thrown open and form part of the Church. The School-room is calculated to hold about six hundred children. At the other end of the School, there are two Dwelling-houses, one for the Clergyman and the other for the School-master. The whole of the edifice, we are told, is erected at an expence of not less than £4,000. A truly Christian example is here set for the opulent manufacturers in the country to provide for the spiritual wants of those who are in their daily employ."—*Ecclesiastical Gazette for December, 1838.*

The Dowager Queen Adelaide is building a Church at Malta, for the English residents, estimated at £7,000 or £8,000, at her own expence.

The Bishop of Lincoln gave £800 the other day towards the erection of a Church at Holbeach.

It has been ascertained that the late Bishop of Durham (Van Mildert) spent £10,000 a year upon charitable and religious objects, being one half of his income. This was not suspected during his life. His predecessor (Barrington) is known to have passed, I think, £100,000 for such purposes, during his occupation of the See, through the hands of Mr. Butler, his London Agent. Other Bishops of Durham have been great public benefactors: witness the Institution founded by Lord Crewe, in Bamborough Castle, for the relief of shipwrecked persons, and other charitable ends.

Durham was (till the late division of its revenues) the richest See in England, and has been set up as a target upon which the enemies of the Church have emptied their quivers; but in the party cry which is raised in this country, as well as at home, against the incomes of the English Bishops, it is forgotten what use they make of their incomes; it is forgotten to what expences they are unavoidably subjected in the maintenance of their stations, as heads of the Church-Establishment of a mighty Empire and members, (as is fitting in a Christian country,) of the high Council of the Realm; it is forgotten that,

will refuse to subscribe unto them? Can they directly grant, and directly deny, one and the very self same thing? Our own proceedings in disputing against their works satisfactory and meritorious, do shew, not only that they hold, but that we acknowledge them to hold the foundation, notwithstanding their opinion. For are not *these* our arguments against them? Christ alone hath satisfied and appeased his Father's wrath; Christ hath merited salvation alone. We should do fondly to use such disputes, neither could we think to prevail by them, if that whereupon we ground, were a thing which we know they do not hold, which we are assured they will not grant. Their very answers to all such reasons, as are in this controversy brought against them, will not permit us to doubt, whether they hold the foundation or no. Can any man, that has read their books concerning this matter, be ignorant, how they draw all their answers unto *these* heads,—that the remission of all our sins, the pardon of all whatsoever punishments thereby deserved, the rewards which God hath laid up in Heaven, are by the blood of our Lord Jesus Christ purchased, and obtained sufficiently for all men; but for no man effectually for his benefit in particular, except the blood of Christ be applied particularly to him by such means as God hath appointed that to work by? That those means of themselves, being but dead things, only the blood of Christ is that which putteth life, force, and efficacy in them to work, and to be available, each in his kind, to our salvation? Finally, that Grace being purchased for us by the blood of Christ, and freely without any merit or desert at the first bestowed upon us, the good things which we do, after Grace received, be thereby not made satisfactory and meritorious? Some of their sentences to this effect I must allege for mine own warrant. He then gives some extracts from the writers of the Romish Church, pointedly to the effect of what he had just attributed to them. “Howbeit,” he says farther on, “considering how many virtuous and just men, how many Saints, how many Martyrs, how many of the Ancient Fathers of the Church, have had their sundry perilous opinions; and amongst sundry of their opinions this,—that they hoped to make God some part of amends for their sins by the voluntary punishment which they laid upon themselves,—because *by a consequent* it may follow hereupon that they were injurious unto Christ, shall we therefore make such deadly epitaphs, and set them upon their graves, they denied the foundation of Faith directly, they are damned, there is no salvation for them? Saint Austin saith of himself, *Errare possum, Hæreticus esse nolo*. And, except we put a difference between them that err, and them that obstinately persist in error, how is it possible that ever any man should hope to be saved?

“And shall I think, because of this only error, that such a man toucheth not so much as the hem of Christ's garment? If he do, wherefore should not I have hope, that virtue might proceed from Christ to save him? Because his error doth *by consequent* overthrow his faith, shall I therefore cast him off, as one that hath utterly cast off Christ? One that holdeth not so much as by a single thread?

“Surely, I must confess unto you, if it be an error, that God may be merciful to save men even when they err, my greatest comfort is my error; were it not for the love I bear unto this error, I would never wish to speak, nor to live.



“Wherefore to resume that mother sentence, whereof I little thought that so much trouble would have grown, ‘I doubt not but God was merciful to save thousands of our Fathers, living in Popish superstitions, inasmuch as they sinned ignorantly.’ Alas! what bloody matter is there contained in this sentence, that it should be an occasion of so many hard censures? Did I say, that thousands of our Fathers might be saved? I have shewed which way it cannot be denied. Did I say, I doubt not but that they were saved? I see no impiety in this persuasion, though I had no reason for it. Did I say, their ignorance did make me hope they did find mercy, and so were saved? What hindereth salvation but sin? Sins are not equal; and ignorance, though it doth not make sin to be no sin, yet seeing it did make their sin the less, why should it not make our hope concerning their life the greater? We pity the most, and doubt not but God hath most compassion over them that sin for want of understanding. . . . If I have been deceived on this point . . . the blessed Apostle hath deceived me. What I said of others, the same he said of himself, I obtained mercy, for I did it ignorantly. Construe his words, and you cannot misconstrue mine. I speak no otherwise, I mean no otherwise than he did.”

He winds up the whole argument by a salutary caution that it is “a great deal meet for us to have regard to our own estate, than to sift over-curiously what is become of other men. And fearing, lest that such questions as these if voluntarily they should be too far waded in, might seem worthy of that rebuke which our Saviour thought needful in a case not unlike, *What is this unto thee?*” \*

If, however, there are any who go so far as to think that a hope entertained for the disciples of Rome is an evidence of dangerously defective views in religion in the person himself who entertains it, the single case of Hooker is surely sufficient to disprove such a notion. *Hope* for other men may, I believe, be still farther extended without prejudice to sound Protestantism, or to those views of our Salvation, which give all the honor to the blessed Saviour of sinners. Will any man attribute a laxity upon those points to the author of the *Rise and Progress of Religion in the Soul*? Yet in his *Family Expositor*, (in a note upon I. John ii. 2,) speaking of the Salvability of virtuous Heathens through Christ, he says, “I do not see that Christianity can receive any prejudice by our acknowledging that if there are those in whom a truly virtuous temper prevails, they may be accepted of God, in consideration of the atonement which Christ hath made.” A truly virtuous temper must be an evidence of some measure of grace given.

But to return to the case of the Romanist, can any man deliberately think that there are ~~not~~ evidences of grace and of a saving faith in Christ implanted in the heart, in such men as the author of the *Imitation of Christ*,† or as Fenelon, or as Pascal? If these evidences are mixed with matter which seems by logical inference to contradict them, we

\* The foregoing extracts from Hooker are taken from his *Discourse on Justification*. I had made them larger and have found it difficult to retrench them, but I did not wish to load these notes to excess. Those who have access to his works, and to whom the *Discourse*, above-mentioned is new, will be well repaid by the perusal of it, although possibly they may not agree in all points with the views of the writer.

† Commonly reputed to be Thomas à Kempis.

must remember that it is never fair in *judging of men*, although it may be perfectly proper in *reasoning with them*, to insist upon fastening consequences upon them, as flowing from their system, which consequences they reject and disclaim, and thus to deny to them the benefit of their inconsistency.

I believe that the view which I have here taken, is agreeable to the word of God, and that those who are the *sufferers* by corruptions introduced into their Church, are not to be confounded with the *authors* or *interested lovers* of those corruptions, against whom the judgments of Scripture are denounced. The case of a devout and sincere Romanist appears to me to be provided for, if I may so express it, in Cor. III. // 12, 13, 14, 15, upon which text Archbishop Tillotson has a sermon "on the hazard of being saved in the Church of Rome."

And now a few more words as to "the part which we feel called upon to take with reference to the professors of the Roman Catholic Religion"\* in Lower Canada (a question which must be affected by "the judgment which we pronounce"† upon them.) In my own view of the case, we are more likely to be called upon to *suffer* than to *do*, in testifying to that body, by any general or extensive proceeding, in the cause of spiritual truth. But some of our obligations having, as I apprehend, been misconceived in a manner calculated to embarrass the consciences of the Clergy, and this having spread, I know not to what precise extent, I feel it incumbent upon me, (for now that I am embarked in the subject, I will go through with it,) very briefly to set them, as far as God shall enable me, in a correct light.

I. It has been supposed that the Ordination-vows of the Clergy distinctly oblige them to engage in perpetual controversy with the Romish Church in this country, and to labour in the work of proselytism among her disciples.

It is certainly (as I have intimated) the duty of Clergy and Laity alike, to avail themselves of all well-chosen opportunities and all promising openings, for endeavouring to communicate to those who do not enjoy the blessing, a knowledge of pure and scriptural truth. And they should watch for such opportunities, and, if they are permitted, should *make* them. But with reference to that particular and special *cure of souls* which is formally confided, in the solemnities of Ordination, to the Clergy, and to which their vows respecting pastoral instruction, exclusively refer, it does not, in this country, comprehend the members of the Church of Rome. In England and Ireland, where the entire face of the country is divided into parishes of the Established Church; where the Churches formerly belonging to the Church of Rome have been transferred to our own, and where the proprietors of the population at large are subject to payments for the support of the latter, all the inhabitants of a parish are the *Parishioners* of a Clergyman. It is not so here. In Upper Canada, even the Rectors do not stand in the same relation to other religious bodies which the Rectors do at home. There is no *official connection* between them. In Lower Canada, where Parish Churches and tithes are in the hands of

\* Charge, p. 12

† *Ib.* *ibid.*

Roman Catholics, and secured to them by law, the appointments received by our Clergy do not impose any specific obligation, nor convey any kind of authority, with respect to the religious instruction of such persons.

2. It has been supposed that the 66th Canon which relates to Popish Recusants, imposes a duty of the same kind. But that Canon refers to a state of society, and describes a class of persons, both of which have long ceased to exist. *Recusants* were persons who refused conformity to the established Religion of the country, at a time when, the principles of toleration not being understood, the whole population were by law compellable, under severe penalties, to conform. The Canons of 1603 are still binding, so far as they are now practicable and consistent with the subsequent sanctions of authority ; but it must be manifest, even upon a slight inspection of them, that in other points they are obsolete, and have been virtually revoked.

I shall not notice an argument which has been drawn from the commission given by Christ to his Church at large, to preach the Gospel to every creature, farther than to point out that this direction to propagate the faith throughout the world, cannot be understood as if every Clergyman were charged with the direct religious instruction of every individual with whom he comes in contact in life. For in how many instances would this be *casting pearls to swine* ! and in how many more would it be obstructing, by ill-advised or premature interference, the cause which it would be designed to promote !

Let me not be here thought to repress, or to do otherwise than honor and encourage that zeal which would be *instant in season and out of season*. But if we are to do any thing in this particular behalf, let the grounds upon which we are to do it, be first *correctly stated*. In musing upon the subject, I have been more moved to hope for our one day creating a favorable impression upon the Romanists of this country, (if we go wisely to work,) by the single consideration of Deut. VII. 17. 18, than by all the arguments which I have ever heard in recommendation of our taking the field.

Whenever and wherever we do so, I hope it will be more in the spirit of Bishop Hopkins, of Vermont,\* than of some other Protestant champions among our neighbours in the United States, who would do well to remember the saying of a very early Christian father †:—

Θράσος καὶ ἀνθαδία καὶ τόλμα, τοῖς κατηραμένοις ὑπο τῷ Θεῷ ἐπίκεια καὶ ταπεινοφροσύνη, καὶ πραύτης παρὰ τοῖς εὐλογημένοις ὑπο τῷ Θεῷ.

In modern times, and with reference to *intercourse* with Roman Catholics, we have an admirable example in the interesting Memoirs of Felix Neff.

\* In his work, *The Church of Rome in her primitive purity, compared with the Church of Rome at the present day*. I think, however, that he has made some unwarranted concessions.

† Clemens Romanus, in his first Epistle to the Corinthians.

“The broad distinctions and uncompromising truths of Protestantism were matters of awful sanctity with Neff; and yet though he was the Pastor of a flock opposed to Popery by all the strong prejudices of hereditary separation, I might almost say of deep-rooted aversion, with dogmatical and polemical Protestantism he would have nothing to do. He made numberless converts from Romanism, not so much by argument and discussion as by widely inculcating the true spirit of the Gospel; not by dwelling on topics of strife or points of difference, but on points of universal agreement and by exhibiting our common Christianity in its most persuasive form, until their hearts melted before the one Mediator and Intercessor, and they said your God shall be our God, and your creed shall be our creed.”—*Memoir of Felix Neff, Pastor of the High Alps, by the Rev. W. S. Gilly, D. D.*

“When Neff was in France, he accidentally found himself in the company of a Roman Catholic Curé, who did not know him. Their route lay towards the same place, and as they journeyed together, the conversation took a religious turn. Our pastor, with his usual good sense and right feeling, spoke fervently on the faith and duties of a Minister of the Gospel, but he did not drop a single word which could offend the prejudices or rouse the suspicion of his companion, who was gradually moved to take a deep interest in the new views of a spiritual life which were opened before him. They came to a Roman Catholic Church, and the Curé invited his unknown counsellor to enter the sanctuary and to implore God’s blessing on their conversation. Neff readily complied, they breathed their silent prayers before the altar [the Protestant Minister here, however, went a great length] and they parted without the Curé being aware of any difference in their religious opinions. I perceived, said Neff, when he related this anecdote, that the Priest’s heart was touched, and I did not disturb the pious feelings of the moment by avowing myself or by attempting to square his religious sentiments with my own.”—*Ib.*

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NOTE D. p. 16.—In the letters which passed between Pierre du Moulin, a very eminent foreign Protestant, and the admirable Bishop Andrews, there is a curious example of that infirmity, (and we ought all to guard against it, on whatever side of a question,) by which good men find a difficulty in conceding what makes against their own party; and if they have been drawn by the force of fair inference acting upon their minds, beyond the mark which suits them, will seek sometimes, although they are imposing upon their own judgments, to retire within it again.

Dumoulin intreats the Bishop to intercede for him with King James of England, on account of his supposed want of respect for Episcopacy, which he disclaims in these words:—*Non sum tam fastidiosè arrogans ut velim me opponere toti antiquitati: Et rem quæ jam inde à seculo Apostolis præcipuo recepta fuit in Ecclesiâ, ut vitiosam aut improbam aspernari.*

The Bishop re-assures him with respect to the Royal displeasure, and then notices a circumstance which seemed to furnish evidence of his going yet further, in his secret judgment, in favour of Episcopacy, than he was willing to allow: Ego verò libens agnosco æquorem te in res nostras, plerisque vestrum; quantò magis antiquitatem versas, tantò æquorem: addo & æquorem adhuc multò futurum, si te sineret Ecclesia vestra; utinam autem sineret!—Illa, ut videtur, personarum vitia ad res transtulit, rerumque adeò legitimum usum, propter abusum sustulit paulatim hoc à vobis dedocenda. Cui dum tu morem gerere vis, morem ipse animo tuo non geris. Nam de animo tuo ex *calamo* conjecturam facio. Adeò enim *in nos propensus calamus tuus*, ut scripserit (crede autem te non invito) nostrum Episcoporum ordinem rem esse receptam in Ecclesiâ *inde a seculo Apostolorum*. Rectè autem hoc scripserat calamus: *Id tu liturâ scilicet induxisti (nempe τὸ ΑΠΟΣΤΟΛΟΡΥΜ) ac vicem ejus ΑΠΟΣΤΟΛΙΣ PROXIMO reposuisti.* \*

The Bishop adds, a little farther on, Totam antiquitatem à nobis esse, nec ipse negas: an verò Ecclesiæ jam ulli plus deferendum quàm antiquitati toti, ipse videris. This is the right way of stating the question; and thus the other party even after shifting a little from his original position, (as taken by his *pen*) left the vantage-ground to the cause of Episcopacy. It is this ground which is taken by Chillingworth, in his *Apostolical Institution of Episcopacy demonstrated*, and he reduces the whole argument to a syllogism. That which *fixes* the sense of Scripture in those passages which are favorable to our claims, and proves what was the proceeding of the Apostles, in the absence of positive institution in the Word of God, is a comparison with the early, universal and continued practice of the Church. The case is the same as that of the sanctification of the first day of the week.

What an incalculable advantage would it be to the cause of Protestants, and what sacrifices ought ALL Protestant parties to be ready to make for the sake of gaining it, if a *comprehension* could be effected in which they would stand, as one body, occupying a ground respecting their Orders which could not be challenged by the Romanist himself, if well-informed. With respect to the Episcopal Churches, this is the fact. Witness the *Defense de la validité des Ordinations Anglicanes*, by le Père Courayer, whose grave-stone may be seen in the solemn cloisters of Westminster Abbey. Although the man was, in the end, persecuted, his proofs can never be shaken.

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NOTE E. p. 16.—The following extracts from the correspondence of the late Bishop Heber, will be interesting to those to whom they may happen to be new:—

“He too, [Mar Simeon, Episcopal Commissary from the Archbishop of Shiranz,] as well as Mar Abraham and the Archbishop Athanasius, expressed a desire to attend the English Church Service, and accordingly came the day on which I administered Confirmation. On the whole I cannot but hope that many good effects may arise from this approxima-

tion in courtesy of the Eastern Churches to our own; when they find that we desire no dominion over them, they may gradually be led to imitate us."

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"I believe I mentioned to your Grace in my last letter, the sort of amicable intercourse which I had maintained with different sects of Oriental Christians, and particularly with some Bishops of the Armenian Church. One of these, whom I had previously met at Dacca, Mar Abraham, a Suffragan dependent on the Patriarch of Jerusalem, was much with me, and still more, I think, at Bishop's College, during my late residence at Calcutta. He, like the Syrian Metropolitan, attended service in the Cathedral, and I was happy to be able, on different occasions, to treat him with respect and hospitality. His sect (I need not inform your Grace) is Monophysite, and the Liturgy of his Church, grievously crowded with superstitious observances, approaching to those of the Roman ritual. *They disclaim, however, earnestly, the Pope and some of the distinguished tenets of Popery*, and both my friend Mar Abraham, and some others of his nation, express a great admiration of our Liturgy, and a desire (which I think claims all the encouragement in our power) to draw near us, and learn from us. One of their nation, named George Avdal, has offered his services to Bishop's College, to translate our Liturgy into Armenian, to which may be prefixed, if God gives me health and leisure to finish it, a short account which I am drawing up of the foundation, reformation, and history of the English Church, which, I am led to believe, may do us great service among the Eastern Christians, and may be advantageously circulated not only in Armenian but the other languages of Asia. And, if Mr. Avdal does his work well, I think of employing him still farther in rendering into that language some of the homilies of St. Chrysostom, and of such other Fathers as the Eastern Church hold in most honour, but of whom, except by name, they know nothing. By such means, duly persevered in, and practised with meekness, and without the appearance of dictation or superiority, it may be hoped, under the Divine Blessing, that some of the grosser ignorance may be removed, and some of the more crying abuses reformed, which have, for many centuries, overspread the most ancient and illustrious sects of Christianity."

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"Bishop Abraham evinced, on leaving Calcutta, *his confidence in myself*, and Principal Mill in a yet more remarkable manner, in committing to my care for education at Bishop's College, a very pleasing young man, a Deacon of his church, and related to himself, who had attended him from Palestine. He said that *the Armenian Church felt the want of a more liberal education than they could usually obtain for their Clergy*; that, in particular, a knowledge of the English language and literature would be very valuable to them, and that this young man, who, *having good talents and powerful interest*, was likely to be called, eventually, to a conspicuous station in the church of Jerusalem, was exceedingly anxious to learn any thing which we might have to teach. He professed a will-

ingness to pay, to the best of his power, towards the expense of his remaining with us, but, well knowing his poverty, *I told him that was needless. I have accordingly arranged with the Principal, and College Council, to receive "Mesrop David" on the same terms of inmate and guest on which Christian David, the Tamul Clergyman, was received on a former occasion. They agreed with me that it was an opportunity not to be lost of improving and extending the influence of our Church among his countrymen, and should the Society for the Propagation of the Gospel in Foreign parts, object to his being supported at the College expence, I will most cheerfully take it on myself.*"

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"Athanasius and Abraham, with the titles of Metropolitan and "Ramban," or Archdeacon, arrived at Bombay whilst I was there, on their way to the Malayalim Churches, and with regular appointments from the Patriarch, "sitting in the seat of Simon Cephas, which is at Antioch." As it has always been my endeavour to conciliate and befriend the Eastern Christians who find their way into India, both I and Archdeacon Barnes shewed them all the respect and kindness in our power, and we were on as good terms as people could be, who had no common language, the strangers speaking only Arabic, and all our communication being filtered through an interpreter.

"They attended Church, unasked, and received the Sacrament at my hands;" on which occasion I placed the Metropolitan in my own chair, and we embraced in a most brotherly manner at the church-door after service."

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"TO MAR ATHANASIOUS.

(As translated into Syriac, by Messrs. Robinson and Mill.)

Calcutta, December, 1825.

To the excellent and learned father Mar Athanasius, Bishop and Metropolitan of all the Churches of Christ, in India, which walk after the rule of the Syrians, Mar Reginald, by the grace of God, Bishop of Calcutta; grace, mercy, and peace from God the Father, and our Lord Jesus Christ."

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A correspondence headed in the same oriental stile which appears in this last extract, took place in 1616, between Abbot, Archbishop of Canterbury and Cyril, Patriarch of Alexandria. It led to little or nothing; and so our hopes may end with reference to any approximation in our own day, of more remote Eastern Churches to ours: † God knows his

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\* This, with the greatest deference be it spoken, may be considered a circumstance of questionable propriety, when reference is had to the state of doctrine and worship in the Church to which these communicants belonged.

† There is, however, this great difference in the cases, that our own Ecclesiastical Establishment is planted and spreading upon the spot where our Clergy are brought into contact with those of the Syrian and Armenian Churches.

own time : but there is so remarkable a parallel in some of the circumstances of the two cases, that it cannot be otherwise than interesting to observe it. The parallel will appear by comparing the passages in italics in the foregoing extracts from Heber, with the parts of those which follow printed in the same character.

Speaking of the persecutions suffered from the Turks, the Patriarch says, in a truly Christian spirit of faith and love, *A quibus etiamsi variis exagitemur, exerceamurque modis, nobis tamen pro Christi nomine quem spiramus, cñjusque stigmata in corpore circumferimus, ab istiusmodi hominibus perquam volupe est affligi, vexari, et, si necesse est, durissima atque ultima sustinere, ut hæc exploratione fides nostra magis magisque splendescat et Dei gloria illustretur.* This, therefore, was simply to be endured : but remedy was to be found, if possible, for what his Church suffered, in another way, from the emissaries of Rome. *Hi emissarii terrorem miram in modum nobis incutiunt, nostraque imponunt simplicitati, cui mancipandæ varias admovent machinas, maximè freti eruditionis suco et spinosarum disputationum aculeis,\* cum nos intercæ eruditorum penuriâ laboremus qui cum sciolis istis æquo Marte congregiantur. Etenim propter peccata nostra despiciabiles facti sumus præ omnibus gentibus, et, cum imperio, artes quoque liberales amisimus.* Referring then to a proposal from the Archbishop, made under the royal sanction, that a *Theological Student* should be sent by the Patriarch to an *English University, thence to return to his own people*, he describes thus the individual whom he had selected. *En igitur hominem Græcum, gradu Presbyterum, Græcis literis non leviter tinctum, Ecclesiæ nostræ Alex : alumnus, haud obscuro loco natus, ingenio ad reconditiorem eruditionem prohè comparato.*

The Archbishop informs him, in reply, giving a beautiful picture of the flourishing state of the Church of England at that time, that his letter had been read with interest by the King, and that the Greek youth (whose name was Metrophanes Critobulus, and who was afterwards himself Patriarch of Alexandria) had been entered of the University of Oxford, bibliothecæ instructissimâ et septendecim Collegiis splendidissimis conspicuæ ; and he gives him this assurance, *quæ illi necessaria erunt, aut opportuna, omnia haud gravatè impendam.†*

NOTE F. p. 18.—That part of the Preface to the Common Prayer book which is headed *Of Ceremonies, why some be abolished and some retained*, ought to be familiar to all of the members of the Church, and it is to be regretted that the Preface which contains it, is omitted in many modern editions of the Liturgy.

\* This is barely glanced at in the foregoing extracts from Heber, but it has been notoriously the case with reference to the Churches mentioned in the last Note.

† Clarorum virorum Epistolæ, ut supra.



The Rubrics to which I more particularly refer in this part of the Charge are as follows:

*Whilst these sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent Bason, to be provided by the parish for that purpose; and reverently bring it to the priest, who shall humbly present it and place it upon the Holy table.*

*When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

*If any remain of that which was consecrated, it shall not be carried out of the church, but the Priest and such other of the Communicants as he shall then call unto him, shall immediately after the blessing, reverently eat and drink of the same.*

Observe also the Rubrics connected with the Prayer of Consecration.

NOTE G. p. 19.—I venture to follow up what I have here said in my Charge, by an Extract from the MS. Journal of one of my Archidiaconal Visitations, made a good many years ago:

I confess myself to be one of those who seriously regret, that the revolutions of fashion have, in their ordinary dress, assimilated the Clergy to the laity. I do not wish to see our Clergy dressed as the Roman Catholic Priesthood appear abroad in this country; but there are passages in two French writers, which express so much better than my own words can convey them, my opinion upon the subject, that having been able to light upon them both, I cannot forbear from here transcribing them:

. . . . . cet utile pouvoir  
 Commande la décence et rappelle au devoir.  
 Par lui l'homme averti demeure sans excuse  
 Son costume le blâme et son habit l'accuse.

The other writer expresses the same sentiment in prose. He speaks of the modern fashions in dress as having l'inconvénient de confondre tous les rangs et toutes les professions, and adds, that l'habit vénérable dont l'ecclésiastique était couvert, l'obligeait à la plus grande circonspection dans sa conduite et dans ses discours. It will be said indeed, and truly, that if the heart is un sanctified, the restraint of the garb will do little to make an efficient Minister, and that if the heart be right towards God, and really possessed by the love of Christ, the guise of the outward man is a matter of very inferior concern. But there will always, in large bodies of men, be some to whom such a memento would be useful, making it familiar to them, as the sign upon the hand and frontlet between the eyes, that they are *set apart to God*, and operating as a check upon some infirmity of nature, or a guard against the influence of some casual temptation; but it is chiefly perhaps in the effect upon *others* that the benefit is felt: more reverence is engendered for Religion among the un-

thinking part of the world, who are the most affected by that which meets the eye, and this is one step gained : And it is still another recommendation of the practice, that the ideas of seriousness and solemnity thus familiarly associated with the profession, would, as I cannot help believing, keep out of it some persons whose testimonials, with their own attainments, may procure them admission, but who partake too much of a light and worldly spirit, to be an acquisition to the Church.

It may seem needless to have quoted French authors upon this subject when we have the solid and venerable authority to the point, which is found in our own Canons of 1603.

“ The true, ancient and flourishing Churches of Christ, being ever desirous that their Prelacy and Clergy might be had as well in outward reverence as otherwise regarded for the worthiness of their ministry, did think it fit, by a prescript form of decent and comely apparel, to have them known to the people, and thereby to receive the honour and estimation due to the Special Messengers and Ministers of Almighty God : We, therefore, following their grave judgment, and the ancient custom of the Church of England, and hoping that in time newfangledness of apparel in some factious persons will die of itself, do constitute and appoint, &c. &c.”—Canon 74.