

our church, they are sometimes led to connect themselves with other bodies, where their desire for useful employment, especially on the Lord's day, may be gratified. For these reasons, and for others, upon which I cannot now enlarge, I would most earnestly urge upon you, my reverend brethren, the duty of promoting as much as possible the formation of Sunday schools in your missions. These schools will serve as nurseries, in which candidates for confirmation may receive that instruction which will fit them to partake of that sacred rite with intelligence, and in a frame of mind suitable to a participation in such a solemn act of religion. It is to be regretted that so many of the candidates admitted by confirmation into the full communion of our church, appear not to be duly affected by the solemn service in which they engage; this is painfully apparent in the fact, that many of those confirmed abstain, perhaps for years, from approaching the table of the Lord, or partake of this high privilege only occasionally. I am happy to remark a great improvement in this particular; still much remains to be done. I trust the clergy will use every effort to impress upon the minds of those who present themselves as candidates for confirmation, that it is their duty, when they have made public profession of faith in Christ, and of obedience to him, to evince their sincerity by becoming regular communicants at the table of the Lord. It is the practice of some dioceses in the United States not to receive any into the church by confirmation who are not prepared to become communicants. I hope the improvement which has commenced in this diocese will continue to progress until the evil of which I have complained is entirely removed from amongst us.

There are two points of doctrine which I desire to bring before you, my reverend brethren, because that on them much controversy has arisen, and the truth of God, as revealed in His word, and set forth in the articles and homilies of the Church, has been much perverted. One is the great and fundamental doctrine of justification by faith only, and the other the scriptural doctrine of absolution, or, as it has been styled, "the power of the keys."

Concerning justification by faith only. Every man who professes to take the Bible as his rule of faith, must acknowledge that it is therein clearly taught that "a man is justified by faith without the deeds of the law"—that this same doctrine is enunciated in various forms in our Lord's discourses, and in the preaching of the first ministers of Christ, as recorded in the Acts of the Apostles, and in the Epistles, and it must be equally apparent to every man reading our articles and homilies, that this same doctrine is much insisted upon in them, and is there presented to us in every variety of form. We know that upon the doctrine of justification by faith only, without works, the great battle of the reformation was fought,—that our reformers considered that error upon this point was the keystone of the system of Romanism, which they combated even to death. The eleventh article of our church clearly defines this doctrine, and the homily on the salvation of mankind, to which we are remitted by the article