

Although there has been no direct recall of the rash accusation made nearly two years ago,—that the great body of the clergy, who are assisted by the Mission Board, are unfaithful to the genuine principles of the church, as understood at the Reformation and embraced in the Formularies of the church,—we can not but feel persuaded that the number of those must be extremely few, who can seriously believe that such accusations are well founded; and fewer still who would venture to designate the individuals to whom they would attach this reproach. I am persuaded that the clergy generally of this diocese have an intelligent and hearty conception of the great vital doctrine of Justification by Faith, and make it a prominent part of their teaching. I have a confidence that there is no holding back of the fundamental truth thus expressed in our eleventh article, that "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings." But while they maintain and promulgate this fundamental tenet, they must not be accused of violating its letter or spirit if they insist upon the manifestation of its fruits and results in the individual life. The Apostle St. James is explicit and urgent in insisting upon the "good works" which should follow the acceptance of that vital truth. He shows how unprofitable such a profession of faith would be without its consistent influence upon the daily life; how, without such fruits, the justification could not be complete.

And the cordial reception of that leading tenet should incite to, rather than dissuade from, what is termed a "sacramental religion," not in the reproachful sense in which it is often addressed, but in its tone and evangelical meaning. It is faith in the justifying merits of Christ which incites his followers to a reverence for, and the use of his own instituted sacraments; to that one pre-eminently which places so significantly and impressively before us his great sacrifice on the cross for the sins of the world. The Christian feels that in this commemoration, he brings himself closer to the Saviour who died for him. He is thereby more deeply stirred to repent of, and forsake the sins which made that atonement necessary. Through this striking remembrance of the Saviour's love, he is impelled more strongly to the thankfulness which shows itself in loving works for Him. It rouses him in lassitude, it renovates him in weariness, it gives him courage and strength in spiritual trials. And, uniting him thus in more close communion with his Lord, it aids him in his strivings for the holy mind and pure example of that Lord. It helps to realize what Bishop Jeremy Taylor, in his *Holy Living*, so beautifully represents:—"As those creatures that live amongst the snows of the mountains turn white with their food and conversation with such perpetual whitenesses, so our souls may be transformed into the similitude and union with Christ by our perpetual feeding on Him, and conversations, not only his courts, but in his very heart, and most secret affections, and incomparable purities." If this be a sacramental religion, then it owes itself to a full and deep appreciation of the Saviour's great atonement. It is evolved, as we may say, from a thoughtful, dutiful contemplation of the way and means by which he effected our justification before God; it is an evidence of the faith by which we lay hold on that boon.

While we must regret and deprecate ill-timed and ill-considered discussions upon a subject so sacred, we shall hope that a clearer perception and higher appreciation

of the duties that flow from it, will after all be entertained and extended. It has been a subject of congratulation that, in the awakened earnestness of members and ministers of the Church, during the last forty years, communions have become more frequent and communicants have been very largely increased. This has helped to render the public worship of God more of a reality. It is removing the impression, long so wrongfully entertained, that we go to the house of God to be hearers rather than worshippers; that the prayer and praise which are the essentials of that worship, are of less importance and benefit than preaching. This happy change has widely affected our Canadian dioceses. More stress is now being laid upon a devout, earnest, elevating service, reaching the soul and improving the life, than upon the richest eloquence of the human preacher. Not that even the "foolishness of preaching" is to be undervalued. It is a powerful auxiliary to the exercises of God's house of prayer; it is especially so if aids to produce the conviction that no human utterances of exhortation or warning can, in their influence upon the soul, bear comparison with those services of the Church, which bring us into nearer communion with our God, and Saviour, and Sanctifier, and surrounded us with the atmosphere of heaven.

These remarks naturally lead to some words upon the duty of the clergy to be conscientiously strict in their

OBSERVANCE OF THE DIRECTIONS OF THE CHURCH,

in the manner of performing its services. No one has a right to slight those requirements; either by introducing what are obvious incongruities or dispensing with what is manifestly essential to the completeness and edification of the service. In visiting churches throughout the diocese, I notice occasional irregularities, which can be adverted to with a total absence of the spirit of censure or rebuke. As an instance, I may affirm that it was never meant that in the invocations of the blessed Trinity at the commencement of the Litany, the people should repeat the words after the minister, as they would in the Lord's Prayer or General Confession; but the people are to wait until the minister has finished, before repeating themselves those humble addresses to the Triune Deity. Would the response, it is natural to ask, be inserted separately, if it were not to be repeated separately? This may possibly be regarded as a matter little worthy of notice, but nothing is to be so regarded that is obviously an infringement of the directions of the church; which is likely to be viewed as a novelty and innovation, and is calculated to disturb the minds of many earnest and pious worshippers.

If all, too, should be careful to shew indifference to the solemn declaration that they "will conform to the Liturgy as it is by law established," it must be left to the consciences of those who have made this declaration, how far they are violating it, when, after the alms and oblations of the congregation are laid upon the holy table, they fail to repeat the prayer that specially asks of God the acceptance of those alms and offerings.

In my address to the Synod in 1869, I adverted in earnest terms to the duty of solemnizing marriages in the place in which we are explicitly desired to do so. This service is appointed to take place, nor in any private dwelling, not at the residence of the bride's father or mother, as is so frequently announced; but in the house of God. To separate the ceremonial from an association so holy, is practically to

deny that matrimony is itself holy, as our Prayer Book declares it to be. It is to treat, as without significance, the comparison an apostle makes of it with the Church as the spouse of Christ. It is a fact indeed, not to be disputed, that a clergyman is not faithful to the requirements of the Church, if he should solemnize holy matrimony in any other place than in the house of God. Should peculiar exceptional cases present themselves—and doubtless there will be such—in which he should consider a relaxation of that rule to be necessary, he would discover it to be a prudent and satisfactory course to communicate with his Ordinary on the particulars of such cases, before committing himself to the irregularity which is becoming so frequent, and is proving so injurious.

I shall not, my brethren, trespass any longer upon your time than to state briefly the increasing claims upon our sympathies and help of

FOREIGN MISSIONS.

We have felt deeply this obligation in the case of the Diocese of Algoma, and I trust that our efforts to meet it will be crowned with success. We have done something for Rupert's Land, but the appeal about to be placed in the hands of the members of the Bishop of that territory, pleads for further and continued assistance. By its clear and persuasive statements we can not fail to be affected; all that is required is to take action upon them. The sum asked from us would be but a mite each from the individuals of the diocese, and but a small amount from each of our parishes; and if these do not anticipate us in assessing themselves for a proportionate offering, they would receive, I am persuaded, with grace and favour, any practical suggestions on this point from the Committee on Foreign Missions, which has recently been organized in this city. Nor would this committee fail to act for another claimant, the Diocese of Saskatchewan, whose energetic Bishop is suing for aid to introduce Gospel light and privileges to so many benighted ones within the area of his allotted oversight. To all such reasonable and justifiable appeals there should be a ready response from those who have never themselves been without those privileges, whose lot it never has been to live in that darkness and shadow of death in which so many of the Indians of this continent are placed.

Having brought my words to a conclusion, I have now to express my hope that this session of our Synod will prove a pleasant and prosperous one. Such will assuredly be the issue, if all its members shall address themselves faithfully and honestly to its work; with the love of Christ, and the love of the brethren constraining them; with the hearty determination to make all their deliberations and acts conducive to the maintenance of unity and peace. May the Holy Spirit so move and direct us, that of this Synod it may be felt and said, that it laboured dutifully and earnestly for the harmony and union, and the edification and happiness of all those members of God's Church, whose spiritual well-being it was appointed to promote!

The Bishop's address was well received by the Synod.

The Rev. A. J. Brougham was re-elected Hon. Clerical Secretary, and Dr. Hodgins, Hon. Lay Secretary.

On the motion of Mr. Harman, W. P. Atkinson, Esq., was unanimously re-elected Secretary-Treasurer of the Synod.

Reports of Standing Committees were presented and occupied the rest of the time until the hour of adjournment.