Church.

" Stand ye in the ways, and see, and ask for the Gld Paths, where is the good way, and walk therein and ye shall find rest for your souls."—Jeremian, vi. 16.

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TORONTO, CANADA, THURSDAY, NOVEMBER 1, 1849.

[WHOLE NUMBER, DCXLIII.

A CHARGE

Addressed to the Clergy of the Archdoscoury of York, at Visitations of the Clergy and Churchourdens of that Archdoscoury, held at Newmarket on Thursday, Sept. 6th; at Chippanon, Wednesday, Sept. 12th; at Hamilton, Friday, Sept. 14th; at Woodstock, Tuesday, Sept. 18th; at London, Thursday, Sept. 20th, and at Chatham, Theoday, Sept. 25th 1649, by the VEWENDER A. N. BETHUNE, D.D., Archdoscon of York.

REVEREND BRETHREN.

The course of duty affords me the gratification of meeting you on this occasion, although I withheld from myself the satisfaction of addressing at once the whole of the Clergy of this Archdeacoury,feeling it advisable to convene portions of them at such different points as may best consist with their convenience and the general good of the Church.

Since my appointment to this Archdeacoury, in the year 1847, I have made it a business, at such times as other engagements would allow, to visit every parish or mission, and nearly every station where Divine Service is performed, within its limits,—a part of duty which I considered it necessary to discharge, in order that I might judge, by personal impection, of the condition of each, and thus offer more advantageously such suggestions for the effecting of improvements, or the correction of defects, as circumstances might

In the execution of this duty, involving, of necessity, the conaumption of much time, and not a little labour and anxiety,-as, in all the journeys it required, nearly 4000 miles had to be travelled in fulfilling it,—I have been well repaid by the accurate information upon the state of this portion of the Diocese, which I have thus been enabled to acquire. And here I cannot refrain from expressing my warm acknowledgments for the uniform kindness and hospitality which, in the course of these visits, I have experienced both from the Clergy and Laity, and for the frank and fraternal manner in which my official inquiries have been met. After the information thus obtained in detail, you will concur with me in the benefit of throwing into a condensed form the suggestions and counsels which have heen, from time to time, framed upon it,-that we may act as a body upon our several duties, and, by a general consideration of them on the part of both Clergy and Laity, achieve the advantages of united deliberation and united action.

Our contemplations of the secular condition of the Church will embrace two leading subjects of consideration, viz., of Local and of General, or, as they may be termed, Catholic objects.

1. Those which are Local, and which must first engage our consideration, branch out, as will be expected, into several distinct heads:

1. THE BUILDING OF CHURCHES.

Wherever a congregation has been formed, and can be habitually served, it will be most desirable to secure, as early as possible, the erection of a Church. To a large extent, in a new country, we avail ourselves of school-houses for Divine Service: in our necessity we should be thankful for this resource, but it is one which, like the emergency, should be regarded only as temporary, and to be superseded, as soon as possible, by the edifice specially set apart for sacred uses. There is something congenial to the religious mind in this special consecration, and something very abhorrent to it in the ional employment for holy purposes of that which is perhaps habitually allotted to common uses. The tone of reverential feeling is, of necessity, much impaired by the absence of its appropriate symbols; and though the fervour of genuine devotion may be felt in the school-house or private abode, the proprieties of public worship cannot be so easily maintained in a common or unconsecrated

There would be little difficulty, generally, in the way of the accomplishment of this object, where a right religious feeling prevails, and such a feeling is, through God's blessing, a usual result of the stated employment of the means of grace. That correct and carnest tone of religious feeling would almost spontaneously urge to a concentration of the means and energies of a people; and where this is done, there can be little doubt of success. Persons have only, as a community, to exert the skill and industry which they so usually employ, as individuals, in securing to themselves a comimprovement in worldly fortune so generally induces them to supply. Let the same feeling, despened and sanctified, animate Christians in contemplating their obligation to erect and adorn the house of God; let the "children of light," in this instance, exhibit the prudence and seal which characterise the "children of this world." If this were done, we should have fewer complaints of the difficulty, much less of the impossibility, of erecting a becoming edifice of prayer: what one, for individual satisfaction or comfort, is enabled to effect for himself, a whole community, without any extraordinary self-denial or serious self-deprivation, can surely accomplish. In this way, in the prosperous and populous city,—in the rising town or village,—we should diecern the sanctuary of God, standing out, in its proportions and adornments, pre-eminent amongst the mere structures of the world. In like proportion the rural population would manifest their handiwork and their liberality; and even amongst the struggling settlers of the newly cleared township, the building specially set apart for the service of God, though of rade construction, would shew, in its dimensions and in the care of its workmanship, a superiority over at least the best log dwelling in

And let us not be frowned away from a right appreciation of this duty, by the cold philosophic contempt which is sometimes expressed for what some are pleased to term these trappings of devotion—these gorgeous adornments of the simple duty of our Maker's praise. The whole handiwork of the adorable Architect of the universe proves that to His immeasurable and inconceivable Spirit, harmony and order are things comentaneous and delightful. If we look at the embroidery of the flowers, which are His workmanship, or at the texture of the insect's wing, which owns the canning of His hand, we shall be justified in throwing the fulness of our architectural skill into the edifices which are raised to His

All the reasons I have stated will have their weight in effecting repairs where they are needed, and in not suffering dilapidation from time, or injuries from accident, to evince, by our neglect of them, an indifference to the honour and reverence which is due from as to the sanctuary of the Most High.

2. THE PROVIDING OF THINGS NECESSARY FOR THE BECOMING PERFORMANCE OF DIVING SERVICE.

The Apostle's command,-" Let all things be done decently and in order," will be a general direction in this duty: what is applied to holy uses should have its peculiar adaptation to that end. And here I may speak first of Church vestments, or rather of that vestment which is, in a singular degree, the becoming garb of the minister of God in the unctuary. This—the Surplice—should be furnished by the parishioners; and in churches in towns and villages, it would be always desirable that there should be two. A good rule would be, to require also a surplice from the congregations ministered to in out stations, as well as a Bible and Prayer Book of con-

Connected closely with this, is the supply of the appropriate linen coverings for the Lord's Table,—now easily procured of an appropriate pattern, and which, if so procured, would exclude the use of that which is employed for ordinary or secular purposes. The same consideration will apply to the procuring of an appropriate service of Communion Plate and a Font,—the means for a right administration of the two Sacraments of the Church; where a sense of duty in holy things would forbid the employment of vessels adapted to the common uses and conveniences of life. The emblematic washing of water,-the divinely-appointed pledge of the new birth,—should have its peculiar "laver," as doubtless was the case in the Apostles' times; and the bread and wine, which as doubtless was represent Christ's spiritual presence in the feast, should have a sceeptacle different from that used for the eating and drinking of

ordinary life. We should otherwise be rendering the Lord's house a common babitation, and confounding the appropriate emblems and symbols of Divine things with what is adapted to the business or pastimes of the world. Such ought not to be so; Christian reverence would cause us to shrink from the profanation.

The sound of the "Church-going Bell" is one to almost every heart of happy associations; and its music, though rude and simple, affects with a consolatory feeling many who have left their father-land, and who, in a distant clime, look for their best consolution from the services of religion. To warn of the hours of prayer, is one of its simplest uses; but we shall not allow ourselves, at the same time, to overlook the benefit of the monitions it affords on occasions of spiritual gladness or sorrow. It is, in short, an appendage to a church which many ancient and holy feelings would constrain us to supply.

And who, in the house of God, can be insensible to the charm of the strain of praise, mingling, in its appropriate place, with the voice of supplication and intercession? The sound of many voices speaking out the joy and gratitude of a redeemed soul, is revealed as the employment of just spirits made perfect, and of the Cherubin and Scraphing in beautiful and on earth we feel, in the devout performance of that duty of thankfulness, a foretaste of the coming bliss in the same bright world of peace and love. The sound of many voices expressing their thankful praises to their Maker and Redeemer, is helped, we must all feel, by the Church's most appropriate instrument of music, the Organ. All congregations, it true, are not so circumstanced as to provide that pleasing accompaniment of Divine worship; but I need scarcely press, what is so spontaneously felt, the benefit of supplying it as soon as it can

3. THE ENLARGEMENT OF CHURCHES, WHEN NECESSARY.

When I said that the religious edifice, emphatically termed the House of Prayer, should be such, in external appearance and internal adorning, as to exhibit, if we may say so, a standing memorial of the religious taste and spirit of the people. I am far from meaning to urge an expenditure inconsistent with their wellconsidered means. On the contrary, I should strongly press the avoiding of that serious impediment to the spiritual welfare of a congregation,—the incumbrance of a heavy debt upon their church. This is too often carelessly, and even recklessly, incurred,-not so much always from the actual want of means, as because there has been some deficiency in management, -a hasty forming of plans, without ensuring the combination of energies and resources that might carry them through. Although, then, in a new country-like this, where the population may be expected to increase from other than natural causes, - where, indeed, the ever-flowing tide of emigration is rapidly augmenting the number of our people,—it would not be wise to limit the church accommodation to the present demand, but to provide for the probable wants of some years to come, it would, nevertheless, be better to commence with contracted dimensions and on an inferior scale, rather than embark in expenses which there is but a doubtful, prospect of meeting. It would be prudent, however, in such cases, so to countruct our churches that they should admit of enlargement, without doing violence to the proportions or impairing the symmetry of the whole.

Frequently we find it necessary to enlarge our church accomation in a place where the church itself is so inferior a building that it is hardly worth while to add to it; and at the same time difficulty is experienced in erecting an entirely new church. Here it is quite possible, as experience in many cases testifies, to combine increase of accommodation with the actual commencement of a new church. A new front, or a new chancel, may be added in strict connexion with the plan of a new church on a larger and improved scale; and that addition may be easily made to afford, for the present an additional number of sittings: in time, as means increase and wants become pressing, the enlargement may be ex-tended on the same plan, and at last an entirely new church may be completed.

In this way, many of the noblest ecclesiastical structures of our fatherland have been brought to completion: they were commenced and proceeded with, by small beginnings, in faith; and what one generation left incomplete, another took up and carried on. The work was for posterity not less than for the present genethought, that in this work of piety they were linked in sympathy and action with those coming after them, and that unity was maintained in their common end of glorifying God.

This unfinished church will be regarded, indeed, as a trust committed from the father to the child; and the latter will not feel that he has walked in the steps of his parent, if he lend not a helping hand to build up the sanctuary. Moreover, this very aspect of an unfinished work is a sort of rebuke upon generations as they pass: it is to them a monition of a great enterprise to be completed; and every year of inaction bringing with it its reproof, they will, from this standing memorial of a high duty to be performed, be urged to its accomplishment.

4. CHURCH REVENUE. We come next to the important subject of Church revenue; and here, in referring to what upon this continent is made to form an important source of such revenue, I should be led into a consideration of the difficult and much agitated question of Pews. But, from the acknowledged difficulties which beset this question, and because any view we may take of it must be modified, in a large degree, by local circumstances, I feel it to be desirable. for the present at least, to abstain from any particular notice of the principle involved in that question. I shall content myself, there-

fore, with deliberating upon facts as they exist, in this case.

The possession of a pew in a church implies the possession of The possession of a pew in a church implies the possession of a certain exclusive privilege; and this kind of privilege, if we consult the permanent benefit of a parish or congregation, should be curbed as much as possible. The custom of alienating pews from the corporate tenure of the church, by selling them, should, in my judgment, be avoided as far as practicable. The church should be the owners of them, and hold them merely as a property to lease; in no case for sale. The Church, in this way. retains her legitimate voice in their appropriation, and can exercise a judgment in occasionally changing the occupation of them; a power which it is important she should keep in her hande, because frequently great detriment is experienced from the impossibility of assuming and appropriating pews which the possessors only rarely, and perhaps never, occupy; whereas if they were but lease the Vestry could change the occupants as circumstances might require. And it would be found advantageous to make such changes in all cases where pews are not habitually occupied,-reasonable notice being first given to the parties in possession.

Where people desire the exclusive privilege of pews, or sit-tings, in a church, they should be willing, as in the case of every other luxury, to give a suitable remuneration for it; and on this account, a due consideration should be given to the amount of rent that is imposed. It might be found an equitable rule to value the sittings in a church according to the cost of the edifice; for that, in general, is found to bear a fair proportion to the means of the congregation. In a church worth £1000, ten shillings per annum for each sitting would be a reasonable charge, and certainly it ought not to be lower. Supposing, then, a church of that cost to contain 400 sittings, and that one-third was set apart as free, the residue, if leased even on those moderate terms, would yield a revenue (allowing for occasional losses) of fully £100 per annum.

Another very ancient and legitimate, because Scriptural, ource of Church revenue, is from alms and offerings on the Lord's Day, as appointed in the Book of Common Prayer. This unon-tentations, and as we may hope, sanctified method of bestowing our hounty for purposes of piety and charity, must recommend itself to every Christian heart; and feeling it a duty thus to bestow out of what God has given'us, we shall feel it equally a duty to give liberally. In this way, too, all have the opportunity of contributing. according to their ability, to the Lord's service: the rich and the poor can jointly throw in their offerings; and the left hand knows not what the right hand doeth, in this unobtrusive work of love. A congregation of the size just mentioned,-400 persons, -if animated by a right Christian spirit, might fairly be reckoned upon for £100 per annum from the Offertory collections: it would be little more than a penny a week from each.

Taking, then, these two sources of revenue into computation. the amount, as a general rule, might be made up from thence, which would be required on the part of the people towards the stipend of the clergyman. After making the necessary appropriations to other church purposes, £100 per annum at the least could be spared for this object; and this would be a better method o meeting the obligation than by instituting a subscription-list, with all the labour, vexation, and uncertainty with which that is found too generally to be accompanied. This, I repeat, would be a more antisfactory method of attaining this object; but it cannot always perhaps be secured in that way. An annual subscription, therefore, might be instituted to meet the desiriency; though to supply this, the ancient Church rule of Easter or Christmas offerings, specially made for this purpose, would be found much more satisfactory.

There are cases, however, -those especially of rural congregations, where pew-rents are small, or perhaps do not exist at all,—in which the method just stated of securing the required share of the stipend of the Minister would be found impracticable. Here, then, we must reverse our plan, -make the subscription-list the main dependence,—and supply deficiencies from the pew-renta, (if they exist,) and the Offertory Fund. This plan might be found to work more advantageously in rural congregations, because much could be contributed in produce; a mode of contribution which, with a very little previous arrangement, might be turned to much better account than has heretofore been the case.

I have assumed, my brethren, as you will perceive, the payment of a portion of the Minister's maintenance by the people whom he serves; as an established rule and indispensable obligation; for, while our own Christian feelings will assent to its propriety and justice, circumstances themselves imperatively demand its appli-

I need not enter here into the history of the question, the agitation of which has resulted in the loss of so large a share of the ecclesiastical property bestowed by the hest of Kings upon the Church in this Province: it is enough for us without indulging in vain repinings or useless regrets, to contemplate the irreversible result and to make the most of what is left. What is left, as all must be aware, can meet but a small share of the maintenance of the Church in this Diocese; and if its valued ministrations are to be secured, it must be through the exercise of a right Christian zeal and self-denial on the part of our people generally. In view of this necessity, the Society for the Propagation of the Gospel in Foreign Parts,—a Society ever to be spoken of and remembered by us with gratitude and affection, -as Trustees, under an Imperial enactment, of that portion of the Clergy Reserve Fund which is commonly called the Surplus Fund, (that is, over and shove what is required to meet the pledge of Government in support of our Ecclesiustical Establishment as it existed in 1831),-have published a regulation that no clergyman shall, in future, receive a stipend from that Fund larger than may be gunranteed annually by the congregation amongst whom he ministers: in other words, the payments on both sides shall be equal, with a limitation, of course, on the part of the Society, which need not apply to the congregations coming under that regulation. From the equitableness of this arrangement, as a general rule, we can hardly allow ourselves to dissent. There will be cases in which a sound discretion, consulting for the good of the Church, would desire some modification of that rule; but the general principle, that the people should bear a direct share in the maintenance of their minister, we must all concur in as just and beneficial.

In contemplating our obligations in this particular, we are called upon to take the highest ground. Supposing that every sere of the Clergy Reserves remained to us, we should not ever then, deem ourselves, as individual Christians, exempt from the duty of contributing directly to the support of religion. God himself has laid down the rule of action for us in his holy word; and that rule we cannot regard otherwise than as eternally binding upon mankind. For purposes of piety and charity, one-tenth of their been no prohibition or contravention of the rule under the Gospel; and the first Christians, as have succeeding Christians, interpreting it as of perpetual obligation, have recognized and acted upon it as a solemn religious duty. It stands in the light of a sucred contract on our part, -a condition and acknowledgement of the gifts which God providence, bestows upon us: and if the debt be not paid,if this fair share of our means and earnings be not given to God's cause, our firm conviction should be that sooner or later, in the righteous workings of his providence, that amount will be taken from us. Either we, or those that come after us, will be made to feel that God has been "robbed in tithes and offerings." (Malachi iii. 8.)

The allotment of land, from the public property of a country, for the maintenance of the ministry, constitutes, therefore, no release to us as individual Christians from this ever-standing obligation; that allotment should be regarded as emphatically the heritage of the poor scattered throughout the land; so that this payment for God's cause must, in some shape or other, come directly from ourelves. It may be, then, in very mercy to His people, that He has illowed a portion of that patrimony to be alienated from them,that there may exist, as it were, a compularry reason for their personally discharging that share of this religious debt, which they might be induced to withhold if a pressing necessity for its pay

ment did not appear to exist. It would exhibit, indeed, a sad picture of spiritual barrenness, if a people were content to see their clergyman paid from resources which they belped not to supply; if they enjoyed every religious privilege and ordinance without sharing in the charge of maintaining them. I fully believe that there can be no spiritual prosperity where this disposition is wanting; for its very element,—the mutri ment of it, as we may say, manifested in a pious mind and willing beart,—Is absent. Nor do I feel that I am going too far in saying that there will be no temporal prosperity to the people who neglect this duty. The Jews were transported to flabylon as captives, that the land, stripped of its inhabitants, might enjoy of necessity that anbhatical repose which the covetousness of the people, - anothe form of idolatry, withheld them from allowing to it. From this, Christians, who are bound to serve God at least as much as Jews may learn a lesson; and, in the solemn assurance that God's threatenings as well as His promises will be fulfilled, they should avoid the peril and the penalty of a similar disobedience.

5. PARSONAGE MOUSEL

I cannot lay too much stress upon the benefit of providing Parsonage Houses in the several parishes, as speedily as possible. A comfortable Parsonage gives to a parish an aspect of settlement and stability; while, in the absence of a dwelling specially provided for the clergyman, we should be led to conclude that his appointment there was not considered a privilege designed to be permanent or successive. Moreover, a residence for the Clergyman, by the saving of rent, is just so much added to his income; or, at least, i removes from the congregation the buttlen of that annual charge. Besides, in many country parishes, and even in small towns and villages, it is often found impossible to procure any thing like a comfortable dwelling; nor is the Incumbent sure of being able permanently to retain the house he may hold on lease. There is always, too, on the part of landlords, in rural districts especially where the aplication for residences is unfrequent, a great repugnance to keep leased houses in repair; while naither the elergyman nor his people feel any encouragement to assume that expense themselves

In consequence of these difficulties, the clergyman, on entering parish, is frequently induced to provide a house for himself, either by purchasing or building a suitable residence; with the laudable feeling, that it will be so much real property for his family afterwards. Although this is a natural and often a necessary step, experience proves, in many cases, that it is not a prudent one. For clergymen can spare so much from their means as such an acquisition of property requires; and if a debt be incurred in obtaining it, it is seldom that, with a slender stipend, its pressure can be got rid of. The annual amount of the interest of its cost is, at all oventage virtually subtracted from his income.

Where a clergyman has under such circumstances, built or Where a clergyman nas, more much seed a house for himself, it would be desirable, in my judgment, - if he has no objection himself to the arrangement, the parish should become the purchasers of it; and this transfer might generally be effected on terms mutually accommodating.-The possession of such a property by a clergyman, notwithsta ing the prospective advantages connected with it, would generally be found an incumbrance in case of his desire to remove to another parish. Nor need the laudable wish he entertains of securities, ld his family a residence after his removal from his labours by death, prove an obstacle to the arrangement which I recommend; because, in many instances, a residence elsewhere, on private grounds of convenience, would be desired by them; and, if not, a smaller dwelling would, under the change of circumstances, generally be

6. CHURCH-YARDS

The reverence which is so universally felt for the consecrated receptuele of the dead, will maturally prompt a becoming care of the church-yard,—especially its protection, by a sufficient fence or walk from unseemly depredations. In towns of any considerable size. it would be wise to provide in time a cemetery at a convenient distauce beyond its limits.

I would press here the recommendation to have burying-grounds regularly laid out in lots of convenient size, that the several families of parishioners might have their own allotments; and as mone can he more interested than themselves in keeping the church-yard fences, &c., in repair, the simplest means of securing this would be at the first assignment of a lot therein, to require a small payment (such as the Vestry might agree upon), and a small annual or occasional assemment bosides, as circumstances might call for its

7. INSURANCE OF CHURCHER AND PARSONAGES. The precaution here recommended is now so generally adopted. that little need he said upon this head. The greatest vigilance and care cannot always protect as against accidents by fire ; and when these occur in the case of our churches or parsonages, we should feel much self-condemnation if we had neglected the usual moulds,—which now in so many shaped are afforded,—of being course. MET TARREST REF. 1945 THE LIFE

II. I come now to the second proposed head of consideration,
General or Catholic objects, as distinguished from such as are

General or Catholic objects, as distinguished from such as are merely local.

Here, my Brothren, I must be permitted to call intention to the duty of a vigorous and systematic maintenance of the Church Soriety, established a few years ago under applices so favourable; in our Diocess. And I do so here, on account of that president and kindly feature is its character, the Catholic split Which intentions and its working, the inherent power if there of promoting unity amongst the members of our fully communish, of linking Churchmen tagriller, inverse distant and lepitated, but that sympathy and in those offices of charity which heat attack the brotherhood of the whole.

We must all feel that our Christian passive is not to be limited to the spot is which we live, or hounded by the shade is, which saw property may be; but that it must extend to flowe the Wife whose we cannot hold direct intercourse or personal communium. When any mputhy between the members of the Charity view that it is a sympathy between the members of the Charity view that it is a sympathy between the members of the Charity view that it is a sympathy between the members of the Charity view that it will provide that the current of Gaenel lave has free course through the whole body of the bousehold of faith,—that by this literahings of girdly offices and feelings, we are practically as well as relatively on

that the current of Gaspel into has few coping through the brief of the bousehold of faith,—that by this lifterchings of the poor, whether is "spiritually a well as relatively disconfices and feelings, we are practically as well as relatively disconfices and feelings, we are practically as well as relatively disconfices and feelings, we are practically as well as relatively discovery places, have a classification within it is the provided by the provided out of the provided out of the provided out of the provided out of Society, closely is perious with their suggestions and the first of the Six of the board that the inceptional Mistalli will use suggestions and a product of their will not only in the suggestion of the product of their will not only incertify a seal of the product of their such that we are distanced designed and a seal on such sits of 300 contracts and to produce the distanced designed in the such increased as little for their it would be complied of producing at formal to make in producing at formal to the try using a little forthwesh it would be complied of producing at formal that the try using a little forthwesh is not see proceeded only the formal forthwesh to the try using a little forthwesh to such a product of an always and the such the product of the interesting of the such as a such a such as a such a such a such as a such as a such as a such a course of action, we are subserving the great Are and the arms of a course of action, we are subserving the great Are and a such a course of action, we are subserving the great Are and a such a course of action, we are subserving the great Are and a such a course of action, we are subserving the great Are and a such a course of action, we are subserving the great Are and a such a course of action, we are subserving the great Are and a such as a course of action, we are subserving the great and action and community, interviewed in the course of action, we are subserving the great and action and community interviewed in the great and action and community interviewed in the great are actions. By such a course of action, we are enterrying the green and manual principle of union and communion, interwance in the vary fitting of the Church Scriety; conjecting, as it was, grant together; and causing our children and children a phildren to template, with a grateful picty and Christian carelages, the monuments of faith and love bequeathed to them by their fifting.

III. I come, hally, to what in an Address like the point should naturally be expected to revert to, and which the of not a few of our luy brethren on the present obcasion it more proper to notice : 1 mean-

THE DUTIES OF CHURCHWARDER But upon this I feel myself called upon to be arial. The enumeration of the duties and powers of Churchusanian, in distill, would almost of itself, occupy the limits of an ordinary Gauge; and it may be advisable, at some future period,—if such, in the

* This quotation has been added since the delivery of the Charge. South the state of the state of