

# The Christian Recorder

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No. 9

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THE  
**CHRISTIAN RECORDER.**

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**THE LORD BISHOP OF QUEBEC'S CHARGE.**

THE present age seems particularly impressed with the necessity of propagating the Gospel, and many Societies have sprung up for the purpose of sending it among the Heathen. That most of them proceed upon erroneous principles is deeply to be lamented, not only because it retards the accomplishment of the object for which they are contending, but renders the situation of the Missionaries themselves more difficult and hazardous. To neglect discipline and order is to neglect to lay the foundation stone, for all things must be done decently and in order. Those Societies, therefore, which adopt no form of Church Government, or a form not sanctioned by the primitive times, cannot secure lasting success. Their converts have no bond of union, no common principles of action, no subordination, and consequently can have no permanence as a Christian Society.

It is pleasing to remark, that the Church of England takes the lead in the dissemination of Christian knowledge, and proceeds with advantages which no other Christian denomination possesses. Her Government claims, and most justly claims a Divine origin. It is sanctioned by the practice of the Apostles, which is the law of Christ. Nor was it ever doubted that the Episcopal Government established in their time, and by their means, was of the appointment of God, till after it had flourished fifteen centuries, when Calvin raised doubts concerning it from interested motives, and at length established a Church, founded on an apparent equality of Presbyters.

The vigilance of the Bishops, animated by zeal and re-regulated by discretion, produces the greatest benefits—their clergy are roused from their slumbers, they feel the responsibility of their situation, and discover from experience, that they are placed under a real and not a nominal inspection.

Every Missionary sent out by the Church of England knows that he is acting under the eye of a vigilant Shepherd, whose Voice will rouse him if slothful, and punish him if negligent.

A second advantage, of equal importance, is our Liturgy, in which are deposited with great force, simplicity, and beauty, the ways, means and appointments of God, to restore our fallen nature to purity and everlasting life. All that our religion requires as necessary to salvation is concentrated in its ordinances, and consequently, they who forsake or remove from its observances endanger their immortal souls. Without a Liturgy no Church can continue long, for when the Spirit is gone there is nothing left. The Bible and a Scriptural Liturgy, says Dr. Buchannan, will save a Church in the worst of times. They preserve the spark and life of religion, though the flame be out. The Doctor proves the truth of this position from the situation of the Syrian Churches, among which there were very few Bibles, observing that it is highly probable that if they had not enjoyed the advantage of the daily prayers and daily portions of Scripture in their Liturgy, there would have been in the revolution of ages no vestige of Christianity left among them.

The dissemination of the Gospel hath already made great progress under the direction of the Church of England. Her Missionaries proceed on the principle, that as there is one Body, one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God, so ought there to be Unity in the Church. Among them there is no discordance in doctrine, precept or discipline. The people whom they address are not bewildered with a variety of opinions, all is simple, clear and beautiful—there is nothing of mystery or concealment, nor are they left to learn from the mouths of their Teachers the proper forms of Worship, and the order and government of the Church—nor do these important matters depend upon the will of individuals, but the Liturgy and Articles are placed in their hands, and they are directed as soon as they are qualified to try them by the Scriptures and to search diligently whether these things are so. A treatment so liberal and honest cannot fail of winning their confidence, and when once they are able to read with understanding, that Liturgy which has remained for so many ages unaffected by the weakness, the corruption, the false opinions or evil motives of men, it becomes the source of the liveliest devotion—their prejudices give way and their passions subside.

Extending her arms to the East and to the West, the Church of England offers the bread of life to all nations, calling upon her sons to hold fast their profession, and the Heathen among whom they live to save their souls alive.

These reflections are suggested by two Charges now lying before us, one by the Lord Bishop of Calcutta, the other by the Lord Bishop of Quebec. Though ten thousand miles asunder, they are animated by the same spirit and are pursuing the same path. Their labours have already begun to display their fruits—the scattered portions of the Church, within their extensive Dioceses, are united, and a foundation laid so deep and firm, as, we trust, shall flourish forever. These eminent Bishops have unfurled the standard of the Church in the face of the nations, white and spotless as her faith. They have shewn her as she is in “her true majestic comeliness, her primitive attire, her modest dignity, her sober pomp; such as she was seen by those who proclaimed her in the midst of the flames, loved her through imprisonment and torture, and placed the Bible in her hands as the charter of her constitution and the trophy of their triumphant sufferings.”

It is not with the view of comparing their Charges that we have mentioned these two great Missionary Bishops, but to remind the public of the great exertions of the Church of England to disseminate the benefits of her pure worship in all lands. Purposing on another occasion to lay before our readers the meritorious labours of the Lord Bishop of Calcutta, we shall at present confine ourselves to the Charge of our own venerable Diocesan.

The first thing which strikes the reader on opening the Charge is the pleasing and affectionate cordiality which prevails between the Bishop and his Clergy, which not only appears in their Address and his Lordship’s Answer, but throws a charm over the whole discourse. It is the Patriarch addressing his children, in the most earnest and affectionate language, not commanding, but entreating them to the strict performance of their important duties. This is as it should be, for in the primitive times the intercourse between the bishop and his Clergy was as intimate and almost as constant as between the Clergy and their congregations.

*“To the Right Revd. Father in God,*

JACOB, LORD BISHOP OF QUEBEC, &c.

MAY IT PLEASE YOUR LORDSHIP,

WE, the Clergy of this division of the Diocese of Quebec, beg leave to offer your Lordship our sincere congratulations, on this our first general meeting in this Province under your Lordship’s paternal governance.

Nearly thirty years have elapsed, since your Lordship entered upon the arduous task of diffusing the light of the Gospel through this extensive portion of His Majesty’s dominions. You saw it a wilderness with few

inhabitants, and only three Clergymen within its bounds. Now the population is becoming great: Churches are springing up, and the growing desire of the people to be taught the principles of Christianity, through the medium of the established Church, cannot fail of conveying the most delightful pleasure to your Lordship's mind.

Though much yet remains to be done, the number of grateful Clergymen, who now surround your Lordship, proves that the great difficulties of commencement have been long overcome—and a foundation laid which we hope, under the Divine Blessing, operating on our united labours, will increase the Church more and more, not only in the number of her faithful Children, but in piety and zeal for God in Christ Jesus, and that her branches will spread through all these Western Regions, and shew to an affectionate people the benefits of that happy establishment, which has been for ages the admiration of the Christian world.

We feel great satisfaction in being able to congratulate your Lordship on presiding at the first meeting of the corporation for superintending the Clergy Reserves within this Province—reserves, which have been munificently appropriated for the maintenance of a Protestant Clergy by our late gracious Sovereign, and we rejoice in the prospect which this opens to us, of the rapid increase of the regular clergy, and of the speedy accomplishment of those other plans for the support and dissemination of the true religion, which your Lordship has so much at heart, and has done so much to obtain.

In presenting our thanks to your Lordship for the Charge now delivered, we feel a confidence in promising through the Divine aid, that the able and eloquent exposition of our duty, which it contains, will be illustrated in our future conduct, that we shall endeavour to practice every precept, and exhibit in our lives every virtue, which it recommends. And in order that our endeavours may prove the more effectual, we request<sup>[1]</sup> a copy to assist us in defending the distinguishing doctrines of our venerable Church, against the ancient corruptions on the one hand, and modern innovations on the other, in tempering our zeal with charity and discretion, while we courageously repel that spurious moderation, which abandons what is essential to the soundness of the Faith, or the purity of discipline, for the false and hollow praise of modern liberality.

We are deeply affected with the intimation that this, in all probability, will be the last time that your Lordship will visit this Province. But we fondly hope that it will yet be long, before the kind and affectionate relation, which subsists between your Lordship and us will be severed. And in the

mean time our earnest prayers for your safety attend you on your journey; and we assure ourselves that future times will have reason to bless the first Bishop of Quebec; by whose exertions a fair foundation has been laid for the diffusion of Christianity, through this extensive Province, according to the Apostolic principles of the Church of England; which, arrayed in her beautiful garments, is turning darkness into light, and sowing those seeds of righteousness and truth, which shall spring up and bloom forever.

GEORGE OKILL STEWART,

*Bishop's Official for Upper Canada,  
and Chairman."*

### THE BISHOP'S ANSWER.

“NOTHING could have been more gratifying to me, my reverend brethren, than the sentiments which you have now expressed.

“I derive high satisfaction, and heart-felt comfort, from the manner in which you have received the advice which I thought it my duty to give you: and, next to these, it is most pleasing to me to be assured of your affectionate regard, and to observe that you repose entire confidence in mine. My Charge shall be printed.

“I earnestly pray God to take you all under his parental protection, and immediate guidance.”

After accounting most satisfactorily for not calling his Clergy together during the many visits that he had made to this Province, and intimating that from his advanced age it could hardly be expected that he should ever meet them again upon a similar occasion, His Lordship exhorts them to the habitual study of the word of God. On this subject the force and wisdom of his observations cannot fail of making a deep impression.

“I will begin with that, which, although it be of more particular concern to the younger persons among you, should yet not be lost sight of by any,—Habitual study of the Word of God. If “to be ready to give a reason of the faith that is in him,” be required of every Christian, as far as his capacity and means extend, how much more necessary is such knowledge to him who undertakes to be the Instructor of others:—If commendation were bestowed upon the Bereans, because they “searched the Scriptures daily,” to see whether the things taught them, were conformable to those Scriptures, how much more imperative must it be upon those who are themselves to teach, to



do this, with unremitting diligence, that they may promulgate nothing, which is not promulgated by the Word of God, and omit nothing which that Word has inculcated, as conducive to salvation.

“In studying the Bible, you will of course avail yourselves of those helps which sound Biblical criticism, and able commentary so plentifully afford. You will also, without doubt, feel that a competent acquaintance with Ecclesiastical History cannot properly be dispensed with. I need not press these points upon you. But it may be useful to direct your attention to the expediency of cultivating, what some choose to call, mere human learning, also. There is a growing habit,—and it is not entirely confined to Separatists,—of affecting to despise such learning, as altogether vain, and useless. You will judge more liberally, I trust, and more correctly.

“The advantage of a competent acquaintance with the languages in which the Word of God has been delivered down to us, cannot be questioned: nor will that, which results from reading in their native tongue, the writings of those Fathers, from whom may be derived a distinct knowledge of the belief, and practice, of the primitive Christians, and of the constitution, and government, of the earliest Churches, be denied by any persons, at all qualified to judge upon the subject. Be assured, that they who successfully apply themselves to these studies, will find their industry very amply, and very richly rewarded.

“A knowledge of profane, as well as of sacred History; of natural Philosophy; of the higher, and better parts of general literature; unquestionably deserves your attention, and regard. The *degree* in which this knowledge is to be cultivated, will necessarily depend much upon previous education, the native powers of the mind, and the leisure that is enjoyed for reading: and, in all cases, it is to be made to subserve your Professional studies, and to be applied to your greater advancement in them;—and, this being understood, it must surely be admitted, that all that has power to increase the comprehensive grasp of the mind; all that helps to furnish it with just principles of thinking, reasoning and judging; all that enlarges, and strengthens, its capacity for observation, and reflection; all that makes it better acquainted with the character, transactions, feelings, and passions of men; and all that prepares it for an intelligent contemplation of the works, and of the word of God, and of his dealings with his creatures,—in his Dispensations of nature, and of Grace,—must contribute to enrich the student’s stores of eminently useful matter,—matter peculiarly applicable to his purposes, who, as he is to know the Law, which he is commissioned to teach, should also know the Nature, to which that Law is to be applied. Such

materials must be highly valuable in the hands of him, whose office it is, to guide the human will, and correct the human heart: whose main ambition it should be, to become “a master in Israel”; prepared “to bring out of his treasures, things new, and old”; “a workman that needs not be ashamed, rightly dividing the word of truth.” You must, I am sure, be satisfied, that the acquisition of such knowledge will turn greatly to your account, as Teachers of Religion; since it will greatly improve in you that talent of all others to you the most desirable, the talent of rendering instruction at once more intelligible, more acceptable, and more effectual, to the persons you address.

“But if you can doubt this,—look at the effects of the entire absence of that knowledge, as they shew themselves in those self-appointed Teachers, who assume to be above it. Observe how rapidly they proceed from error, to error: how boldly they discuss, and how confidently they decide upon questions of the deepest, and most difficult research, and which they possess no single qualification that can enable them fairly to examine: observe that extravagance of enthusiasm, which, however acceptable it may be to the multitude, is but a miserable excuse for the mischiefs introduced, by ignorance, and folly.

“An application of the mind to the study of the Bible, even if it be sincere, and ardent, without that previous improvement of the understanding, and the judgment, which is derived from general knowledge, —however satisfactory the result may be to the student himself,—will rarely be found to qualify him to enlighten, and direct, the minds of others. An attempt, so to master sacred learning, as to become an able *Expounder* of the Word of God, accompanied by a disdain, or neglect, of the necessary *preparation* of other learning, tends rather, (and more especially where there is a large portion of self-opinion), to bewilder, than to enlighten; to plunge men into depths of controversy, which they are utterly unable to fathom, and urge them to the attempt of explaining, what, without a miracle, it is impossible that they should comprehend; for all difficulties vanish, before those, whose imaginations are stricken by the notion, that they are favoured with special illumination,—by the immediate, and sensible operation of Divine grace.

“A careful study of your Bible, conducted in the manner which I have recommended, will be your best security against errors of this, or of any other kind.”

Having thus enforced on his Clergy habitual study of the Word of God, with all those collateral branches of knowledge which may assist them in this important labour, His Lordship adverts to the great advantage which

they possess in the Articles, the Liturgy and Rubricks of the Church. The scriptural and emphatic simplicity of the Liturgy is the more deeply felt the more it is examined, and the Rubricks or Rules for the conduct of Minister and Congregation, with respect to the performance of Divine Worship, are of the greatest use in preserving uniformity and order.

“But the Ministers of our Church have a further advantage,—(and I trust you will consider it as an important one),—in the Articles, the Liturgy, and the Rubricks of that Church. You will not suppose me to place these upon a level with the revealed Word of God:—far, very far from it:—but in their degree, and as subservient to that Word, they stand,—though infinitely below it,—yet next to it, in affording distinct, and comprehensive instructions, (as far as human wisdom permitted, and the subject was susceptible of it), for fixing the due boundaries of opinion, in matters of faith, and doctrine; in elucidating the nature of the several functions of the Ministry; and in laying down rules for the right manner of performing them.

“The more intimately therefore you make yourselves acquainted with these,—the more carefully you trace their origin, their history, and their mutual connection;—the more you seek out the true intent and meaning of those excellent persons who composed them;—the more you observe the manner in which they bear upon matters at that time in controversy,—and in which they are applicable to controversies of the present day;—the more will you perceive their wisdom, their moderation, their truly Christian spirit; the more will you be edified by their piety, and comforted and supported by their authority; and the more competent will you become, to the regular, and effectual discharge, of every part of your duty.

“As Ministers of the Church of England, you will, I am persuaded, feel all the weight, and value, of these considerations. You will reflect, that as the general duties of the Pastoral Office are first to be sought, in such instructions as are to be collected, from the lessons given by our Saviour, in the Gospel, and the directions furnished by his Apostles in their Letters; and from the objects of the sacred ministry, as they are there delivered; so, in the application of these, to present circumstances, and to actual practice, they can only with perfect safety and satisfaction to yourselves, be regulated by the Laws, and Constitutions, of that pure branch of the Church of Christ, to which you have the happiness to belong,—the Established Church of England.”

His Lordship now considers his Clergy as Preachers of the Word of God, and what he says is most able and judicious.

“You are *Preachers* of the Word of God:—and it greatly concerns you, carefully to consider in what manner this important duty is best to be performed.

“It should certainly be a main object with you, fully to lay before your people, the *great, distinguishing, fundamental doctrines* of the Religion of Christ. They will be found capable of understanding them, if they are clearly, and distinctly placed before them:—to deem otherwise, would be in effect to call in question the wisdom of Him, who promulgated them to the world.

“The knowledge which they will thus obtain, will best guard them against the influence of enthusiasm; and most effectually fix in their minds, a just sense of the great sinfulness of schism, and of the wide-spreading mischiefs of separation from the Church.

“It should also be an object with you, occasionally, and at proper seasons, to state, and explain the *main Evidences*, of the Truth of the Christian Religion. If this be done with simplicity, and perspicuity, there will, here also, be found sufficient intelligence among the people to apprehend it; and they will not fail to reflect upon it with advantage. This,—I say,—occasionally; and at intervals. But the great articles of faith,—and the admirable precepts of our Saviour,—by which the duty, and the necessity, of purity, and piety, of benevolence, and usefulness, are so powerfully enforced, must be constantly, and earnestly inculcated.

“A true faith must lay the foundation of every thing: But you will not suffer yourselves to be deterred, or discouraged, by the stale, and false accusation, of being mere *moral* Teachers,—by the groundless reproach of not preaching the *Gospel*,—from pressing, in the most decided manner, the obligation of *obedience* to the *Commandments of Christ*; the necessity, of that strictly *virtuous*, and *moral* conduct, by which the Christian is to shew his faith; of those “good fruits,” which form the only evidence, that the “tree is good”; and which, though not a cause, are an indispensable condition, of salvation.

“Our self-styled Evangelical Preachers, are too apt to overlook these obligations,—obvious, and incontrovertible as they are.

“They appear not to have taken the proper distinction, between the Gospels, and the Epistles, of the New Testament.

“In the former, we are taught, by our Saviour himself, the faith that he requires, and the duties which he demands from us. The Instruction is direct;

and of universal obligation. The latter, are in a considerable degree controversial: they are Letters addressed, both to particular Churches, and to certain individuals, on particular occasions; and were intended to correct misapprehension, to confute Heresy, to prescribe Regulations in the Church, and to reprove individual error, and offence.

“Yet these Writers,—and none more frequently, or more energetically than St. Paul,—seize upon every occasion that offers, to press the indispensable necessity, of sanctity of life, and manners, and of the practice of charity, and good works: And, duly, highly, and reverently, as we must venerate St. Paul, we are surely still more reverently to venerate our adorable Saviour. “Go ye (said He to his Apostles) and teach all nations.” In *what manner* were they to be taught? *How* were the Apostles, and *how* are we to teach? We are to take *His* teaching, surely, as a model,—*infinitely* as we must ever fall short of it:—We are to teach, as to our subject matter,—at an *infinite* distance certainly,—but still, as far as it is practicable, we are to teach, as *He* taught.

“Now it should be observed, that the only entire Sermon which we have of His, is wholly *practical*.

“Now how does this matter stand with many of our adversaries?

“Of them it may be said, I think, without breach of charity, that “they are of Paul.” You hear little of our Saviour’s practical precepts;—but, from the *controversial* parts of *St. Paul’s* Epistles,—and from those parts too, (regardless of the warning voice of St. Peter), which “are hard to be understood,” they take their entire notions, of the Religion of Christ; their standard of faith; and their unintelligible rule of life. “Be not ye, like unto them.”

On the choice of subjects for Sermons His Lordship is particularly eloquent and impressive.

“The effect produced by your Discourses, will in a considerable degree, depend, upon a judicious *choice of subjects*.

“Before you compose your sermons, you should study the character and disposition; and closely observe, the spiritual wants, and general capacity, of the people whom you address.

“I do not mean that, on any of these accounts, you are to withhold from them any portion of “the *truth*, as it is *in Christ Jesus*”;—that you are not to lay before them the *whole Gospel* of Christ;—but that, for the most part, and as far as you find it practicable, you are to adapt your preaching to that state

of information, of opinion, and of practice,—to those powers, and habits, in short, of thought, and action,—which you discover to prevail amongst them:—Without this, however orthodox your Discourses may be, however able your argument, however eloquent your language, having no fixed aim, you will either rise above their comprehension, or go beside their expectations, and their wants. Should you deal in metaphysical subtleties, for instance, beyond the reach of their comprehension;—should you enlarge upon the malignity of vices, that have no existence among them, and to which they have no temptation; or dwell frequently upon duties, either out of the sphere of their action, or willingly practised by them;—your labours would be fruitless; and your reasoning, and your eloquence, would be wholly thrown away.

“Without adding to, or subtracting from, the matter contained in the Gospel, you can find no difficulty in selecting, (and should most frequently handle,) such topics of discourse, as will best furnish you with the means, of feeding your flock “with *food convenient* for them”;—of explaining what is imperfectly understood;—of correcting erroneous opinion;—of rousing indifference from its dangerous slumber;—of repressing the extravagance of enthusiasm;—of meeting, with solemn warning, irregularities, and vices, that appear to be increasing;—and of urgently recommending virtues, that seem not duly to be regarded, or to be on the decline.

“It is always useful too, to take advantage of any striking or affecting accident, or occurrence, which may have happened among your Congregation, or in your neighbourhood:—or of any public event, that may have excited feeling, or given birth to reflection. In these cases, the mind is better prepared and opened, for the reception of the good seed, and it may therefore thus be sown with the fairer prospect of success.

“In these matters,—as in all others,—you will do well to keep in mind, and to be governed by, the example of our Saviour: who always regarded the situation, and habits, of the persons he addressed; who made continual allusion to incidents, as they occurred,—and even to the objects, by which he happened to be surrounded;—and adapted his teaching both to the faults, and defects,—and to the particular circumstances, and wants, of those who heard him.

“I will conclude what I had to say, relative to the choice of *subjects* for your Sermons, by again observing, that they should not only be selected to meet whatever more particularly calls for animadversion, instruction, or exhortation, in the character and conduct of your people; but also to seize, and to apply to purposes of edification, whatever may be suited to such

purposes in the circumstances, and occurrences, of the times, the country, and the neighbourhood in which you live:—most carefully, however, and scrupulously, guarding against the admission of every thing that might in reality be, or might appear to be, pointed against any individual; or be, or seem to be, in any manner or degree intentionally personal.

“I would further recommend it to you never to omit the occasion which the celebration of the principal Festivals, or Fasts, affords, of explaining to your people, and endeavouring to impress upon their minds, the particular doctrine, instruction, or example, which it is the purpose of the Church, in these observances, to enforce. If this be omitted, your Congregation will be apt to impute it to indifference or negligence:—if it be observed, they will give your Discourse a willing, and respectful attention; and scarcely fail to receive some spiritual advantage from it. The Gospels, and Epistles, and the Lessons of the day, afford also subjects for the Pulpit, which, I believe, never fail to be acceptable to the people, and, when competently treated, to dispose them to a favourable opinion of the judgment, and capacity, as well as of the zeal, and diligence of their Pastor: and I need not observe that this opinion will in a high degree contribute to the success of all your endeavours.”

The venerable Bishop most wisely prefers the preaching of written discourses to preaching without notes, but at the same time censures a lifeless delivery—he requires the Preacher to feel what he is saying, otherwise he cannot interest his hearers. In composition perspicuity is above all other qualities to be cultivated, for to be intelligible is indispensable. With respect to the delivery of Sermons, his Lordship finds it difficult to lay down precise rules, but above all things he exhorts them to be in earnest, and this earnestness applies with equal force to the manner of reading the Liturgy.

“Weighty as is your subject, yet still when you preach, you speak to men: when you read the Liturgy, you address yourselves to God. You are the organ, of the Prayers, of all. In the presence, of the all-wise, all-powerful, and all-holy Creator, you plead, for his dependent, and offending creatures:—your voice is the voice of the assembled people:—you offer to their God, their humble penitence, their fervent supplications, their grateful thanksgivings:—you express,—to Him,—their fears, their wants, their hopes, their piety, their faith:—Through you, they present to God their Saviour, their petition for all spiritual blessings, necessary to their salvation; for all temporal mercies, conducive to their peace: and, in his name, and by

his authority, you pronounce the pardon, of the sins which they confess, and abjure.

“How awful is this privilege!—How exalted are the functions you perform!—It is not in the power of thought, to place a human being in a position more solemn, more affecting, more calculated to fill the heart with the deepest feelings of adoration, hope, and trust; of piety to God, and love to man.

“Is *this* an office to be hurried over, with an appearance of careless disregard?—or to be performed with a merely decent degree of serious attention? I trust you estimate it in a different manner. Yet nothing can be more clear,—(I make the observation, my Reverend Brethren, with reluctance, and regret),—nothing can be more clear, than that, with many people, the Prayers of the Church are considered as a tedious, or, at least as not very interesting, or important part of the Service:—they come to them late; they go through them with but little appearance of reverent devotion; and when there is no Sermon, or Lecture, there are but few who come at all.

“Do they forget that the Lord’s Day, (to say nothing of other days, solemnly to be observed by the Church,) is set apart *for* the *worship* of Almighty God?—Do they forget, that the Church is the place, expressly dedicated to the purpose, of offering their public adorations, to his Divine Majesty?—Do they forget, that the *main object* of their attendance in that Church, is, humbly to confess their offences to God?—to receive,—if this be done with true contrition,—the assurance of his pardon,—the absolution of their sins?—to unite in Prayer and Praise?—to hear the word of life, in the selected Lessons, the Epistles, and Gospels, of the day?—and to seek, and find, that spiritual comfort, that assisting grace, of which these services are the appointed means; and without which, though they may deem themselves Religious, their Religion must be vain?

“If *they do forget* these things, I fear,—I fear, my Reverend Brethren,—it must be, because they are not *duly remembered* by those, who are appointed to perform this Service;—because it is too often performed with less solemnity, less feeling, less devotion, than it ought.

“Be not therefore surprised, that I exhort you carefully to consider this subject; and to use your best ability, to lead the Devotions of your Congregation, with impressive, recollected, and judicious zeal:—neither cold, nor languid, on the one hand, nor vehement, and enthusiastic, on the other; but serious, humble, fervent, and sincere.



“Doing this,—you will satisfy your own consciences; you will edify, and comfort your people; and your Churches will not be deserted for the Meeting-house.”

His Lordship again recurs to the preaching of the whole Gospel of Christ.

“I have already made some observations, respecting the manner in which the Gospel is to be preached;—but I must, notwithstanding, at the hazard of some repetition, remind you, (with reference to the point which I am now treating,) that to preach the Gospel, in the estimation of the Church of England, whatever may be pretended by adversaries without, or by weak brethren within her pale, is to preach Redemption;—the doctrine of Atonement; the satisfaction made for sinners by the blood of Christ:—It is, to lay open the corruption of human nature; the insufficiency of man, unassisted by Divine Grace, for any thing that is good; the efficacy of the prayer of faith; and the purifying, directing, sustaining, and sanctifying influence of the Holy Spirit.

“The Ministers of our Church are frequently accused of neglecting, these essential, and vital parts of Christianity: and to such accusations, I cannot, consider silence to be a satisfactory, or sufficient answer.

“There are Words, I am aware, that carry with them a sort of charm, in the present day, by which the faculty of reason, and the principle of duty, are so perverted, or benumbed, that men are brought to think, when various, and contradictory opinions on Religious subjects generally prevail, that the safest, and the wisest thing that can be done, is to remain tranquil, and let each opinion take its course, without gainsaying or disturbance. The potent Words are these—“an *enlightened* attachment to civil, and religious *Liberty*:—an enlarged, and generous *Liberality* of sentiment.”—Good things these, no doubt, in themselves, and when clearly understood, and correctly applied; but singularly apt to bewilder weak heads, and to inflame tempers, naturally ambitious, and impatient of all wholesome, and legitimate restraint. If you “love the praise of men,” you will be tempted, to yield to this delusive influence;—but where then will be your regard to the charge of the Apostle, to the Minister of Christ’s Religion, that he “take heed to himself, and to the doctrine”? where will be your observance of his Exhortation, to maintain both the *purity*, and the *unity*, of the Faith; and stedfastly to adhere to the “*Form of sound words*,” in which that “Faith was first delivered to the Saints”?

“Liberality of sentiment, upon Religious subjects, is truly lovely, and respectable, when it is guided by clear views, and placed under the regulation of a just restraint: but unrestrained, or ill-conceived, it is not only an unsteady, but a dangerous guide.

“It is trite to observe,—but it should, nevertheless, be carefully remembered by every true friend to our Religious Establishment,—that as Political Liberty, unless it be watchfully guarded, is prone to exceed its just limits, and degenerate into licentiousness, so liberality in Religion, which *disregards* that *uniformity of plan*, on which the *Church of Christ* was founded,—is generally observed to unite itself with laxity of principle, to plunge into all the uncertainty of doubt, and to merge, at last, in profligate indifference.

“Tenderness of disposition,—it may be said,—friendly motives of personal regard, respect for the sentiments, and feelings of others, (and more especially in matters in which conscience is concerned,) indulgence for the errors incident to human weakness,—these, and other like considerations, may, and indeed must, render it more or less painful, to impugn the tenets, and conduct of others; or even decidedly to defend our own:—Be it so:—but are we therefore to *desert* our *cause*; and *set aside* our *duty*, as *Ministers of the Church*?

“*We* are, for the most part, the persons attacked. Where is the fold, into which, under the pretence that the appointed Shepherd is not faithful to his trust, unauthorized, and ill-instructed Teachers, do not endeavour to intrude themselves; calumniating the conduct of the regular Clergy, and tearing asunder, the bonds of union, between the Pastor, and his people?

“Is there a want of charity, or liberality,—in considering this, to be a crying evil; and in strenuously endeavouring to resist its progress?—Then was St. Paul,—the eloquent Eulogist of *charity*,—the most *uncharitable*, and the most *illiberal* of men!

“Believe me, my Reverend Brethren, it is our duty to our Divine Master, and to that Church, whose Constitution we have most solemnly pledged ourselves to maintain, to meet, and disprove, the accusations brought against us, as unsound Ministers of the Gospel:—to meet them,—with temper, and fairness, certainly;—but with firmness and decision:—to disprove them, by clear, and candid reasoning, and by sound, and scriptural Doctrine.

“God forbid, that I should encourage you to any breach of charity; to any violation of gentleness or candour:—I have not so far lost sight of the sentiments, which I formerly recommended to your attention:—but when

our Doctrine is misrepresented, and our mode of teaching vilified; when our people are not only seduced from us, but taught to believe that we do not preach the Gospel of Christ;—can we, if we contend against the mischief, be justly censured, as narrow-minded bigots?—No, surely: Censure, can only justly attach to those, who compel us to the contest.

“If we were voluntary and unprovoked aggressors, we might indeed expose ourselves to rebuke: but surely we may stand, unblamed, on our defence; and may unblamed refute the accusations, so unreasonably brought against us. This is, indeed, so clear, that to deny it, would be virtually to assert, that to uphold the modes of faith which men profess, and the soundness of the doctrines they maintain, are subjects, only to be touched by our adversaries; subjects sacred, in their hands;—in the hands of all others, illiberal, oppressive, and unchristian!

“In discussions of this sort, our exertions, should be proportioned to our danger: We should not spare to declare the whole truth: We should take, and maintain, the high, and strong position, of the Apostolic Institution of our Church: We should call the evidence of History to our aid: We should insist upon the uniform practice of the Church, for many ages: We should shew, that we derive our authority to “preach the Gospel, and minister the holy Sacraments in the Congregation,” from the Apostles themselves.

“The people will find no difficulty in understanding this, if it be properly explained to them.

“We are able to exhibit our Credentials, as “*Ambassadors for Christ*”:—Let the adversaries, who would force themselves into our office, and who pretend to a like authority, produce *their* Commission:—let them shew something, beyond their own assertion, to prove, that they act *for Him*, by *His authority*.

“A spirit of indulgence, and conciliation, is natural, no doubt, to the most amiable minds: but, like many other qualities, it is not only weak, but productive of much mischief, when it is carried to excess. Under a vain imagination, that they are winning men over to be favourably disposed to the Church, such persons unthinkingly throw open a door, through which many are daily seduced to forsake it.

“A similar error is that, by which members of our Church are induced to unite themselves, and to form one body, with persons, really hostile to her Ecclesiastical Institutions, (and whose vigilance to take occasion of undermining them never sleeps,) whenever they imagine that they see means of promoting objects, which they suppose likely to advance Religion,

generally; though the very same objects, might be as effectually, and more safely, and more wisely promoted, in union with, and under the exclusive conduct, of their own body. They do not consider, how easily, and to what extent, the arms which they thus freely furnish, may be turned against themselves. They do not reflect, that when we act as if we did not ourselves consider the differences between us, and those that are without, as being really essential, we become virtually advocates of Schism, and depreciators of our own Establishment.

“But, whatever may be thought, in this matter, with respect to Laymen, such conduct as this, in you, my Reverend Brethren, would be nothing less than a manifest desertion of an imperious duty.

“Our blessed Saviour, *fervently prayed*, for the *Unity* of the Church, which he formed upon the earth. What are we to understand by this *Unity*? A general consent, merely, in the belief, that Jesus is the Christ?—Is *this* all?—if it be, we must endeavour to reconcile the ideas, of absolute Unity, and infinite Diversity.

“The Apostles of Christ also earnestly exhorted the Church to preserve “the unity of the Spirit, in the bond of Peace.” Does this mean, that it matters not how discordant our opinions, and professions are, provided we do not contend about them?—How does St. Paul convey *his* sense, of the meaning of such *unity*?—“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that *you all speak the same thing*: and that there be *no divisions* among you: but that ye be *perfectly joined together*, in the *same mind*, and in the *same judgment*.” And again, “Let us walk by the *same Rule*: let us mind the *same thing*.”—(1 Cor. 1, 10.—3 Phil. 16.—1 Tit. 9.)

“Shall we then look without concern at the alarming progress of *Schism*: and “lay that flattering unction to our soul,” that we are evincing a freedom from narrow prejudices, and a superior liberality of mind, by extending the fullest indulgence to innovation, and division; and by actually mixing ourselves, in the proceedings of those, whose first object it is to promote them?—Shall we fondly persuade ourselves, that we demonstrate our *Charity* by an indolent forbearance from all efforts, to support our Church, and vindicate the Divine origin of her Institutions, and the purity, and integrity, of her Doctrine, and her Discipline? How lamentably inconsistent would this be, with the engagement into which we all enter, at our Ordination; when, “in the name of God, and of his Church,” we solemnly pledge ourselves,—as you must well remember,—“to be *ready, with all faithful diligence, to banish, and drive away, all erroneous, and strange doctrines, contrary to God’s word*.”

The conclusion condenses in a way at once original, impressive and beautiful, the different topics enforced in the Charge.

“It is time that I draw to a conclusion:—and I will close what I have been last urging, by observing, that, whatever a fictitious liberality may say, nothing is so destructive of Charity, as Schism.

“That Evangelical Charity, which glowed in the breast of St. Paul,—of which he gives so beautiful a description, and which he expressly prefers even to Hope, and Faith,—that very Charity it was, which prompted him, resolutely to encounter Heresy; severely to reprove the spirit of Division; and to class Schism, among offences of the deepest die.

“Animated by his example, be ye watchful, not to let Indifference, and a desire of Ease, impose themselves upon you, for Moderation, and a love of Peace:—be watchful, not to suffer Timidity, to assume the garb of Charity.

“Charity, will inspire you with inexhaustible energy in the cause of Truth; will make you vigilant to discover, and “ready, with all faithful diligence, to drive away,” all heretical error, that may invade your flock; and will prepare you to sacrifice the praise of *liberality*, to a just sense of your sacred duty, and the safety of the souls, committed to your care.

“Weigh well, my Reverend Brethren, the superior advantages you possess; and be studious to make the most of those advantages. Be ye “burning, and shining Lights,” in the world:—Lights, “burning” with holy zeal for the salvation of souls; “shining,” (under the guidance of the Spirit), with superior knowledge: by a clear exposition of the Doctrines and Precepts of the Gospel, enlightening your hearers; by the earnestness of your exhortations, and the influence of your example, warming them, to the love, and the practice of their duty.

“You are “Stewards of the Mysteries of God”:—

“Now it is required of Stewards, that a man be found faithful.”

“You are the Ministers of Religion, according to the Establishment of the Church of England:—

“Keep that, which is committed to your charge.”

“Do you ask, “who is sufficient for these things”?

“You know, in whom you have believed.”

“You know, that, if you duly seek it, “*His* strength will be sufficient for you.”

“What if your sacred office demands unremitted vigilance in feeding the flock of Christ?

“Blessed is that servant whom his Lord when he cometh shall find so doing.”

“What if your labours are arduous, and manifold?

“They that turn many to righteousness, shall shine as the stars, for ever, and ever.”

“What if your situation be retired, and obscure: offering little that can promise distinction, or gratify the desires of ambition?

“Look to *Him*, who has, thus, promised to receive those, whose first object it is, faithfully to employ the talents which he hath entrusted to their use:

“Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.”

Copious as our extracts are, it is yet impossible, without giving the whole, to do justice to this eloquent Charge. The style, natural, clear and forcible, dignified and affecting, well sustains the high reputation of the venerable Prelate, who has been justly considered one of the brightest ornaments of the Church of England for more than forty years.

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[1] A similar request was made by the Clergy of the Lower Province, at the Visitation held at Montreal.

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## ANALYSIS OF BISHOP BULL’S SERMONS

*Analysis of Bishop Bull’s Second and Third Sermons in “Some important Points of Primitive Christianity defended.”* In 4 vols. Lond. 1714. (Vol. I. p. 39-134.)

THE object of Bishop Bull’s Second and Third Sermons is to correct the errors entertained by two different parties respecting the state of the soul

after death. The second in opposition to the opinion held by some professed Christians, that the soul is extinguished with the body, and that the resurrection is of the whole man, both soul and body, maintains, that “it subsists after death, and when it is dislodged from the body, hath a place of abode provided for it by God, till the resurrection of the body again.” The third combats the notion of some of the Socinians, that the soul is in a state of unconsciousness, or sleep, after death, until the resurrection and then proceeding to attack the Popish doctrine, of purgatory, (of which as well as the other doctrines of that Church, Bishop Bull, even in the dangerous days of James II. was a vigorous oppugner,) in pursuance of this latter object, maintains, that “the soul presently after death, hath its proper place allotted by God, of happiness or misery, according as the man hath been good or bad in his past life. Both are on the text Acts i. 25. where it is recorded that Matthias was elected into the ministry, “from which Judas by transgression fell, *that he might go to his own place.*” Now, as the Bishop remarks, there has been much variety of opinion on this passage. He mentions Hammond’s opinion, which is thus shortly explained by Rosenmuller, “*Alii hanc phrasin de successore Judæ explicant ita ut infinitivus pendeat a verbo LABEIN et vertendum sit, ut abeat ad locum suum s. ut locum suum occupet.*” that is, “that he should go and betake himself to his proper province in the apostleship.” But, as the Bishop argues, it is more natural that the words should be referred to the last mentioned person, nor is there any reason for introducing a parenthesis here; nor, lastly, have we any reason for thinking that each Apostle had his distinct place in the apostleship. One of Hammond’s own arguments against Bull’s interpretation, seems to us singularly weak, and rather betrays a misapprehension of the meaning intended to be given to the text. Pole thus shortly states it, “*Infernum non erat locus Judæ proprius sed omnibus damnatis communis.*” But the word IDIOS, though, no doubt, it frequently denotes exclusive possession, almost as frequently denotes possession not exclusive, for instance. Matt. ix. 1. HEE IDIA POLIS is not the city where Christ alone dwelt, but the city to which he belonged. Plenty of instances may be found in any Greek Lexicon. Hammond’s second argument may perhaps have more weight, that a sentence of eternal condemnation was not likely to proceed from one of the Apostles, but that he would leave that to God. In support of this, he quotes Chrysostom on v. 16, where he praises Luke (Peter) for only stating the facts, and not adding any insulting remark on the fall of Judas, and observes, that whatever the Apostle says, PERI TEES PAROUSEES DIKEES DIALEGETAI. Theophylact agrees with Hammond, and his interpretation is *mentioned* by Œcumenius and Didymus<sup>[2]</sup>. To this, however, it may be answered, that the sentence of condemnation is not more severe than that passed by the

Apostles elsewhere; that the occasion seemed almost to require the solemn recording of what may surely be called a *judicial*, not a private condemnation; or that, after all, it only amounts to this, that St. Peter asserted that Judas was, like all other human beings, gone to receive the reward of his actions in the place appointed for that purpose. To what has been said, we should add Schleusner's remark on the word *idios*, that it frequently signifies *destinatus*, (see 1 Tim. ii. 6. and vi. 15. Gal. vi. 9.) a translation perfectly adapted to Bishop Bull's explanation; but we cannot at all agree with the interpretation Schleusner proposes of the passage in question, under the word *TOPOS*, where, after justly observing, that *ANAPLEEROUN TON TOPON TINOS*, means *esse in statu et conditione alicujus*, and is in fact, an Hebraism, (see Buxtorf, in *Lex. Talmud*, p. 2001, and Hottinger, apud Rhenferd. p. 399.) he goes on *Huc etiam commode trahi potest locus Act. I. 25. ubi suspicor formulam POREURSTHAI K T. L. nihil aliud significare quam venire in eam conditionem quam quis meruit, adeoque h. l. de merle violenta Judæ proditoris Christi a Luca (Petro) adhibitam fuisse.* The two phrases do not seem to us at all connected, farther than having the word *TOPOS* in each; besides that, as it appears to us, this explanation would really make the whole passage nonsense. The Apostle would then say, that Judas fell from his apostleship that he might meet the death he deserved; an assertion which, as far as it can be understood, is untrue. The Bishop, however does not leave his own explanation without confirmation: for, after observing that the Alexandrian MS. reads *DIKAION* instead of *IDION*, (which certainly is remarkable,) he goes on to quote passages from the writings of the contemporaries of the Apostles, which show that, in that age, the phrase used in the passage before us was always understood to mean, "a man's going presently after death into his proper place of happiness or misery." The passages are (we quote from Archbishop Wake's *Genuine Epistles*) Polycarp, Philipp. ix. Clement, 1 Cor. v. twice, Barnabas, xix. Ignatius, Magnes v. and Irenæus, v. 31.

We now proceed to give an analysis of the first in order of the Bishop's sermons. The argument contained in them, as he observes, is addressed to those only who admit the authority of Scripture; and the texts from which he proves his points are as follows.

(1.) Solomon, Eccles. xii. 7. "Then shall the dust return to the earth as it was, and the spirit *shall return* to God who gave it." This idea of a *return* to God, is confirmed by the author of the Book of Wisdom iii. 1. "But the souls of the righteous are in the hands of God, and no torment shall touch them." But if any man doubt Solomon's meaning, let him consult Ecclesiast. iii. where, in speaking of God's just judgment at a certain time, he says, (ver.



17.) “I said in mine heart, God shall judge the righteous and the wicked, for there is a time there for every purpose, and for every work.” And then he goes on to suppose an unbeliever saying, that there is no such future judgment, and no difference between the soul of man and brute, and that therefore, present enjoyment alone is to be coveted, (ver. 21.) “Who knoweth the spirit of a man that goeth upward, and the spirit of a beast that goeth downwards?” i. e. Who can see that there is any difference between man and beast? In answer to which, at the end of the book, in expressing his serious opinion, he uses the words of the first quoted text.

(2.) Matt. x. 28. “Fear not them which are able to kill the body, but *not* able to kill the soul.” Here is a direct assertion of the soul’s immortality; nor can it be urged in reply, that this refers only to the utter destruction of the soul, which cannot be, because God has promised a resurrection; for the same argument would apply to the impossibility of killing the body.

(3.) Our Saviour said at his death, (Luke xxiii. 46.) “Father, into thy hands I commit my spirit.” He knew that he had a spirit which should remain after his body; and that it may not be said that this is true of Christ alone, St. Stephen uses the same expression at his death, (Acts vii. 59.)

(4.) Luke xxiii. 43. “Verily, I say unto you, this day shalt thou be with me in Paradise.” These words are surely alone a positive proof that the soul dies not with the body.

(5.) The New Testament speaks perpetually of separate spirits of men. Heb. xii. 23. the true Christians are said to be joined “to the spirits of just men made perfect<sup>[3]</sup>.” The Bishop also adduces the well-known text of St. Peter<sup>[4]</sup>, and contends that it proves the existence of the spirits of the wicked destroyed by the flood.

(6.) 2 Cor. v. 3. “We are . . . willing-rather to be absent from the body, and to be present with the Lord.” A man therefore, (that is, his soul,) may be absent from his body, and subsist without it. In the same chapter, when St. Paul says, that he knows not whether his vision was in the body, or out of the body, he proves that the soul can subsist without the body.

(7.) The Sadducees disbelieved the existence of the soul, without the body. They thought that nothing except God existed, which was not perceptible to sense. They thought that the angels were phantasms raised by God, that the soul had no separate existence, and that consequently there was no resurrection. It is, in fact, absurd to adopt the first of these tenets and reject the second; and vice versa, the admission of the second entails the admission of the first. For the body is not an adventitious thing in man; it is

a constituent part of the whole so called. It was made before the soul, and with it made a living man; (see 1 Thess. v. 23) Now, if this be so, and if the soul subsist separately after death, either it must for ever remain so, or the body must be called to life again. The first hypothesis is absurd, for the soul without the body is incomplete, and “would remain as it were a half man,” which seems repugnant to the order of things established by Divine Wisdom. The union, indeed, has been destroyed by sin, but will be renewed through the mercy promised in Christ Jesus, and end no more. He then, who denies the separate existence of the soul, must deny, if he would be consistent, the doctrine of the resurrection.

(8.) The Pharisees altogether denied the truth of the opinion of the Sadducees on these points; and St. Paul, as we learn from Acts xxiii. 6. openly declared that he agreed with them as to the resurrection; a belief which, as we have shown, necessarily entails the belief of the soul’s separate existence.

(9.) But surely our Lord decides the question, when he says, Matt. xxii. 31, 32. “As touching the resurrection of the dead, have ye not read that which is spoken to you by God, saying, I am the God of Abraham, of Isaac, and of Jacob? God is not the God of the dead, but of the living<sup>[5]</sup>.” This is an argument against the Sadducees, and clearly proves the actual existence of Abraham, Isaac, and Jacob; because “to be one’s God, implies a present relation to him, and no relation can continue where either of the relatives is taken away.”

To this sense of Our Saviour’s words Polycarp referred at his martyrdom, (see martyrdom of Polycarp in Wake, § 14. or apud Euseb. E. H. iv. 16.) when he said “oh! God—of all the just men who live before thee.” He afterwards prayed that he might be received that day among the martyrs before God. Justin Martyr too, in his second Apology, (p. 96.) expressly says that the passage here quoted by Christ clearly proves the actual existence of Abraham, Isaac, and Jacob. To this notion too our Church refers in the Burial Service, in the prayer beginning “Oh! Almighty God, with whom do live, &c.”

This, says the Bishop in conclusion, was the orthodox doctrine of the earliest Christians, and reference is made to it in all the earliest Liturgies. Nor would the Church allow any man to teach an opposite opinion. The first (“to pass by the dreams of those infamous heretics, the Valentinians,”) who affirmed the dissolution of the soul with the body, were the Arabian heretics, in the middle of the third century. (See Euseb. E. H. vi. 37.) A solemn council, at which Origen presided, being held against them, condemn them

so severely, that to save themselves from an anathema, they renounced their error.

But beside all this, the generality of the Heathen civilized nations were not hindered by their wrangling and contentious philosophers from believing the subsistence of the soul of man after the death of his body. This belief existed also in America, (See Acosta, B. v. c. 7.) and in no savage nation is the original religion taught by God to the first man, so utterly lost that they have no notion of the soul's subsistence after death.

The second in order of these Sermons begins with noticing the opinion that the soul lies asleep as it were after death. But if it be true that the soul lives after death, this opinion is refuted by the simple consideration that the life of the soul is perception, that the soul which does not perceive cannot be said to subsist. Our souls do not, indeed, now *perceive* without the body, but they *reason* without its assistance, and we may therefore affirm that we have a faculty which will act and operate even when the body is at an end. *How* this can be it would be as fruitless for us to enquire as for the blind to enter on enquiries respecting colour; each enquirer requires an additional sense. It is enough for us that the fact is asserted in revelation, to which the great Verulam has said our enquiries about the soul must at last be bound. Let us now then enquire whether the rest of Scripture does not confirm the doctrine implied in the text, that the good and bad have distinct portions immediately after death, and before the final judgment.

Most of the texts alleged in the former Discourse, apply to this; then we heard our Saviour principally, now let us hear his disciples.

(1.) St. Paul (2 Cor. xii.) in speaking of paradise, which Scripture says is the receptacle of the souls of good men, says that they live, operate, and have a perception of excellent things. The joys of the third heaven<sup>[6]</sup>, as most perfect, were first displayed to him, being those which the faithful will enjoy after judgment; and then, lest so long an expectation should discourage us, the intermediate joys of paradise, to be entered on immediately after death, were shown for his own comfort and for that of others.

(2.) St. Paul (Philipp. i. 23.) says that he desires to depart, "and be with Christ, which is far better." This could not be if he were to sink into a lethargy and lose all perception. He desires not to be free only from his labours, but *to be with Christ*, and it is this last which he says *is far better*.

(3.) St. Paul (2 Cor. v. 6, 7, 8.) says "we (meaning the faithful in general) are willing to be absent from the body" (a manifest reference to the immediate state of the soul after death, and not after the resurrection, when

body and soul will be united again) “and to be present with the Lord.” Thus he plainly asserts that the souls of the faithful, immediately after death, are present with the Lord.

(4.) Our Saviour, (Luke xxiii. 43.) when the thief asked that he would remember him when he came to his kingdom, promises more, viz. that that day he should be with him in paradise. Unless paradise had been a place of happiness, of what use would the promise be? But the thief, to whom it was made, was a Jew. Let us see then what were the notions of the Jews about paradise. We know that this word primarily signified among them the garden of Eden, Adam’s first happy abode, and them symbolically the state of the good souls which had left this state and were waiting for yet higher joys in heaven<sup>[7]</sup>. They distinguished paradise from the third heaven. Their prayer for the dying was that he might have a portion in paradise, *and* the world to come. Besides, our Saviour could not mean to promise the thief immediate access to heaven, as we are taught that he himself ascended not for three days. (It should be observed here that the Jews placed both paradise and Gehenna in Sheol or Hades, (see Rosenmuller on Luke xvi. 23.) So that as Campbell observes, (Vol. 1. Diss. vi. p. 282.) our Saviour in his promise to the thief, said nothing inconsistent with what is affirmed of his descent into Hades, in the Psalms, Acts, and Apostle’s Creed. The whole of Campbell’s Dissertation on the word Adees, but particularly the latter part, in which he discusses at full length several of the passages adduced by Bishop Bull, and confirms his explanation, is very well worth reading.)

(5.) In Luke xvi. 23 and following verses, we are told of the rich man who was in torments, while the poor man was carried by angels into Abraham’s bosom. This is a parable indeed, but its very scope is to shew what becomes of the souls of the good and bad after death. It was spoken to the Jews and must be explained according to their traditions. Now the Jewish Church thought that the souls of the faithful were carried at their death, by angels, into paradise. The Chaldee Paraphrast on Cantic. iv. 12. says, in speaking of the garden of Eden, that “no one can enter there except the just, whose souls are carried thither by Angels.” Now we cannot think our Saviour would have countenanced any erroneous opinions of the Jews.

(6.) Let us next see what the Doctors of the Church say. St. Clement, 1 Corinth, c. 50. says that “they who finish their course with joy, EHOUSIN HOARAN EUSEBOAN, and shall be manifested at Christ’s coming, for it is written, (Isaiah xxvi. 20.) ‘enter into thy chambers a little while, till my fury and wrath be past over, and I will remember the good day, and will raise you from your graves.’ ” The Chaldee Paraphrast here says that the words were

always understood, by the Jews, of the resurrection at the last day. That the *chambers* of the righteous were explained of the previous abode of the righteous, is certain from the Paraphrast on 2 Esdras iv. 35, 36. where the souls of the righteous, in their chambers, are made to ask when their full reward will be given. See Rev. vi. 9, 10, 11.

Again, Clement in the beginning of this Epistle says that Peter went to *the place of glory*; and he speaks even more plainly in his Liturgy in the Office for the Dead. (See Constit. Apostol. viii. c. 41.) So does Justin Martyr in his Dialogue with Trypho, (prope init.) where he distinctly lays down our doctrine, and in the same work (307.) condemns the Gnostics for teaching that the souls of the godly go at once to heaven. Even those of the Fathers who imagined the abode of the godly to be a subterraneous region, yet allow that the good and bad have their deserved habitations before the judgment. See Irenæus v. 31. ii. 63. v. 36. Tertullian Apol. c. 47. and (even after his adopting the heresy of Montanus) de Anim. c. 55.

The ancient prayers for the dead were either general commemorations of the deceased faithful at the Eucharist, with a reference to the consummation of bliss at the general resurrection, or prayers actually used at funerals, consisting of good wishes of the living accompanying the soul to paradise, of which *they believed it already possessed*. This is the supposition of all these prayers, (see particularly those in the Clementine Liturgy, and those mentioned in the Ecclesiastical Hierarchy) so that they directly oppose the notion of purgatory. This doctrine was unknown, for at least 300 years, in the Christian Church. St. Clement, in the passages already cited, supposes only one place for the deceased faithful, and he (or whoever is the author) in 2 Cor. viii. decidedly says that nothing can be done to alter the state of the dead. Even the Papists allow this Epistle to be very old, and most of them ascribe it to Clement. So Justin Martyr (Dial. c. Tryph. p. 223.) expressly says that the good go to a better region, the bad to a worse, before judgment; and in his 2nd Apol. p. 66, he says that the souls of good men live happily, free from punishment after death. Similar quotations, if necessary, might be produced from the Doctors of the first 300 years. See, however, as sufficient, Questions and Answers to the Orthodox Qu. 75. whose author lived probably after the 3d century.

The notion of purgatory arose from an absurd fancy of Origen, that all souls shall at the judgment go through a purgatory fire, longer or shorter, according to their sins. St. Austin, at the beginning of the fifth century, began to doubt whether this might not be between death and judgment, but he could not decide the point to his own satisfaction. At the end of that

century Pope Gregory set about proving the existence of purgatory by idle stories of ghosts pretended to have come thence. Four hundred years after John XVIII. or XIX. settled a holiday when prayers were to be made for souls in purgatory, as if the Church had been deficient in charity up to that time; and the doctrine was turned to a matter of faith by the cabal at Florence, in 1439.

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[2] We have it not in our power at the present moment to refer to either: but on Hammond's own shewing, it appears that they only mention his interpretation as one that had been offered, without giving it the sanction of their authority.

[3] Rosenmuller says here "TELEIOUSTHAI—significant statum optimum ad quam animæ a corpore separatæ pervenire possunt." Hammond seems to refer the passage to the final bliss of heaven.

[4] On this text see Lightfoot, *Hor. Hebr. Op. tom. ii. p. 561.*

[5] The terrible bias which the mind contracts in the interpretation of Scripture, by coming to it, not with a predisposition to receive whatever is revealed there, but with a resolution to explain whatever occurs in Holy Writ, according to a system built up, as it is foolishly imagined, on human reason, cannot be set in a stronger light, than by the consideration of the very singular fact, that the text which Bishop Bull alleges here, and with so much justice, as at once establishing the separate existence of the soul, has been used by some of the Socinians, for the very opposite purpose, viz. that of disproving any such separate existence. Their argument is not very clearly stated by Hammond, and we therefore subjoin what appears to us a more intelligible statement of it. They suppose Christ to be arguing merely for the resurrection of the body, and that his argument is this. Since God is the God of the living, and also the God of Abraham, although Abraham is dead, he cannot be so dead that he shall not live again. Therefore Abraham shall rise again, or there shall be a resurrection of the body. Now, say they, this argument of our Saviour, is not conclusive, if it be granted that souls have a separate existence after death; for it might then be answered, that as he who lives in soul, may justly be called living, God's being the God of Abraham, and yet the God of the living only, are only two assertions perfectly consistent, without at all supposing any resurrection of the body. Yet we cannot, they continue, without impiety, suppose that Christ used an argument capable of receiving an answer. The alternative, then, is, that that supposition on

which an answer can be given to it, is untrue, that is, that souls do not subsist in a separate state after the death of the body. That there is ingenuity in this argument, (ingenuity which might have been better employed,) no one will deny; but it contains gross fallacies. It will be sufficient to point out the main source of the falsehood, which consists in an erroneous view of the scope of the argument. Christ was not arguing for the resurrection of the body only, nor against persons who denied that point, while they allowed the subsistence of the soul; but against those who denied the subsistence of any life, either of soul or body, after the phenomenon called death. Now it is abundantly manifest, that they who held such a belief, could have no answer to give to our Saviour's argument. It is true, that this argument would not be conclusive, as a proof of the resurrection of the body, against those who allow a separate subsistence, but deny any such resurrection. Such, however, were not the Sadducees, against whom our Lord produced it. It must be observed too, that it was not necessary for our Saviour, in deputing against them, to denote what kind of life his argument went to establish, whether a separate subsistence, or a future resurrection. It established that there was some life after death, and was therefore conclusive against the Sadducees, who denied this in toto. The argument is therefore used by Bishop Bull in a narrower sense than it was by our Saviour. His method of applying it is short and neat. Rosenmuller's too, deserves statement. After observing that God, where followed by a possessive case, means *benefactor optimus atque potentissimus* (EUERGETEES) he says "*ergo recte concluditur. Si Deus nunc adhuc est Deus (Patronus et EUERGETEES) Abraham, sequitur Abrahamum vivere et existere. Nam non existenti benefica tribui non possunt.*"

[6] Lightfoot, Hor. Heb. Op. tom. ii. p. 564. says that paradise and the third heaven are the same, in this place of St. Paul; but Grotius, on Luke xxiii. 45. gives exactly Bishop Bull's explanation, and assigns the same reason for both states being revealed.

[7] Lightfoot, ubi supra, says that we are to understand paradise and the Cœlum Supremum, as the same. He has several quotations from the Rabbis, but, as far as we are judges, not one justifying him in that assertion; and his inference, viz. that our Saviour here "*loquitur cum vulge et ad captum latronis, futurum scilicet eum in cœla cum Christo atque omnibus justis vita functis,*" seems to us quite disproved by Bull's remarks in the text. Grotius on this place altogether agrees in Bull's views, and refers, also, to many passages in Rabbinical writers, expressly

establishing a difference between paradise and heaven. His note on this passage is extremely valuable, as is that of Wetstein, who on the authority of Origen, Tertullian, and other writers, confirms the opinion of Bishop Bull. The same arguments as those of this Bishop are used by Cheitomæus in the Syntagma Rheuferd, p. 364, and he details the opinion of Drusius on the same side of the question.

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## GROANING IN CHURCH.

SIR,

I AM a man of sober habits, and very moderate desires, not given to excess of any kind, and therefore not easily carried away by novelties, nor liable to be greatly disturbed either by hopes or fears. Whether this disposition be constitutional, or the fruits of early discipline, I shall not determine, because in thus stating it to you I do not presume upon it as meritorious, or as a cover for my failings, which are no doubt as great as those of my neighbours, but to enable you to decide upon the difficulty into which this very moderation has involved me.

Brought up in the bosom of the Church, and fond of that old fashioned piety that proves its faith by good works, I have never experienced those violent fervours in my devotions to which many pretend, and being accustomed to look for religion more in practice than profession, I am slow in believing superior claims to religious advancement. For this reason, I was rather averse from attending a meeting which now and then takes place in our township, not only because the neighbour who invited me seems to consider religion rather an exercise of the imagination, than a rule of life, but because I understood that the worship was attended with noise and tumult. After resisting his solicitations for some time, I was at length persuaded to attend one meeting, that I might judge for myself.

When the Preacher, who was a very young man, began his prayer, I was startled at hearing on every side of me, deep responsive groans, and as he proceeded they became more numerous and vehement, and at last entirely drowned his voice. When my first surprise had a little subsided, I endeavoured to consider particularly what had been said, and whether it was such as might be supposed capable of operating upon the passions, but Sir, as far as I can judge, the prayer was extremely irregular and incoherent,



pronounced in a loud, ranting voice, and appeared to be rather a vehement expostulation, or angry dialogue, than a humble supplication to the Father of Mercies.

During the Sermon which followed, deep groans were heard at the close of every sentence, which at length assumed a sort of cadence, but as some were not sufficiently experienced, they groaned unseasonably and drew upon them the frowns of their elder brethren. On coming out of the Meeting-house, I asked my neighbour what these groans meant. He said that they were indications of the operations of the Spirit; and when I doubted of this sort of influence, he looked upon me with great contempt, and pronounced with volubility several texts of Scripture in which groaning is mentioned.

It was in vain that I remarked, that these passages had no reference to that mechanical and artificial groaning which had so indecently disturbed the service, and which many had been the most loud in uttering whose lives make it manifest that they have never felt the saving influence of the Holy Ghost. I further reminded him, that many persons of weak minds were induced from observing this pernicious practice of groaning to think that they derived no benefit from attending the public ordinances of religion, because they were not compelled to groan and shriek, and consequently were led to judge of or value Sermons and Prayers merely by this unnatural impression upon their minds. It was in vain to argue with my neighbour, whose religion consists in reveries of the imagination, and who is the loudest groaner and shouter in the Meeting-house.

I am not of opinion with some, that the affections are misplaced in religion, but I certainly do think, that the conviction of the understanding should precede their exercise, and that our warmth in devotion, and zeal in our religious attachments, ought always to be guided by reason. Coldness in the performance of religious duties I consider equally fatal with loud vociferations, for no person can be a sincere lover of the Gospel without having his affections engaged. What I condemn is, a zeal not according to knowledge, an ardent and impetuous feeling without a corresponding firmness of judgment.

It is the peculiar glory of Christianity, to bring all the faculties of our nature into their just subordination and dependence; that so the whole man, complete in all his functions, may be restored to the true ends of his being and devoted entire and harmonious to the service and glory of God; but all must be done decently and in order.

When we place religion itself in the exercise of the passions or affections, we are sure to be carried to the most unholy excesses; and when the imagination comes to their aid, every emotion we feel is attributed to the immediate influence of the Holy Spirit, and we consider that to be grace and inspiration which arises from our heated fancies. When we are once impressed with a belief, that in all their religious exercises we must be strongly affected, we are not satisfied unless we are thrown into great transports, and are continually looking for impulses and manifestations.

But true religion is modest, orderly, and silent, she consists of a Divine temper of mind, an absolute resignation to the will of God, and an humble dependence upon the merits of our Redeemer, and this not during the heats of passion; but in all our out-goings and in-comings the truth of our profession must be proved by the purity of our lives. Religion implies a state of a fixed and constant nature, and does not come and go like the ideas of a blushing face, but is the natural and true complexion of the soul. If therefore, we have no religious feelings but during those heats and passions which are raised by a distempered imagination and a false worship, it profiteth nothing.

Now, Sir, I have determined never again to enter a place of Worship where the male part of the audience groan and the female part shriek, for such an assembly is not of Christ; but as they pretend an authority from Scripture, I request your explanation of all those passages where groaning is mentioned, and your approbation of the resolution I have taken, which is likely to cause me some trouble with my neighbour.

I am, Sir, your humble servant,

SERIOUS.

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## ARCHBISHOP LAUD'S SPEECH ON THE SCAFFOLD.

*To the Editor of the Remembrancer.*

SIR,

IT appears to me that the enclosed extract contains several remarks that are peculiarly applicable to the present times. At all events it is worthy of perusal for its spirit and eloquence; and in hopes that the Church of England may never again be reduced to the piteous situation which Laud describes

and deplores, I take the liberty of requesting you to give the passage a place in your miscellany.

K.

“And first, this I shall be bold to speak of the King our gracious sovereign. He hath been much traduced also for bringing in of Popery; but in my conscience (of which I shall give God a very present account) I know him to be as free from this charge as any man living; and I hold him to be as sound a Protestant (according to the religion by law established) as any man in this kingdom; and that he will venture his life as far and as freely for it. And I think I do, or should know, both his affection to religion, and his ground for it, as fully as any man in England.

“The second particular, is concerning this great and populous city (which God bless). Here hath been of late a fashion taken up to gather hands, and then go to the great court of this kingdom, (the Parliament,) and clamour for justice; as if that great and wise court, before whom the causes come, (which are unknown to many,) could not, or would not do justice but at their appointment. A way which may endanger many an innocent man, and pluck his blood upon their own heads, and perhaps upon the city’s also: and this hath been lately practised against myself, the magistrates standing still, and suffering them openly to proceed from parish to parish, without any check. God forgive the setters of this, (with all my heart I beg it), but many well-meaning people are caught by it. In St. Stephen’s case, when nothing else would serve, they stirred up the people against him. And Herod went the same way when he had killed St. James; yet he would not venture on St. Peter, till he found how the other pleased the people. But take heed of having your hands full of blood; for there is a time, (best known to himself,) when God (above other sins) makes inquisition for blood; and when that inquisition is on foot, the Psalmist tells us that God remembers (that’s not all,) he remembers and forgets not the complaints of the poor. That is, whose blood is shed by oppression, ver. 9. Take heed of this; it is a fearful thing to fall into the hands of the living God; but then especially, when he is making inquisition for blood. And (with my prayers to avert it) I do heartily desire this city to remember the prophecy that is expressed, Jer. xxvi. 15.

“The third particular, is the poor Church of England. It hath flourished, and been a shelter to neighbouring churches, when storms have driven upon them. But, alas! now it is in a storm itself; and God only knows whether, or how it shall get out. And (which is worse than the storm from without) it is become like an oak cleft to shivers with wedges made out of its own body, and at every cleft profaneness and irreligion is entering in, while (as Prosper

speaks in his second book de Contemptu Vitæ, cap. iv.) men that introduce profaneness, are cloaked over with the name, religionis imaginariæ, of imaginary religion. For we have lost the substance, and dwell too much in opinion: and that church, which all the Jesuits' machinations could not ruin, is fallen into danger by her own.

“The last particular (for I am not willing to be too long) is myself. I was born and baptized in the bosom of the Church of England established by law; in that profession I have ever since lived, and in that I come now to die. This is no time to dissemble with God, least of all in matters of religion: and therefore I desire it may be remembered, I have always lived in the Protestant religion established in England, and in that I come now to die. What clamours and slanders I have endured for labouring to keep an uniformity in the external service of God, according to the doctrine and discipline of the Church, all men know, and I have abundantly felt.”—*The History of the Troubles and Trial of W. Laud, Archbishop of Canterbury.*

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## BRADFORD'S SERMON

### BEFORE THE CHARITY SCHOOLS, IN 1709.

THE following passage forms the conclusion of a Sermon preached at the Anniversary Meeting of the Children educated in the Charity Schools in and about the cities of London and Westminster. The Sermon is bound up with the Account of Charity Schools for that year: from which it appears that there were 90 schools; that the number of children in those schools was 3412; the voluntary subscriptions for their education £4189; the collections after Sermons for the same purpose £2017, and the total number of children put out apprentices from the beginning, 963 boys, and 405 girls. The account also contains reports from 227 places in England, and 20 in Wales, where Charity Schools had been recently established. And the work is stated to be in progress both in Scotland and Ireland. These circumstances all tend to confirm what has been already stated in this work, on the authority of the early reports of the Society for Promoting Christian Knowledge; viz. that general attention was called to the subject of national education at the beginning of the last century. The admirable conclusion of Dr. Bradford's Sermon may point out some of the causes which rendered the efforts of that

day ineffectual; and may warn the present generation against the dangers which threaten their favourite scheme.

“Let me add a word of Exhortation to those also who are already engaged in the good work before us, and that is, that you would persevere in it with resolution and constancy.

“You have very great encouragement to this purpose, when you consider from what small beginnings so great an increase and improvement has been made, and that in so short a space of time. This we may reasonably conclude is the hand of God, it proceeds from his blessing upon your pious and charitable undertaking, and to him the praise is to be ascribed, who hath not only infused into so many minds the true ancient Spirit of Christianity, the same which inspired the Apostles and first Christians, but hath also given so great success to your endeavours. And we ought to make it our fervent prayer to God, that he will still pour out more of the same Spirit upon his Church throughout the world, making the members or it every where fruitful in all good works.

“But here, my brethren, give me leave seriously to advise you, not as jealous lest you should do otherwise, but as sensible of the weakness of human nature, and as considering the subtilty of our spiritual adversary, who will not fail to use his utmost endeavours to blast all such excellent designs as this; let me, therefore, I say, advise you to carry on this charitable work always, as you have begun, with great humility, and with perfect unanimity.

“Let your humility always manifest itself, in ascribing the praise and glory of all the good you do, and all the success you have to God alone, who hath vouchsafed to make you his instruments for the benefit of your poor brethren; saying, according to our blessed Saviour’s admonition, *When we have done all, we are unprofitable servants; we have done that which was our duty to do.* Luke xvii. 10. Let it be farther manifested in all dutiful regard and deference to your superiors both in Church and State, and in a readiness to comply with all directions given by them; nay even to hearken to any wholesome advice, by whomsoever it may be offered, for the prudent and successful management of the business before you.

“Let your unanimity also be testified by your pursuing your design *with one heart and one soul*, carefully avoiding all beginnings and all occasions of contentions amongst yourselves, and utterly banishing all names of distinction from among you.

“We live in an age, wherein divisions abound, and that not only between persons of different persuasions in religion, but even between those of the

same communion. The design which we are here pursuing has a natural tendency to unite the serious and pious of different persuasions amongst us, namely, the teaching the avowed principles of our common Christianity, together with the practice of piety and virtue in the unquestionable instances thereof. And I know nothing more likely to unite us, than the zealous prosecution of such a design; as at the same time nothing could so effectually and certainly defeat our endeavors in this case, as the espousing or promoting any particular party or faction.

“Let there be therefore no manner of contention found amongst you, unless it be, who shall most zealously and steadily prosecute the design in which you are engaged, in methods thoroughly approved by all. Beware of any thing that may look like innovation, of any thing that may give the least just offence or jealousy to any wise or good Christian. Oblige those, to whom you commit the care of the children, to adhere strictly to that method of instruction in the principles of religion which our Church hath prescribed in her plain, short, and excellent Catechism, adding nothing thereto, unless it be some known and approved Exposition thereof; that they may be made to understand the nature and obligation of their baptismal vow; that they may know the articles of the Christian Faith as comprised in the Apostles’ Creed; that they may learn their duty towards God and towards their neighbour as taught in the ten Commandments, explained after the tenor of our Saviour’s Gospel; that they may be taught to pray, as our Lord taught his disciples; that they may be instructed in the nature and use of the two Sacraments instituted by our Saviour; and finally, as the result of this knowledge, that they may be early initiated in the practice of all those duties which make up a sober, righteous and godly life.”

“But this leads me to conclude all with a short and serious address to those who are immediately employed in the education of those children, the masters and mistresses of the Charity Schools.

“All that I shall say to you is, that those worthy persons who employ you do reasonably expect, nay God himself, to whom you must give an account of the management of your trust, doth expect, both that you should yourselves give an example of all manner of piety and virtue, and that you should apply yourselves with much diligence and prudence to the forming the tempers and manners of the children committed to your care, as well as to the informing their understandings, attending your business not as those that would please men only, but would approve yourselves in the sight of God. Teach them to be modest and humble, diligent and industrious, and above all perfectly true and just both in word and deed. Insinuate into them a

sense of Almighty God, and the apprehension of a future life.—Endeavour to awaken their consciences in these their tender years, that they may act upon principles all the days of their lives. Give them an early value for their Bibles, that they may ever look upon them as containing the great rule of their faith and practice, that rule by which they are to live, and by which they shall be judged. In a word, manage them as parents should do (for you are in the place of parents to them,) with that prudence that may engage them both to fear and love you, as being convinced by your behaviour towards them, that you have no other design but to promote their temporal and spiritual welfare. You are well employed, engaged in an excellent Work, highly acceptable to God, and useful to the World, if managed as it ought to be; and if you do your part with fidelity and diligence, besides the present small recompence which you receive for your pains, you will enjoy the satisfaction of a good conscience; from a sense of having done your duty, you will very often have the pleasure of observing the good effects of your care in the towardliness and the improvement of your Charge; and you will finally receive a full recompence from God at the great day of account.

*“May Almighty God continue to prosper this Work; may he shower down his blessings abundantly both spiritual and temporal upon all that are heartily engaged in it; may he bless these Children, and give them grace always to remember the obligations they are laid under by this kind dispensation of his Providence towards them; may he by the grace of his Holy Spirit conduct us all in the paths of wisdom, piety and virtue, till he shall have brought us to his heavenly Kingdom, through Jesus Christ our Lord, to whom, with the Father and the Eternal Spirit, our great Creator, Redeemer and Sanctifier, be ascribed all praise and glory now and for ever. Amen.”*

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## **SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.**

*Annual Meeting of the Bath and Wells Diocesan Association.*

THE annual meeting of the above mentioned association took place at Taunton, on Tuesday, August 22d, when several of the clergy from the different associated districts having met the venerable the Archdeacon of Taunton at the Town Hall, a procession was formed from thence to St. Mary

Magdalen's Church. Morning Prayer having been read by the Rev. Mr. Bower, Vicar of Taunton, a most excellent and impressive discourse in aid of the objects of the Society for Promoting Christian Knowledge was delivered by the Rev. Mr. Street Escott, after which a collection was made at the Church door. The members of the Society then returned, attended by a party of its friends to the Town Hall, where the Archdeacon having taken the chair, a very satisfactory report of the proceedings of the Association during the last year was read by the Rev. T. A. Salmon, Diocesan Secretary, and ordered to be printed.

The report was followed by the passing of sundry resolutions relative to the institution of parochial and domestic libraries, &c.; one of which was prefaced by the Rev. W. B. Whitehead, acting secretary of the Bath district, with an energetic exposition of the objects of the Association.

The business of the day being concluded, upwards of twenty persons partook of a social repast at the Castle Inn, after which the party broke up early in the evening.

It was announced that the next annual meeting of the Association would take place at Bath.



## **SOCIETY FOR THE PROPAGATION OF THE GOSPEL.**

### *Extracts from Report.*

#### “CAPE BRETON.

“The Rev. Hibbert Binney, Missionary at Sidney, Cape Breton, reports, that the Church has lately been prepared to a certain extent; but without assistance from government, of which hopes are entertained, the building will be incomplete. The following extract from his journal will in some measure detail the nature of his duties:—‘Monday, June 14. Embarked in a flat, and rowed seven miles to a place called the Forks; from thence walked six miles to the Portage; hired an open sail boat; remained all night sitting in the boat without cover.—Tuesday, 15th. Arrived at St. Peter’s; left at day-break the following morn; the next day reached Arichat in a birch-bark canoe; on his return proceeded to Mire, Louisburg, and Gabbaraus, officiating once or twice each day, according to custom, when travelling; the latter place had never been visited by a minister of any description; baptized 62 persons. Since the capture of Louisburg in 1758, the old French roads



have become a forest again, and the present roads are scarcely passable; on his return, his horse broke through the bridge, and he was placed in a very perilous situation.—The Society had expressed a readiness to appoint a second Missionary in the island, but difficulties have occurred in the selection of a proper place of residence, in consequence of the peculiar circumstances of the island: it is probable some of them may soon be removed, by the division of the island into parishes, when arrangements will be made for the supply of additional spiritual assistance.’ ”

“UPPER CANADA.

“At the instance of the Bishop of Quebec, the Hon. and Rev. Dr. Stewart has been appointed Missionary for visiting in rotation those townships which are not yet prepared for an establishment; great advantages may be derived from appointments of this nature, under the present circumstances of the country, when new settlements are daily forming in various parts of the provinces, consisting of emigrants from England, whose attachment to the principles of the Church may be confirmed by the attention thus manifested towards their spiritual wants. Independently of this arrangement, new Missions have been opened at Bellville, Perth, Aubigny, Amherstburg, Ernest Town, Hamilton, Upper Canada, and the appointments filled by Messrs. Thompson, Harris, Burrage, Rolph, Stoughton, and Macaulay, respectively; in the Lower Province, Gaspé, Drummondville, Chambly, have been erected into Missions, and Messrs. Suddard, Wood, and Parkin, are now residing at those places.

“The Rev. Mr. Knagg is placed at Stanstead as a temporary measure, and the Rev. Mr. Johnson supplies the place of Dr. Stewart at Hatley. Great exertions have been made throughout the province in the erection of Churches and Parsonage-houses; and the Society have observed, with infinite satisfaction, an increasing zeal for religion, and a growing attachment to the Church. The measures which were adopted last year, for the erection of parishes, and the endowments of Churches, wherever clergymen of the Church of England are established, will secure the establishment on such foundations as may be productive of the best effects.

“The manifest advantages which have been derived from the introduction of the national system of education in the provinces of Nova Scotia and New Brunswick, have excited a similar spirit of improvement at Quebec, and the Society have not withheld their assistance. A salary of £200 has been granted for the term of three years for the school-master and mistresses, which will enable the trustees of the school to devote the whole of their funds to the erection of suitable premises for the accommodation of

several hundred children, which a population of 12,000 cannot fail to present, as destitute of the means of education from any private resources.

“The Rev. Robert Addison, Missionary at Niagara, reports, that he had transmitted by Colonel Grant, of the 70th regiment, some observations prepared by Mr. Norton, on the subject of civilizing the native Indians. Some impediments have checked the progress of the translations in consequence of the removal of the printer;—at a meeting with Mr. Norton, which he has proposed, it is hoped these difficulties will be removed.

“The Rev. Salter Mountain, Missionary at Cornwall, writes, that the inclosure of the Church-yard has been delayed by unforeseen circumstances. His situation continues to afford him every comfort he could reasonably expect. He would certainly repeat his visit to Hawkesbury on the Grand River, in the winter, according to his engagement, were he not apprehensive that Mr. Abbot, whose residence at St. Andrew’s, is so much nearer to the settlement, might consider it as an improper interference within the range of his duty; but, if upon communication with Mr. Abbot, he should have no objection, he will keep his engagement. Mr. Mountain acknowledges the receipt of a box of books, which will furnish an ample supply for his parishioners for some time. Upwards of £40 have been subscribed for painting the Church. The Lieutenant-Governor, on petition, has made a grant of the Town Lots, on which the Church and Parsonage-house had been erected. His Excellency has also given him a licence of occupation of the glebe, where such constant depredations have been committed that it is nearly stripped of its valuable timber, for which hitherto the incumbents and church-wardens have had no means of recovering damages.”

“LOWER CANADA.

“The Hon. and Rev. Dr. Stewart gives a favourable account of the state of his late Mission at Hatley; since the erection of the Church, a Parsonage-house has been built;—the ground-floor is finished, but the upper part is still incomplete. The people have contributed 300 dollars; he himself has given more than £100, and the remainder will fall upon his successor. Dr. Stewart has accepted the appointment of visiting Missionary, under the expectation of becoming more usefully employed.

“He has lately visited Stafford and Farnham, and expects that a Church will soon be built near the limits of those two townships; he proposes to go to Eaton next month, whither circumstances of considerable interest have drawn his attention, which he hopes in the event may prove highly satisfactory to the Society. Soon after Christmas he intends to go by St.

Armand and Montreal to Upper Canada, in the distant parts of which province his services may be most usefully employed.

“The Rev. Devereux Baldwin, Missionary at St. John’s, reports, that the Lords of the Treasury have acceded to a proposal for the appropriation of £500, which was originally granted for a Church, to the erection of a Parsonage-house, and the purchase of a bell for the Church; it is expected that the house will be finished in September; the country is very healthy, and agrees with him better than England.

“The Rev. Micaiah Townshend, Missionary at Caldwell Manor, reports, that after considerable difficulties, he has obtained a deed of conveyance of the ground on which the Church stands, to the Protestant Episcopal Church of England. The inhabitants of Christie Manor have erected the body of a Church fifty feet by forty-eight; it is expected that it will be finished next year. Two acres of ground have been appropriated as a site for the building and the Church-yard. The congregation has increased rapidly.

“The Rev. James Reid, Missionary at St. Armand, announces, that he generally meets at his two Churches very respectable and attentive congregations, consisting of two or three hundred souls at each place of public worship. Indifference is more a subject of complaint than prejudice, but in proportion as the Gospel spreads, and the service of the Church of England becomes more known, the people are more attentive to their duties, and more serious in their devotions. During the last half-year, he regularly read prayers and preached a sermon every Sunday evening, at a distance of six miles from St. Paul’s, besides the usual duties of his Churches. He has succeeded in forming a district committee to co-operate with the diocesan committee at Quebec, in connection with the Society for Promoting Christian Knowledge. The two Churches have lately been painted.”

### *National School.*

#### QUEBEC.

A public examination of the children educated in the Central School, took place lately in the presence of his excellency Sir Peregrine and Lady Sarah Maitland, the Lord Bishop of Quebec, and the other officers of the Diocesan Committee of the Society for promoting Christian Knowledge, and several of the most respectable inhabitants of this city. The children were introduced in classes into a part of the school prepared for the purpose, & examined in spelling, reading, arithmetic, the rudiments of English Grammar, and the Church Catechism. Various questions were also put to them, with a view to ascertain their knowledge of the Holy Scriptures; and

the result of the examination was, on the whole, highly satisfactory, especially when it is considered that the school has scarcely been opened six months, and that, owing to a variety of causes, the children have been very irregular in their attendance throughout the winter. The female part of the school exhibited a variety of samples of needlework, which were much approved by the ladies present.

Sir Peregrine and Lady Sarah Maitland were kind enough to undertake the task of distributing the prizes, consisting of appropriate books, selected from those circulated by the Diocesan Committee, to the boys and girls who had most distinguished themselves by general good conduct, regularity of attendance at church and school, and proficiency in learning. At the close of the examination, prayers were read by one of the boys in a very impressive manner; after which the Evening Hymn was sung by the whole of the children. The number present amounted to 129 boys and 59 girls, total 188. The band of the 76th regiment was in attendance, and played the national airs of 'God save the King,' and 'Rule Britannia,' on the arrival & departure of his excellency.

## TRANSCRIBER NOTES

Misspelled words and printer errors have been corrected. Where multiple spellings occur, majority use has been employed.

Punctuation has been maintained except where obvious printer errors occur.

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[The end of *The Christian Recorder Vol. 2, Issue 9 (1820-November)* by Various]