

naughty lives; and the latter (pre-supposing that the Church discipline is honestly enforced against offenders provides, that the Burial Service "be not used for any that die excommunicate; in other words, for incorrigible and reprobate persons.

Your Committee would further respectfully suggest that the subordinate Estates aforesaid do signify to his Lordship their strong conviction that our Right Reverend Father is fully justified in determining that no person of intemperate habits or manifesting a strong tendency thereto, shall be admitted a Candidate for Holy Orders; likewise, that no person, being thereunto already admitted, and disgracing his holy calling, through inebriety or other scandalous offence, shall be suffered to continue in the cure of souls, or, having been on such account removed, shall be restored, until he shall have plainly proved the sincerity of his repentance by and during a long protracted period of amendment of life, and of "patient continuance in well-doing."

Your Committee, moreover, recommend that this Synod do affirm its conviction touching Lay Officers of the Church, that no person, guilty of inebriety or other deadly defilement, is fit to be appointed Sexton, Sidesman, Clerk, Vestry-clerk, Churchwarden, Chorister, Organist, Synodical Delegate, Committee-man of Church Society or of Vestry, Master of Parochial School, or Professor or other functionary in the College of the Church; for that no person of immoral character deserves the confidence of the Church: yet, rather must such be utterly discountenanced; for "holiness becometh the house of the Lord for ever."

Having referred, for the purposes of the Synod's resolution, to the godly discipline still legal and available in the Church, and having also made suggestions calculated to guard her officers, both Clerical and Lay, against the intrusion of offenders, your Committee would next draw attention to a fact that ought not to be overlooked, when considering the best auxiliaries to the lessening of inebriety. The Church has herself provided a "subsidiary means" for the suppression of immorality among her members; for such, in truth, is her solemn Service, entitled, "A Communion, or the Denouncing of God's anger and Judgment against Sinners." This heart-searching Service should be used not only on the first day of Lent, but "at other times, as the Ordinary shall appoint." Her people are therein enjoined to seal each and every sentence of God's condemnation of the wicked with their own audible "Amen;" "to the intent that, being admonished of His great indignation against sinners, they may the rather be moved to earnest and true repentance, and may walk more warily; fleeing from such vices, for which they affirm with their own mouths the curse of God to be due." Among these vices, drunkenness is distinctly specified. Why, then, should not the more frequent use of this Service (if the Ordinary think it advisable)—a Service so suggestive of fearful but yet most wholesome reflection, prove to be among the "best auxiliary means" for promoting the objects of the Synod's Resolution?

Among the Church's other practical means towards averting habits of inebriety your Committee count with confidence upon her pulpits, her publications, and her schools, both collegiate and parochial. And first, her Pulpits—the Committee believe that very excellent results would flow from the increased application to this important topic. They would therefore respectfully suggest a more frequent delivery of discourses on this subject, of a familiar and forcible character. They should distinctly declare the motives to "temperance, sobriety and chastity," that should influence the Christian. They should plainly shew that, as a recipient of the Baptism of Christ

and sanctification of the Spirit, the Christian is bound to walk in newness of life, not in the lusts of the flesh, not in rioting and drunkenness, not in excess of wine, not in revellings and such like defilements. They should instruct him to regard his body as a temple of the Holy Ghost, and to recollect how, that "he that defileth the temple of God, him will God destroy, and that he is therefore bound above all things to reverence his body, and studiously to guard it from desecration, as that consecrated fleshy temple wherein the Spirit of Holiness has taken up his abode, and where He has set his name.

Secondly, Church Publications:—

Your Committee hereto recommend the preparation and circulation of plain tracts, having the same object in view, tracts that shall echo the homely and holy teachings of the pulpit, representing pointedly the real nature of the Christian's election and baptismal engagements. Simply, soundly, and powerfully should they prove that, as adopted into the family of God, he is called "into holiness," and is sacramentally bound to purity of life with a force of obligation immeasurably beyond the responsibility belonging to any humanly devised organization. The vows of God Himself are upon him. Those tracts therefore should teach truly the great peril of their breach, (be it through drunkenness or other grievous crime;) they should at the same time set forth the sure blessings flowing from their dutiful fulfilment; inasmuch as true "godliness," (which cannot exist without temperance in things lawful and total abstinence from things forbidden,) "hath the promise of the life that now is, and of that which is to come."

Thirdly, Schools:—

Your Committee are thoroughly convinced that a careful religious training up of the young, is indispensably requisite, in order to insure the continuous instilment of principles really productive of God-fearing temperance. They firmly believe that this sort of education must ever stand prominently forward, among the very "best means of lessening the amount of drunkenness," by exercising a wholesome influence on children duly taught and instructed to look on drunkenness as a terrible offence.

Your Committee proceed to offer the result of their considerations upon this question. Since many persons seem so unhappily constituted as to find it exceeding difficult to use wines or other alcoholic drinks without yielding to a propensity to exceed the bounds of temperance, and thus, sin against the laws of God and man, what is their surest guard against criminality? Our answer is: the Christian, conscious to himself of any peculiar infirmity, will most surely be saved from "the sin that doth so easily beset him," if he yield implicit obedience to the command of God his Saviour, who "will not suffer him to be tempted above that he is able to bear, but will, with the temptation, make a way to escape, that he may be able to bear it." The Divine command instructs Christians wholly to shun, eschew, and cut off whatever is felt to be an offence: that is, a hindrance in their heaven-ward progress. If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. If thy right hand offend thee cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Herein is the Christian doctrine of total abstinence revealed. To this every Christian is pledged. The Divine rule of obedience will prove an effectual safeguard against drunkenness and every other besetting sin: that is to say, effectual with all who heartily and

strictly follow it. It is bequeathed by Christ himself, as a holy Canon, to that Society, which He was pleased to organize for the regeneration of a lost world, even to that Church, "which is His Holy body." By this rule is every member of it bound to give up whatever he has reason to believe impedes him "in running the race that is set before him," though lawfully and seemingly needful, as the right eye or the better hand. If we would induce men to subdue their besetting sins upon Christian principles, we must lead them to "Christ and the Church," and must shew them by our own living examples that that Church is His appointed Society and Association, His own chosen fellowship and brotherhood for the formation of total abstinence from every known provocation to sin; that it is indeed God's own glorious Guild (so to speak,) for promoting temperance in the use of every gift of His, that doth not offend the Christian, that doth not hinder him in "running the way of God's commandments."

And here your Committee would observe that they deem it very desirable that this Synod should record its unqualified condemnation of the custom (prevalent both in the way of traffic and of a mistaken hospitality,) of urging upon others, through mistaken kindness, that which the supplier of it is aware, will prove an allurements to deadly sin. Conduct such as this is far worse than thoughtless. And it is extremely uncharitable to act thus by persons of known infirmity, whether they be members of the Church or not. Not only does it deserve the severe censure of the Synod, but richly merits punishment through the civil power.

Your Committee are fully of opinion that a thorough honest and earnest working out, within the Church, of her existing provisions for the promotion of godliness and virtue on the one hand, and for the suppression of drunkenness and such like scandalous offences on the other, would not only tend powerfully to the moral improvement and spiritual edification of her own people, but would also place her in the most advantageous position (because the only right position) for influencing "them that are without." The maintenance of godly discipline among her own children would prove to all men her utter detestation of the sins of the flesh, and would qualify her, as the only truly Divine Society, for the suppression of sin, consistently to "reason" with them of "righteousness and temperance and judgment to come."

As the law of our country considers drunkenness a breach of her social order, and consequently attaches penalties to the commission of this crime, we have the same right to expect their enforcement against drunkenness as against robbery or murder; yet if this Synod should urge the authorities of the state to discharge their duty in the premises, with becoming stringency, may not those in authority quote in reply the words of Christ, and say, "Thou hypocrite, first cast the beam out that is in thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye." Do you yourselves enforce the Church's salutary laws against vice, before complaining of the remissness of the civil powers. Enforce first those laws of Church discipline which are now so utterly despised and neglected among you, that men may, without fear of censure or excommunication, live a life of vice, die in the Church's bosom, and be buried with the solemnity of Christian rites.

Your Committee had purposed, nevertheless, to suggest to the Synod the propriety of making application to the Provincial Legislature, praying the passage of an act for lessening the amount of drunkenness, said act to be grounded in some respects upon the Imperial statute, known as "the Forbes-Mackenzie Act." This contempla-