

they were to be "able men, such as fear God, men of truth, hating covetousness."

For after all, our Bibles are the true standard of civil Government, and according to its rules ought we to select our representatives.

But I shall be told that this is entering into politics, and that religion is not political. Now, to this I answer, that the word "Political" has a bad sense, and religion is nothing that is bad. But there is also a good sense of the word, and whoever says that religion is not political, speaks as erroneously, and offends with his tongue as certainly, as if in St. Paul's time he had said it mattered not whether he was a Christian or a heathen.

For what the question of Christian or no Christian was in the Apostle's day, such are what we call questions of politics now. It is as right to take one side, and as wrong to take the other, in the social matters which come daily before us, as it was right to become a Christian in St. Paul's day, or wrong to remain an idolater.

Hence, in all social duties there is a right and wrong, and it is not a matter of indifference what side we take. In truth nothing can be indifferent in a Christian man's life. There is no part of that life without its duties, and to trifle with any one of them is to trifle with eternity.

We daily hear indeed of political rights and privileges, and we are told that we may do with them as we please.—Our neighbour says, I have a right to do this or that, to give my vote to this person or that person, to forward this or that measure. Now, doubtless he has such a right, because he has the right of freewill; he is from birth-right a free agent, and has the power of doing right or wrong, of saving himself or ruining himself. But it will be a poor consolation to him in the next world, to know that his ruin was all his own fault.

Men do not lose their souls by one act, but by a course of acts; and the careless, or party and selfish exercise of political rights this way or that way at our pleasure, is among the acts by which we forfeit our salvation. All men have the power of doing wrong if they will, yet there is but one right way, while there are a hundred wrong ways.—They may do as they please, but the first who exercised that right was Satan, when he fell; and any man who does this or that merely because he wills it, is so far following his example.

Hence I maintain, without fear of any rational contradiction, that the individuals comprising the Legislatures of Christian nations ought to be men of Christian principles, and should not only conduct themselves by the Word of God, but see to the support of His regular worship, and teaching, as the New Testament so clearly ordains, "Preach the Gospel to every creature."

VOLUNTARY SYSTEM.

But whatever may be the result of our proceedings in regard to the small property which still remains to the Church, whether it shall be retained or lost, the time is more than arrived when we must look the problem of supporting religion throughout this Diocese in the face, and no longer shrink from grappling with its solution. Nor will this difficulty be much lessened, should we be able to secure the portion of the Clergy Reserves still remaining.

Reasoning from the past management, and what may be anticipated as to the future, it will scarcely yield at any time a maximum revenue of £25,000 per annum. Now taking the increase of the Clergy to be merely equal during the next fifty years, to what it has proved during the past fifty, we may in A. D. 1900 have two thousand or more Clergymen in Upper Canada.

But taking only half of these, or one thousand, the in-

crease of the Church, allowing no other contingency, of which however there must be many, it would scarcely allow twenty-five pounds per annum to each Parish or Mission, towards supporting a Clergyman, and building a Church, a Parsonage and School-house.

Not despising this pittance, small as it is, and scarcely worthy of being taken into account, what is to be done?—And here it may be asked by the worldly and lukewarm, why keep it and make it the bone of contention? We answer, because it is sacred property, devoted for sixty years to religious objects, and we have no power to relinquish it; because, small as it is, it may still serve as a nucleus as it has already done, and encourage to regular exertions; and, above all, because it is our duty to resist evil.

But, with or without its aid, there is nothing of moment left for us but the Voluntary Principle; and although it has never succeeded in any place or country, in bringing the Gospel to every creature, as the National Establishment of Christian kingdoms and countries have effected, it is all that is left for us to work upon.

Now, I am not here to advocate the voluntary system in itself; for I consider it exposed to the gravest objections; and I believe it to be as much the duty of every Christian Government to provide for the religious instruction of its people, as it is for the father of a family to train up his children in the ways of Gospel truth and holiness.

But the necessity is upon us: there is now no alternative; and, because it is a necessity, I am convinced that God will bless it, and from this I take comfort and encouragement.

It is, as all must confess, of high antiquity. It began to be acted upon in the days of the Apostles; and, according to the zeal and exertions of the Clergy, has produced very different results. In some regions they have been very favourable; and although nowhere equal to a regular provision under the legal authority of the state, they were, nevertheless, of infinite importance in preserving and extending the Church, her ordinances, and teaching among the people.

Not that any Government has ever, from what might be called its own resources, supported the Christian religion. Such support has been gradually received from the munificence of individuals from age to age. Nor are we to think so poorly of the Christian spirit, as to believe that such individuals are extinct, or that there is a less disposition to give God his portion now, than during the infancy of the Church, when they had all things in common.

Henceforth we must rely more, under God, for the sustenance of his Church upon the generous efforts of her children, acting from their own free will, and influenced by that variety of considerations which are comprehended under the desire to do good.

To this principle must we in future look for the support of religious worship and the spread of the Gospel through this Diocese. We must look upon the unrestrained affection of our people, and especially of those who love the Saviour, to preserve in her holy efficiency his body the Church.

If the timid and weak of faith tremble for the result, it is because they know not what the true friends of Christ are able to accomplish when their whole energies of body and mind are directed, sustained, and devoted to his glory, by the special grace of the Holy Spirit.

Time would not permit, nor is this the most convenient place, for entering into minute details of what may be considered the statistical view of this important subject; and yet I dare not hesitate to submit for your thoughtful reflection some of the more obvious difficulties which seem universally to impede the working of the voluntary system, and which have up to this day so far prevailed as never to have afforded