

*RURAL DEANERY DEBATE*

**RURAL DEAN.**—It is said, and I fear with truth, that although the Anglo Catholic Church in Canada makes some progress beyond the ratio of the increase of population, still that progress is not nearly so rapid as that of her sister Church in the United States. I propose, brethren, that we make this matter part of the business of our Rural Deanery meeting to-day, by a short debate as to whether it is so, and if so why so, and the best way of improving the situation.

**BRO. A.**—It will be time well spent. Truth must be aggressive if God's Kingdom is to be established. I believe this charge as to the non-aggressive and consequent slow progress of our Church in some parts of Canada is well founded, and the sooner we discern the causes for this, and their remedy, the better.

**BRO. B.**—One great reason for the more rapid progress of dissent than of Church doctrine in many parishes is that in such places dissenters are well posted on their distinctive doctrines and therefore love them more and strive to extend them more zealously than is the case amongst nominal church people. Every dissenter of any influence is a High dissenter, and is respected and valued accordingly by his fellow-religionists. But in some parishes there are Churchmen and churchmen. The Churchman thoroughly

believes in the distinctive doctrines of his Church. The churchman, (with a little c) looks upon his brother-Churchman (with a big C) as a ritualist, a sacramentarian, a person not to be followed, but put down as a bigot, and a formalist, whilst he with the big C estimates his brother with the little c as a tyrannical person, more than half a dissenter. The wonder is, that with all this pulling apart the Church makes any progress at all; and that she does progress amidst difficulties which would kill off Romanism or Dissent is a proof of her inheriting the promise,—“Lo I am with you alway, even unto the end of the world.”

**BRO. C.**—The great want amongst christians of these latter times is the want of a clear knowledge of the great doctrine of the Incarnation. This necessarily includes the in-grafting Sacrament, Baptism, and feeding Sacrament, the Holy Communion. These are by Christ Himself inseparably attached to His presence in us, and our growth in Him. “Except any one be born of water and of the spirit he cannot enter into the Kingdom of God.” “Except ye eat My Flesh and drink My Blood ye have no life in you.” It is a firm hold of the Incarnation with a consequent reverential estimate and use of these its two channels which recommend the doctrine and practice of the Anglican Church in these days of doubt and infidelity. When this doctrine with its sacraments is plain-