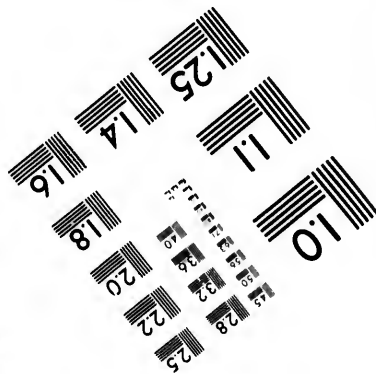
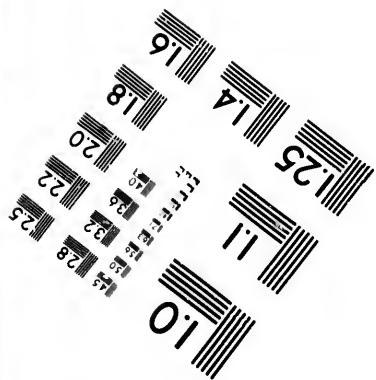
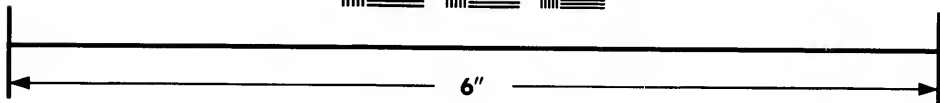
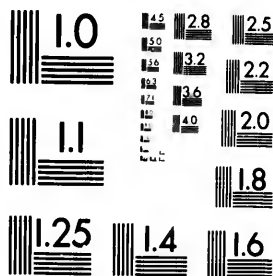


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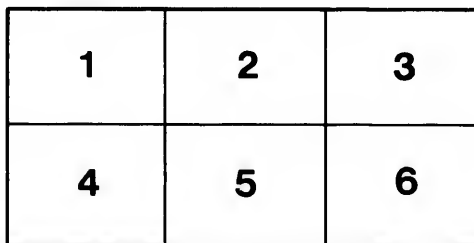
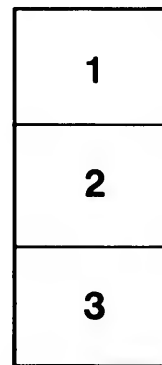
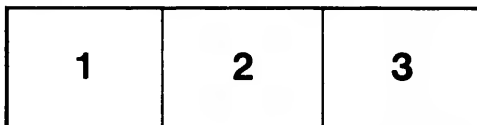
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DELIVERED TO THE CLERGY

AT THE VISITATION

HELD IN

The Cathedral Church of St. Luke, at Halifax,

ON THE 1ST DAY OF JULY, 1884.

BY

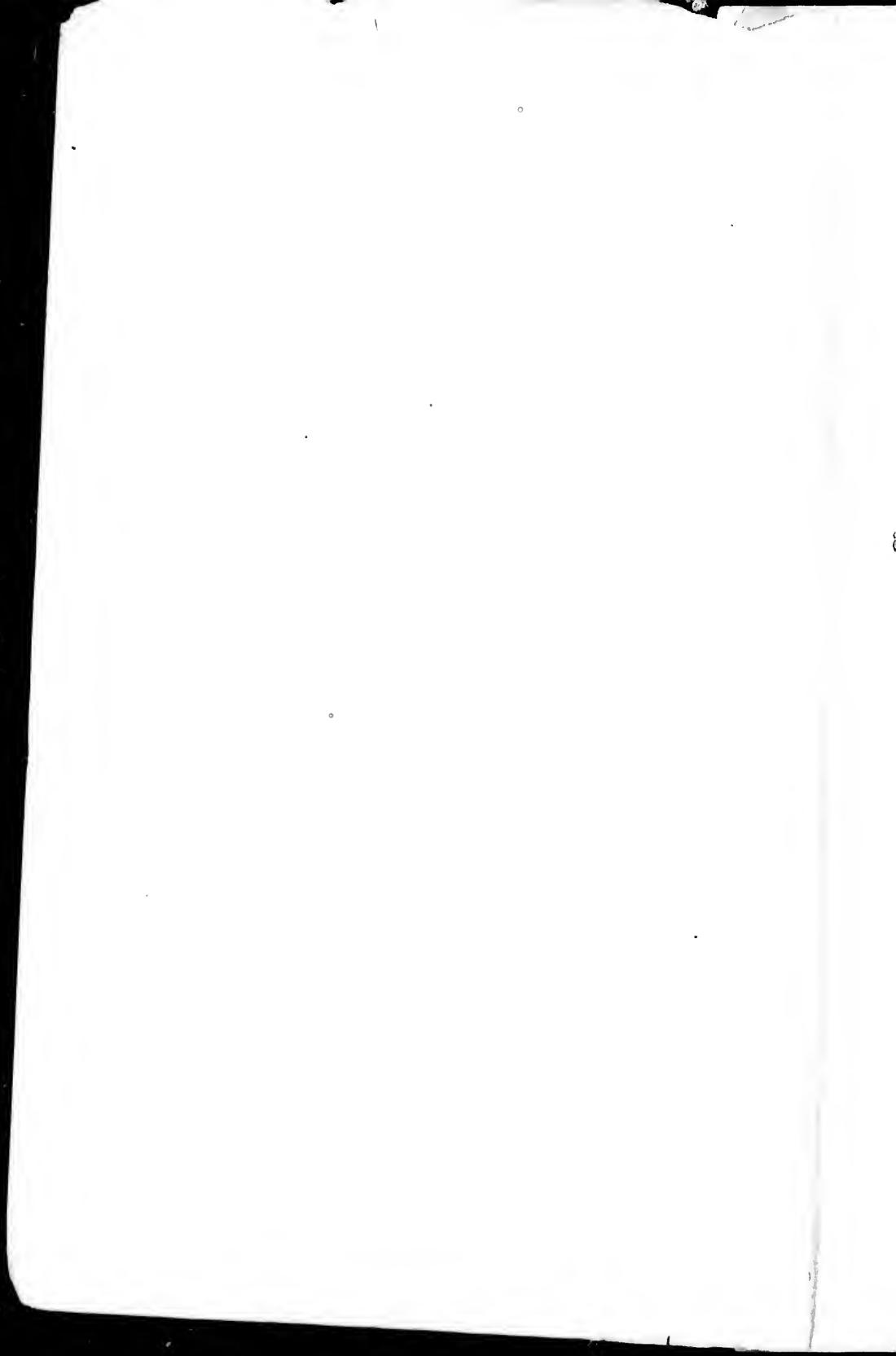
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A CHARGE.

MY REVEREND BRETHREN,—

Among the events affecting the welfare of our Branch of the Catholic Church, which have occurred since the delivery of my last Charge, we have to note in the first place, the death of Archibald Campbell Tait, for seventeen years Archbishop of Canterbury, and thus the natural head of the whole Anglican Communion. From the Presbyterian College at Glasgow, he was sent to Oxford, where he became a member of the English Church, and distinguished himself by his diligence and ability. Having been successively Dean of Carlisle and Bishop of London, he was finally seated in the Chair of St. Augustine, and well maintained the dignity of the Archiepiscopal See, although some of his official acts might perhaps be characterized as savoring of Erastianism, and manifesting a want of appreciation of the spiritual nature of the Church of Christ. But, as his old friend Bishop Moberly stated,* "so great was his popularity among the laity of the land, such was his undeniable influence with the other Bishops, such was his prudence and his continually increasing charity and largeness of heart, as not only to defer the day of disestablishment, (which he sincerely deprecated), but to make it more unlikely in the future and less near when his primacy was over." Dean Lake, after an intimate acquaintance of nearly half a century said of him "he was above all real and simple, and emphatically a man with the best qualities of a good man, courage, sound judgment, and a strong but tempered will; and though this is far from all that is to be said of him, yet these were the simple and strong foundations on which a great character grew and ripened."† His devoutness, and his unquestioned personal piety, have been recognized by all; and officially he manifested, as years

*Sermon in Salisbury Cathedral, December 10th, 1882.

†Sermon in Durham Cathedral, December 10th, 1882.

advanced, much more sympathy than in the early days of his episcopate, with those who differed from his own views, when he had satisfied himself that they were doing, or were earnestly desirous to do the work of the Lord, with zeal and energy, according to their judgments and ability, and we can never forget, that his last official act, when he knew that his end was near, was an endeavor to save from further molestation one who had suffered much for conscience sake, and to restore peace to the Church.

He has been succeeded by Edward White Benson, whose appointment was hailed with almost universal satisfaction, his antecedents, and especially his brief administration of the new Diocese of Truro, having afforded good reason for the belief, that the arduous and responsible duties of the Archbishopric would also be efficiently performed. The newspapers, both religious and secular, of opposite politics and of different parties, united in a chorus of applause and satisfaction. This was not mere blind adulation, for they did not all profess to agree with his sentiments, or to approve of the character of his probable actions; but it was admitted, that in him were remarkably combined the qualities required for the high office to which he was called. Let us pray for him, that he may be guided and strengthened, that he may with boldness and firmness administer the affairs of the Church of Christ subject to his control or influence, unmoved by a desire for popular applause, undeterred by the fear of misrepresentation or ill will.

The Bishops of Llandaff and Ripon have also been removed by death, and the Bishop of Chester has resigned; and in addition to the Bishops appointed to fill these vacancies we have the occupants of the three new Sees of Newcastle, Truro and Southwell, created within the four years. May they all approve themselves as faithful, earnest pastors of the flocks committed to their care by the chief shepherd their Lord and Master.

The death of the Archbishop was preceded a few months earlier by that of Edward Bouverie Pusey, whom I cannot pass over without a few observations; for no name in our age has been more widely known, no man has exercised a more decided influence upon religious thought, whether for good or for evil. Even the Times wrote: "if Cranmer was the most conspicuous ecclesiastical per-

sonage in the sixteenth century, and Laud in the seventeenth, no one could dispute with Dr. Pusey the honor of giving his name to the great Anglican reaction of the nineteenth." "Half the theological world has revered him as a saint, and pronounced even his name with bated breath, half have found no charge nor insinuation too hard for him." This was the admission of the great representative organ of the men of this world; and I will now quote the words of one who has lately been advanced to the episcopate.

"The name of Dr. Pusey has been for close upon fifty years daily on the lips, for praise or blame, of all Englishmen who love the Lord Jesus Christ in sincerity. He was a man of noble birth, of good fortune, and high ambition, a man of deep and most diversified learning, of the greatest insight into character, of the widest and kindest sympathy toward every good cause. But by what shall we who have worked with him and loved and honored him remember him best? His one single purpose was to serve, in all things, and at all times, and on all calls, and in all quarters for many years, the Lord and Master whose cross he so gently and steadily bore, in much weakness of body, and in the loneliness of an almost desolate home."*

The Bishop of Manchester who, as you know, differs much in many of his opinions from Dr. Pusey, said in a sermon, "A great man had fallen in Israel. Whether they thought that Dr. Pusey, in all that he said or did, was right or wrong, he should be sorry for their Christian faith, and for the progress of religion in England, if all men of whatever denomination, whether churchmen or nonconformists, could not recognize and appreciate that simple, bold, earnest, self-sacrificing life."†

I have quoted these observations, by men well qualified to speak, because some of you, who have not had the opportunity of becoming acquainted with his character and work, may have been disposed to regard him merely as the leader of a party of very extreme views, without recognizing the depth and solidity of his learning, and the personal piety for which he was above all remarkable. Some imagine that he was on the verge of Romanism, and that as an honest man he ought to have crossed the border. But one who would have rejoiced in such a perversion, (or

*Sermon by Canon Stubbs (now Bishop of Chester), September 17th, 1882.

†Sermon by Bishop of Manchester, September, 1882.

as he would have said, conversion,' John Henry Newman has thus testified: "He was a man of large designs, he had a hopeful sanguine mind, he had no fear of others, he was haunted by no intellectual perplexities. People are apt to say that he was once nearer to the Catholic Church (i. e. of course the Roman) than he is now. I pray God that he may one day be far nearer than he was then, for I believe that in his reason and judgment, all the time that I knew him, he was never near to it at all."* And he has now made good his promise given more than thirty years ago, that his answer to the taunts of disloyalty to the Church of England, would be his death in her communion. If any were led by his teaching into danger, there can be no doubt on the other hand, that his steadfast attitude, and staunch adherence to our communion, checked the stream of persons who, in various ways shaken from their old positions, were hurrying on Romewards.

For it must be admitted that the revival of church principles, and the prominence given to truths almost forgotten, had for a time the effect of making many so much dissatisfied with the then prevalent state of things, that they were tempted blindly to rush on to the other extreme. And this my brethren I would emphasize, that if you would make your people secure against Romanism, you must train them in the knowledge of Catholic truth. When persons, who have been entirely ignorant of some truths, become by any means acquainted with them, they naturally attach undue importance to them, instead of regarding them according to the proportion of faith. Thus where the facts of the organization of Christ's Kingdom upon earth, with its officers and its ordinances divinely instituted, has been ignored, persons when led to perceive these truths begin to entertain doubts as to the soundness of the system under which they have been educated, and to rashly conclude without further examination that the system in which these dogmas occupy a prominent position must of necessity be more sound than the other. As a matter of fact, the large proportion of those who have been attracted to Rome have originally been under the influence of an opposite school. Newman himself, was in his early days a decided Calvinist,† and the only clergyman who has ever seceded,

*Newman's Apologia, p 138.

†Newman's Apologia, p 59.

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(or so far as I know been inclined to secede), in this Diocese, was well known in Halifax as a popular preacher of that school. Train up the children in the knowledge of the principles of this reformed branch of Christ's Church, especially insisting upon the fact, that it is reformed, and not newly constituted, that it has a continuous history from the days of the Apostles. Teach them to appreciate their privileges, as members thereof, and they will not be seduced by any of the attractions of the Church of Rome, which has adopted theoretically a new rule of faith, by establishing the Pope as of himself, and by himself, the infallible authority, a dogma absolutely repudiated by some leading Councils, and until very lately by the great and venerable Gallican Church.

Among ourselves also there have been numerous changes; six have died, amongst whom I may mention more particularly the late Rector of this Parish, and the two Senior Clergy of the Diocese, Dr. Moody and Dr. Owen; and sixteen have removed, while twenty-five have been added to our number, leaving a nett gain of three. While mentioning these changes, I must more especially refer to the loss sustained by the removal of the Rev. J. D. H. Browne, who has so ably, and with so much credit to the Diocese, established and successfully conducted a Church newspaper. The labor involved has been I fear too much for him; and we can only now hope and pray, that by a resort to a mild climate, he may be so far restored, as to be still for some time a useful laborer in the Lord's vineyard.

With respect to the paper, the Church Guardian, I think that the success of a publication so free from acrimony and party spirit, is a phenomenon for which we should be thankful, proving that there is still a goodly proportion of church people, who can appreciate sound church teaching, without any extreme tendencies on either side. We can hardly regard it any longer as our own paper, but as it is taken up by a churchman of high standing in Montreal, anxious to preserve its character and religious tone, I think we ought all to continue to aid its circulation, and thus to encourage the new proprietor and editor.

One of the most interesting events in the last four years, was the publication of the Revised Version of the New Testament in 1881. This was the result of eleven years

labor, of a body of very able men, appointed by the Convocation of Canterbury, with the concurrent action of an American Council, and was looked for with much anxiety, both in England and on this Continent. Its merits and demerits have been fully discussed in Church newspapers and magazines, and I briefly referred to it in 1880, and it has probably been examined by all of you for yourselves, so that I need not say much concerning it; but you will probably expect an expression of my opinion, as to its practical value. In my Charge of 1870, on the appointment of the Committee, I admitted that the revision had become a necessity, and that the reverence due to our translation of the scriptures can only be preserved by an honest endeavor to remove all the blemishes, which it has acquired in passing through the hands of men. But I did not contemplate the extent to which our authorized version would be changed by the Committee, who far exceeded the instructions and cautions given to them on their appointment. It has been calculated that over 36,000 changes have been made in the New Testament, and that of its 8000 verses not 800 have altogether escaped correction. These are partly due to changes in the Greek Text, and partly to new translations of the text as received by the translators of 1611. Doubtless without a revised text the revision must have been imperfect, but I think the revision of the text, and of the translation, should have been separate and distinct works. The text should first have been revised, and then handed over to the translators to do their part, without any authority to deviate from what had thus been definitely settled. The most hostile of the critics, Dean Burgon, in the "Quarterly Review," has demonstrated that the Committee manifested too great a partiality for two manuscripts, the most ancient of which the existence is known, but not therefore necessarily representing the original text more accurately than others, written at a later date, but copied from still older versions. Many of the amendments of the text would be approved by all biblical scholars and critics, but it is to be feared that some of them have been adopted, without sufficient authority, and may therefore mislead us.

That the translation, supposing the text to have been settled, is a valuable improvement, is, I think, unquestionable, and the chief cause of dissatisfaction with it has been

a change of words and phrases which have been endeared to us by long familiarity, and by their continual use. The desire to be as literal as possible has led to occasional harshness, and in several places the charming rhythm of the familiar translation has been lost. But the ear would gradually become accustomed to these alterations, if the versions were publicly read and commonly used, and all must recognize the greater accuracy of meaning provided for the English reader, by careful attention to the differences of tenses, and especially to the definite article as used in the Greek. The principle of always translating a frequently occurring Greek word, by the same English word, and using different words for words originally different, has been beneficially adopted; as for example, we no longer have the two entirely distinct words Gehenna and Hades represented by the one word Hell.

It is certain that this revised version will never take the place of that to which we have been so long accustomed, but it is very useful read in conjunction with it, and may be taken in some places as a commentary, as for example, where an obscure passage is cleared up, by an accurate representation of the tenses used by the writer. And I conclude with the words of a friendly critic, "after all it will be found that the real defence of the revised version lies deeper than the surface, in the exact scholarship which has unravelled chains of reasoning which the authorized version had obscured; in the new light, which will be found to rest on whole passages, through a more accurate representation of the force of articles and tenses, in the more intimate connection established between the unlearned reader and the inspired evangelists or apostles, by close translations which sound awkward, merely because they are strange, but which a long familiarity will be certain to commend."

The report of the Commissioners, appointed to enquire into the constitution and working of the Ecclesiastical Courts of England may not directly affect us, and yet we are at the least indirectly interested, because the interpretations of our formularies, and the expositions of ecclesiastical law, by those Courts, must always be regarded as guiding, if not legally binding us. I will therefore state what I understand to be the substance of the report. You are all aware that the working of the Ecclesiastical Courts,

especially since the enactment of the Public Worship Regulation Act, has produced widespread dissatisfaction. At length, on the motion of the late Archbishop of Canterbury, an address was presented to the Crown by both houses of Parliament, asking for a commission to enquire into the constitution and working of the Ecclesiastical Courts since the time of Henry VIII, and a commission was issued to the two Archbishops and twenty-three other representative men, three years ago, directing them to enquire and report accordingly. A very full and exhaustive report was completed, and presented to Her Majesty last year, which has, as might have been expected, been criticised and condemned in some of its details, but has upon the whole been very favorably received by churchmen generally. It is a work of deep research, and containing very valuable information, independent of the recommendations which are based upon it.

Many witnesses were examined, and a summary is given of the objections to the present system, especially to the effect of the Public Worship Regulation Act, and the constitution and practice of the final Court of Appeal, the Judicial Committee of the Privy Council. The special objection to the provisions of the Act was, that the Archbishops were not left free to appoint each, the Official Principal or Judge of his Provincial Court, who might, if they could not agree upon a nomination, be appointed by the Crown, without reference to them; and that thus the representative of the Archbishops, clothed with authority to suspend and even deprive a priest, was divested of all spiritual character, and treated simply as an officer of the State. On this account some have believed themselves bound in conscience to refuse obedience to the decrees of the Judge so appointed, when they would have submitted to their Spiritual Superior or his Deputy appointed by himself.

With respect to the present Final Court of Appeal the objections are, that as a Committee of the Privy Council advising the Crown, the members have allowed themselves to be influenced by considerations of policy, instead of merely expounding the law; that inasmuch as the judgment is determined by a majority, and the members do not, after the manner of other courts, deliver their judgments with their reasons *seriatim*, the moral weight of any

judgment can never be ascertained, and there is always room for the supposition, that the minority were in quality superior to the numerical majority; lastly, that as theology is a science, with its technical phraseology, it was unjust to leave the interpretation of the Formularies of the Church to persons unacquainted with that phraseology, and with the history of the Church.

The Commissioners appear to endorse these objections, and this affects us, because some members of the Provincial Synod have desired to bind us to accept and obey all the decisions of the Judicial Committee, which are now by this able report so discredited that, while still legally binding upon those who are subject to its jurisdiction, they have been deprived of all moral weight. In fact some of these decisions in Ecclesiastical causes have been utterly unworthy of an English Tribunal, having been marked by gross ignorance, as well as injustice. As evidence of the truth of these statements, I may remind you that the very able Chief Baron Sir Fitzroy Kelly said publicly that the judgments of the Committee, of which he was himself a member, were guided by motives of policy, rather than by the law; that the extraordinary assertion was made in 1857, that a Liturgy had been published, Edward VI, Second Prayer Book, without any prayer of Consecration; and that in the Purchas Case Bishop Cosin was adduced as an authority for a specific interpretation of a rubric framed nearly forty years after his words were written, the date assigned by the Council being fifteen years after his death.

The Commissioners have recommended the restoration of the Diocesan and Provincial Courts to their original positions, with the Bishop or Archbishop personally presiding, every sentence of suspension, deprivation or deposition, to be pronounced by the President in open Court. Then on the assumption that every subject of the Crown, aggrieved by the sentence of any Court, has an indefeasible right to approach the throne, with a representation that justice has not been done him, a Court of Appeal is to be appointed by the Crown, consisting exclusively of Lay Judges who may, or in some cases shall, apply to the Bishops for information as to the doctrine of the Church of England in answer to specific questions.

Upon the constitution of this Court of Appeal much

controversy has arisen, many objecting to an exclusive Lay Tribunal, which might override the decision of the Archbishop's Court, and require him to reverse his judgment as to the truth or falsehood of some doctrinal statements. There is in truth serious difficulty, with respect to this appeal to the Crown, since a Court of Ecclesiastical which is theoretically required, is practically unobtainable, and a mixed Court, with Episcopal assessors having control over the judgment, is most objectionable as giving an appearance of a spiritual character to the Court, which it does not in fact possess. It may be well to call your attention to the condemnation of the preliminary inquiry provided by the Church Discipline Act, from which you have adopted it, as there is no reason why it should be retained by us, if it has proved to be practically inconvenient or objectionable.

There is a subject, in some measure new to us, which nevertheless must not be passed without notice, for it occupies a prominent position in all discussions and deliberations upon the welfare and work of the Church of Christ. I refer to the recognized agency of women. The Convocation of Canterbury and York, some of the annual Church Congresses and the several Diocesan Conferences have all considered this matter as of great importance, and there is a general agreement that arrangements should be made for the definite employment of women in a systematic and authorized manner. Men widely differing in their views in many respects, such as Canon Carter and Dean Howson are of one mind as to the principle, although they may not agree as to the details of its application.

Several questions have to be considered: Are Deaconesses or Sisterhoods to be preferred? Are the former to have any special preliminary training, and should they always live together? In Sisterhoods, what is to be the chief authority? At what age are Sisters to be admitted and are they to take vows? If so, are the vows to be perpetual or periodically renewable? Already this subject has been broached in our Provincial Synod, and a resolution has been adopted by both Houses, that "it is desirable in the interest of the Church in this Province to make provision for the official employment and recognition of Christian women in the work of the Church." Moreover, a joint Committee, of which I am Chairman, has been appointed

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to prepare a Canon and report at the next Session in 1886. In the meantime I think we may venture upon some action, which may, if necessary, be hereafter modified, and the Executive Committee of our Synod will recommend the adoption of some regulations similar to those adopted last year by the Synod of Montreal.

With respect to Deaconesses, there is a general agreement that the "wives" of Deacons, mentioned in our translation of the first Epistle to Timothy, should be Deaconesses, that there certainly was such an order in the Primitive Church, and that Phœbe probably belonged to it, being a Deaconess of the Church at Cenchrea. Dean Howson does not scruple to affirm: "If we take our stand simply on the New Testament the argument for the recognition of Deaconesses as a part of the Christian Ministry is as strong as the argument for Episcopacy." "What we want is an authorized official Diaconate of women as an integral part of our Church system, a body of Deaconesses co-extensive with the Church itself, ready for service wherever they are needed, but appointed and directed by the Bishops, and serving under the Parochial Clergy." "It is a Church Ministry, not a mere voluntary agency of any kind, which is demanded." In harmony with these views propounded by the Dean, I have already, as you know, ordained a Deaconess for this city, but we require a definite system and a more organized effort. When this subject is discussed in the Provincial Synod, I hope that some steps will be taken for the establishment of a central Deaconess Institution, for the training and preparation of candidates, and as a Home to which they may from time to time resort for rest and refreshment. The age at which women should be admitted to this order requires much consideration, and there should be the intention of a lifelong dedication to the work, although there should not be an obligation to take any vows, and the orders should not be indelible.

There is much more difference of opinion with respect to Sisterhoods, or communities of women living under certain rules and submitting to a stricter discipline than could be practiced in ordinary life. Some persons are prejudiced against any such Institutions, because there have been abuses connected with them, but surely we may have the use without the abuse. It is idle to object, that women may live holy lives and useful lives without any such formal

organization, for we know that many women are most earnest, valuable workers when their work is laid out for them, who are incapable of finding out or arranging work for themselves. Also, there are women, not a few, so situated that a Home is an inestimable boon to them, while those who are aspiring after a higher spiritual life, desiring to live as citizens of heaven, may be much aided by help such as cannot be enjoyed in ordinary domestic life. At the same time, I object to the expression a "religious" life as specially designating such a system; for I think that the life of those is still higher, who living in the world are yet not of the world; who are devoutly and diligently performing their duties in it; who, instead of fleeing from its temptations, resist and overcome them; who are as leaving the society in which they move. I would not by any means depreciate the self-sacrifice of those who relinquish the comforts of home life and earthly joys for an ascetic system, submitting to strict rules and to the control of their actions required by such systems, when this is done with a view to more entire separation from the world and continual intercourse with heaven; but I believe that the self-denial and the difficulties of those who, occupying their places here, devote themselves to their Master's service and live truly consistent Christian lives, are in reality, although not in appearance, much greater than of those who submit to a rule under which they constantly breathe a more spiritual atmosphere.

Moreover there is work to be done, which women only can effectually accomplish, among the outcasts of their own sex. And for this work doubtless the separation from ordinary society, and the distinctive dress of a Sisterhood, are advantageous and perhaps even necessary. Work is in the present day the great object of the Sisterhoods, so much so that there is a complaint that they have not sufficient time for prayer, which is their real source of power. But as Canon Carter says, "the effort at present is to unite the life of Martha with the life of Mary, as both alike devoted to our Lord."

But there is one question of vast importance connected with the Institution, either of Deaconesses or of Sisterhoods. May the office of a Deaconess, or the profession of a Sister, be taken up as a temporary occupation or obligation? If not, what restriction should be imposed, and

ny women are most what should be the conditions of admission to the Order or work is laid out for the Sisterhood? With respect to the Deaconesses, I personally do not see any practical difficulty. The Bishop en, not a few, so situ- who gives her the authority to minister, may for boon to them, while good cause revoke that authority, and may in like manner spiritual life, desiring release her from the obligation to which she has submitted much aided by helps, herself. As a rule, practically we should prefer and should y domestic life. At generally expect to have, unmarried women as Deaconesses, on a "religious" life but I know not why we should deprive the Church of the ; for I think that the benefit of the services of such married women, as may be ng in the world are able to devote a considerable portion of their time to such and diligently per- work. If we enforced celibacy upon our Deacons, we d of fleeing from its should of course deal with the Deaconesses in the same ; who are as leaven way, but as we do not, I am not of opinion that any such ve. I would not by distinction need be made as a principle. It is written indeed of those who relin- "the unmarried woman careth for the things of the Lord, that earthly joys for an she may be holy both in body and in spirit, but she that is rules and to the married careth for the things of the world how she may ch systems, when please her husband;" but this is immediately preceded by separation from the a similar statement respecting the man. In those cases heaven; but I believe therefore where there are no domestic obligations, incom- f those who, occu- compatible with the performance of the duties of the office, I mselves to their would admit married women to serve. at Christian lives, ce, much greater But a Sisterhood is a different thing, and its attraction which they con- re.

hich women only to some persons is the fact of self-renunciation, and entire outcasts of their dedication to a peculiar life, entirely separated from the e separation from the world, occupied with prayers and good works. And we s of a Sisterhood, have no right to refuse to such persons the power to do e ssary. Work is what they desire in this respect, provided only proper restrictions and conditions are maintained. At the last e Sisterhoods, so Rochester Diocesan Conference, Bishop Thorold said, on the ey have not suffi- question of encouraging Sisterhoods: "Why should they source of power. not trust women with their self-surrender and their spirit of resent is to unite sacrifice? If they wanted to give their young lives to Christ why should they not? Why should women be y, as both alike supposed to be able to think of nothing but of getting married? All he said was that women had courage, they ntance connected had devotedness, and strength of purpose, and if they were es or of Sister- willing to give themselves up, to lay their lives at Christ's he profession of feet, and if they found that it helped them to live together, ation or obliga- what was there against it?" We must not allow any to e imposed, and bind themselves by vows, under the impulse of excited feelings, or until they have arrived at mature years, and

after a sufficient probation. St. Paul, as you know, mentions sixty years of age, but at all events we would not adopt a limit lower than thirty, and an early council prohibited vows to women under forty. Some have suggested vows for brief periods, say three or five years, renewable at the end of each of those periods; but it has been objected that this is a cause of disturbance, that there is thus a constantly recurring crisis in the life of each Sister, when she has to determine whether to renew her vow or to abandon her purpose. If there were any recognized dispensing power in our branch of the Church, the practical difficulty would be much less serious; but as we have not, we must only be the more careful and watchfullest while allowing the vows, we unwittingly sanction a course which may lead to grievous evils.

In connection with the recognition of women's assistance, as a valuable element in Church work, the subject of help to be obtained from Laymen has been much discussed in England, and the two Convocations have adopted resolutions, with a view to the increase of help to the incumbents of Parishes. With respect to the formal recognition of Laymen, by issuing licenses to them as readers, or generally visitors and helpers in Parishes, on the nomination and under the direction of the Incumbent, I think there is no difference of opinion, either in England or in the Colonies, and we have a Provincial Canon providing for such appointments. But in England they cannot legally assist in the services in any consecrated building. Of this restriction however, the Bishop of Lichfield in his lately delivered charge, has said. "I look forward to the time, although I may not live to see it, when in every part of the country, and especially in our towns, a noble army of Lay Evangelists, formally licensed, will fulfill their appointed calling both within and without the walls of our Churches." And in order that efficient help may be provided for the Clergy, already in many cases overworked, and with constantly increasing demands upon their strength, both mental and physical, the need is felt of an extension of the Diaconate; which may be accomplished, either by lowering the age of admission, and the standard of qualification, or by ordaining men engaged in secular business, as permanent Deacons, leaving them to pursue their calling, and at the same time to devote part of their

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of women's assis- work, the subject has been much onvocations have ncrease of help to ect to the formal ences to them as s in Parishes, on of the Incumbent, either in England ncial Canon pron- in England they any consecrated the Bishop of has said. "I look ot live to see it, especially in our ormally licensed, ithin and with- der that efficient dy in many cases g demands upon he need is felt of be accomplished. nd the standard aged in secular hem to pursue te part of their

time to clerical ministrations. The former, which appears to me to be the more likely to be successful, has been rejected by our Provincial Synod, and the latter has been adopted in our 18th Canon. It has also been adopted by the Convocations of both Provinces in England. But it must be admitted that there are difficulties. Suppose, for example, an influential man, professional or otherwise, is ordained Deacon under this system, and he and the Incumbent do not work happily together, or his services are no longer required, what will be the probable issue? In the ordinary case of a Curate becoming dissatisfied, or unsatisfactory, there is no difficulty; for willingly or unwillingly he goes elsewhere, but under this system the Deacon is settled in the Parish or District, perhaps a land owner, or practicing some profession, so that he cannot remove, and yet his continuance in the place, after his license has been withdrawn, may be very trying to the Incumbent, and prejudicial to the interests of the Church.

I still hope to have the former plan tried, and I think that with proper safeguards it would work well. At present there is too little distinction between the orders of Deacons, and of Priests, and it would be much more real and in accordance with the intention of the Church, if, the limit of twenty-four years of age for the Priesthood being strictly retained, men could be ordained Deacons as soon as they are legally of age, being required to serve three years in that capacity, under the direction of a Priest, and not being allowed to be in sole charge of a Mission or District under any circumstances. In a new Country, where men have to begin early to provide for themselves, it is hard to require them to wait two or three years after graduating before they can be ordained. We should be glad indeed if our graduates could remain at College for those years, and devote themselves to such studies as are needful in these days, that they may be thoroughly furnished, prepared to meet and demolish the arguments and objections of sceptics and scoffers, and especially of these knowing "agnostics," who profess to *know* that they can know nothing of the unseen world. But there are few who, even with help, can afford to do this, and men would probably secure more time for study as Deacons, reading under the guidance of a Priest of good standing, than if they were occupied with any secular employment.

Little use, however, has been made of the facilities already provided under our present Canons, and I have not yet received an application for ordination of a permanent Deacon, although I have licensed some few Lay readers. If you really desire such help, I think that in many of our Missions it would be possible to find some one or more men able and willing to assist you in such duties as may properly be performed by a Layman, if only they are authorized so to act by lawful authority, and I shall always be ready to supply such authority when requested to so do by any of you.

There is still another agency, of which the value is now generally admitted, even where the ordinary provision for the pastoral work of a Parish is most complete, and which appears to be well nigh essential where such provision is inadequate. I refer to what are commonly called parochial Missions. These are among the fruits of the great revival of the last half century, and like many other things, at first regarded with suspicion, and supposed to be connected with certain doctrines, have now been adopted by men of all shades of opinion. A Mission was supposed to have something of a Roman flavor, but under the name of a revival the very same thing has been long familiar to Methodists and Baptists. It is the appointment of a certain definite period, during which special efforts are made, with the help of laborers, other than the ordinary ministers, to awaken a lively interest in spiritual things; and to stir up the people by means of earnest appeals and addresses, from men endowed by the Holy Spirit with the power of touching the hearts, with prayers, and as far as possible personal intercourse with those who are pricked at the heart, and enquiring "what must I do to be saved?" In fact Missions have been opposed, on the one hand, because they were supposed to be of Roman origin, on the other because they savored too much of enthusiasm, for our respectable steady-going Anglican Church. But, happily for us, we live in an age in which prejudices of this kind cannot long prevail. We are disposed now to judge of measures and of modes of action by their merits, without reference to the circumstances in which, or the persons by whom they were introduced, and since the principle of such Missions is good, and the results proved by experience are beneficial, they now occupy a recognized place among the agencies of our Church, both in England and in the Colonies.

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At one time it was supposed that the system of the Church of England was like cast iron, incapable of accommodating itself to the peculiar circumstances of times and places. Any departure from a certain groove was supposed to be erratic, and betokening erroneous tendencies. We were, in fact, being smothered under the burden of respectability; but we have learned at length that a living Church must be capable of adapting herself to the wants of each generation, must avail herself of all means whereby her influence may be extended and increased. It has been objected that an unhealthy excitement is produced by these revival agencies, and that they are not in harmony with the spirit and dignity of the system of the Church of England. But all who are anxious for the salvation of souls, and for the manifestation of vigorous spiritual life in the members of the Church, will thankfully avail themselves of every agency whereby these objects may be promoted. Some Pastors appear to think that the suggestion of the need of other teachers is a reflection upon themselves; and some, I fear, almost unconsciously perhaps, are reluctant to encourage what will certainly, if at all successful, necessitate more energy and effort on their part than they have been wont to manifest. But the former objection is entirely imaginary. The Pastor charged with the care of any portion of the flock may be of remarkable ability, may be earnest and diligent, and yet a Missioner, inferior to him in many respects, may influence those whom he has been unable to reach. Words repeated over and over again by a familiar voice lose their force, and many hear as though they heard not; but the same truths in a new form, uttered by a stranger, appear to be clothed with unwonted power. Moreover the numerous additional services, and addresses produce an effect much greater than what is due merely to their multiplication. Ordinarily, however deep may be the impression made by a preacher on the Lord's day, it becomes faint before the following Sunday; but when the stroke is repeated day after day, the impression made becomes permanent and ineffaceable.

Even those who love God, and desire to be obedient children, are nevertheless apt to become cold and dull, are often deficient in zeal and devotion to our dear Lord and Master. They desire perhaps to lead a higher life, to be more spiritually minded, but are unable to make the effort

requisite in order to free themselves from the entanglements of the world, and to rise to a higher and clearer atmosphere. And the Mission is the means of bracing up the failing energies, definitely checks the tendency to procrastination, and supplies the impulse that was needed to quicken the soul. Then there are everywhere to be found careless ones, who seldom, if ever, attend in the House of Prayer, and some of these can usually be induced to attend at these special services, and thus become acquainted with truths, of which they have been utterly ignorant. But chiefly and above all the success of a Mission depends upon the outpouring of the Holy Spirit, in answer to the prayers of the Church. When a Mission is proposed, it is always to be preceded by a period of preparation, with prayer and intercession, and it is quite possible to obtain a union in prayer, for such a definite object, which could not be secured otherwise. We know that Paul may plant and Apollos may water, but that God giveth the increase; but while most fully acknowledging our dependence upon Him, we know that we must use the means, and that if we do not provide for the planting and the watering, we have no right to expect the increase.

The Mission held last year in this city, although perhaps deprived of some part of its utility by circumstances, to which I need not now further refer, having already published a pamphlet upon the subject, has borne much good fruit, and others previously held within this Diocese have been attended with satisfactory results. I hope that you will endeavor to arrange for such Missions, in your several Parishes, wherever the population is sufficiently large to justify the attempt. It may be difficult to find suitable men to undertake them, for it is not every good earnest man that is qualified to be a successful Missioner, but the clergy may to some extent help each other, and I should very much like, if I could find the right man, to have a Diocesan Missioner, free from Parochial responsibility, and ready at any time to work in this way. In England a Church Parochial Missions Society has been established, to maintain some men entirely devoted to this branch of the work, and also to assist others to obtain substitutes, so as to be free to engage in it from time to time. It appears from the Report in the official year book of the Church of England, that upwards

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of 700 Missions have been held by its agents, that well known Missioner, Hay McDowell Aitken, being its Chairman, and that there are nearly 200 Clergymen on its list, prepared to undertake to conduct Missions when called upon by the Committee. In some suggestions prepared by Mr. Aitken, it is recommended that preparation for a Mission should be commenced, at least six months before the date proposed for it, by securing the Missioner, and letting the intention be known; and two or three months beforehand prayer meetings should be held, and later attention should be directed to the matter by addresses, and circulation of tracts. Much will depend upon this preparation, and therefore it is useless to attempt a Mission where the Clergyman in charge is not willing to labor diligently with this intention, before it is held, and still more afterwards, to prevent the ill effects of the reaction, which is apt to follow upon any temporary excitement. I am sure that in some of the country Parishes, although it may not be possible to carry on a Mission with the same advantage, or for as long a period, as in this City and in the towns, modified arrangements might be made, and that much more life than is commonly apparent would be manifested. It is worthy of notice that a Mission was held in Dublin last Lent, of which it is reported, "The mere fact that all the Clergy were united in the matter, was in itself an encouragement to look for a blessing, and it is pleasant to be able to record that nothing was allowed to mar the unity with which it was begun." We shall look with much interest upon the Mission to be held throughout the great City of London in the Autumn, for which preparations have been in progress for more than a year, and that proposed for New York.

While speaking of the endeavors to rescue the outcast, and to reach the lower classes of the population, I may mention, although it is outside of our own Communion, that remarkable organization, the Salvation Army, of which we have all heard, which has now been working for 20 years, and which is actively engaged in one of the Dioceses of this Ecclesiastical Province, although it has not yet invaded Nova Scotia. Some of the Clergy of our Church, believing that it is doing a good work for God, have fraternised with it, and it cannot be alleged that there was, at the first, any opposition to it, even by those

who were most fearful of the effect of the methods employed. But from a dispassionate examination of the records of its action, and with every desire to be able to believe that it is an agency for good amongst the lowest classes who cannot be reached by any ordinary methods, I have been reluctantly compelled to conclude, that the evil probably predominates over the good, that while a few reprobates may be reclaimed, the adaptation to sacred things, of language and music commonly associated with what is profane or ludicrous, or foolish, must tend to degrade what ought to be regarded with reverence, and may be the means of introducing "seven devils" into the place of the one that has been cast out. We may, however, learn a lesson from the great success of this organization, as we find that much is accomplished by employing uneducated men, of the laboring class, when they are moved by a sense of God's love to themselves and a desire to help others, as preachers and agents, amongst the class who, utterly demoralized, and sunk in vice, will not listen to ordinary Missionary agents. Moreover we have here a fresh proof that the heart may be reached through the senses, and souls converted, when appeals to the understanding would be utterly vain.

There has been an attempt to act upon these principles, adopting what is good without the evil in the Salvation Army, by organizing a "Church Army," working immediately under the control of the Parish Priest, and this appears in some places to have been very successful.

I can only just notice in passing, amongst the instances of spiritual life in the mother Church, the Missions largely supported, or entirely maintained by the great public schools, and some of the colleges of the ancient Universities, in the East of London, in Portsmouth, Plymouth and other places requiring special efforts; but I recommend you each to obtain and to study the Official Year Book of the Church of England, published by the S. P. C. K., and you will be astonished and cheered by the accounts of work done or attempted.

Among the many efforts to check the progress of vice, and to counteract the evil tendencies of the age, is also to be noted the formation of the "Church of England Purity Society," inaugurated at a meeting at Lambeth Palace, a little more than a year ago. It has the two Archbishops,

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Presidents, and all the English Bishops Vice Presidents, and admits as members men, not under eighteen years of age, signing the declaration, "I accept the principles of the Church of England Purity Society, and undertake according to my ability to promote its objects." These are five; purity among men; a chivalrous respect for womanhood; prevention of the young from contamination; rescue work; and a higher tone of public opinion. The "White Cross Army," originally distinct, is now a Diocesan Branch of the Central Association, and is a very useful auxiliary, by the publication of pamphlets, and other agencies. As its first Secretary is now Rector of Christ Church Cathedral, Montreal, we may be specially interested in its work. This subject has been discussed at some of the Church Congresses in England, and especially last year at Reading, where the first paper was read by Dr. Ridding, then head Master of Winchester, and now Bishop of Southwell. The necessity for an effort to restore the tone of Society, which has grievously deteriorated, and for a change in the mode of treating this particular vice, was insisted upon, and some able speeches were delivered by distinguished Laymen. It may be supposed that such a Society is only required for large cities, or in countries where the circumstances and habits of life differ much from our own, and it may be that the awful degradation of young girls, I may say children, notorious in England, is not to be found here; but I fear, that even here the evil is widely spread. As associations for the promotion of temperance have done good service, so also it is to be expected that purity may be promoted by similar means, although the subject requires much more cautious and judicious treatment. Hitherto efforts have been mainly directed to the rescue of women, but it is now perceived that little permanent good will thus be accomplished, that vice will not be checked, that the victims of men's passions and men's selfishness will not be diminished, until men are induced to act as men, as bound to protect the weaker sex, until this special feature of christianity is more generally recognized and insisted upon, that purity is equally required in both sexes. In fact the exhortations upon the subject in the New Testament are chiefly addressed to men, a degree of purity being inculcated, which was not even imagined by the most enlightened philosophers of Greece and Rome; for as it was truly said in one of the papers read at the Congress, "The

only motive that is strong enough permanently to check and eventually to silence men's passions, is the love of the Incarnate Son of God. If we could only make the incarnation a reality to men, could make them realize the personal union of every christian with Christ, could make them see by virtue of the incarnation the Divinity in humanity, this vice would become impossible to them." Still it is our duty to help the weak, and the knowledge that many of his equals are banded together to pursue a right course, will strengthen a man's resolution and counterbalance the too frequent suggestions of the assumed prevalence of the sin.

The organization has gained much favor, and many members of the English Universities have heartily pledged themselves to its principles and its objects. And if those who are more practically acquainted with the moral statistics of this City and Province, than I can be, consider that such an organization might be helpful and beneficial, I shall be happy to take the lead in its formation.

A Society for the help and protection of young women was formed in 1875 in England, under the name of the "Girls Friendly Society;" and in Canada a Branch was established two years ago, which has now nearly 600 members. There are Diocesan Organizations in three of the Dioceses, of which Toronto is central, and there are several Parochial Branches in Nova Scotia and Prince Edward Island, which ought to be combined in a Diocesan Association. I purpose very soon taking the steps necessary to complete this combination, the utility of the Society having been already sufficiently proved.

At the date of my last Charge we were dreading the passage of an Act, injuriously affecting, as we believed, and still believe, the standard of morality. The deprecated Act has now been passed, although in a modified form, (not now professing to make valid marriage with a deceased wife's sister, but merely repealing prohibitory enactments) so as to leave the question of the validity of the marriage to be determined by the law or usage of each religious community. You have been instructed, by an official document issued by the House of Bishops, that this action of the Legislature does not in any way affect your obligations, as Ministers of a Branch of the Church of England, and that you are still bound to refuse to solemnize marriage between any persons within the

degrees of consanguinity or affinity enumerated in the table of prohibited degrees. A similar Bill will probably soon be passed by the Imperial Parliament, but this will not in any respect alter our position with respect to this matter.

There are a few suggestions, which I desire to offer respecting the conduct of the services in your several Cures, some of them referring to minor matters, but nothing connected with the worship of our God can be unimportant. The most important of all sacred ordinances is the Holy Sacrament of the body and blood of Christ, and although we are still far from the general adoption of the primitive apostolic practice of celebrating on (at the least) the first day of every week, I am thankful that there has been a marked improvement in a large proportion of our Parishes. There is indeed one Parish where there are only four celebrations in the one Church, and another where there have been only seven in three Churches in the course of the past year; but these are entirely exceptional, and as might be expected the congregations thus starved have almost ceased to exist. But there are several Parishes where the total for the year averages more than one for each week, divided in some cases among two or three Churches, and a fortnightly celebration is common. Where there is only one in each month, there must always be Parishioners unable to enjoy their rightful privilege more than once in two months, and for any spiritual loss thus incurred their ministers must be responsible.

In the rubric after the Nicene Creed, directing notice to be given of the Communion, no form is provided, and any words may be used at your discretion; but there are two exhortations, of which one or the other is appointed to be read after the sermon, one containing the important invitation to persons troubled in conscience. The English Convocations of the two Provinces, in proposed amendments to the rubrics, directed that one of these exhortations should be used in giving notice of Holy Communion three times in the year at least, and that in Churches where there is frequent Communion, the exhortation in the service should be read on one Sunday at the least, in each month. It has become customary, where the celebrations are frequent, ordinarily to omit all these exhortations; but I would have you certainly not to fall short of these

amended directions. The exhortation "Dearly Beloved in the Lord," contains such sound instruction and such valuable expositions of doctrine, that you have no right to deprive your people of the benefit of a formal official enunciation of them; and I fear that there has sometimes been unjustifiable neglect in this respect.

There has been also an increasing irregularity, with respect to the prayers for the Governor-General and the Dominion Parliament, and we cannot expect that the divine blessing will be vouchsafed to our rulers, and to ourselves through their wise counsels, if we neglect to offer our supplications on their behalf, in compliance with the apostolic injunction, (1 Tim. ii. 1-2.) I hope that the appointed prayers are used by you all in the Embe. weeks, as there are always ordinations at those seasons in some part of the world if not in this Diocese, and that due notice is given of the days, and also of all holidays, in accordance with the rubric; for even if you are unable to have any special services on those days, the congregations ought to be reminded of their occurrence, and thus of the particular instruction connected with each commemoration.

In all your ministrations cultivate a habit, and still more a spirit, of reverence, and this without introducing any new practices or ceremonies. There is one practice specifically ordered by the Church, which is not observed as it ought to be, I refer to bowing at the name of Jesus. It is enjoined by Canon XVIII. thus: "When in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present," the reason for the practice being set forth. At all events there can be no excuse for the omission of this customary practice, when the congregation standing up are in the Creed formally declaring their belief and acknowledgment of Jesus Christ as their Lord and Saviour.

A want in our Prayer Book, felt in this Province, where so many persons connected with us are constantly upon the sea, is a prayer for fishermen and sailors. An application has been made by the Provincial Synod to the House of Bishops, asking that the needful prayers may be supplied. Until this is done I recommend you to use, with suitable alterations, one of the "forms of prayer to be used at sea," in the end of your Prayer Books. This is particularly

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needed on the coast, in settlements where a large propor-
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 may most appropriately be used during the fishing season,
 and particularly in stormy weather, to the great comfort of
 their families assembled in the churches.

I have spoken to you of the difficulty of securing
 a sufficient supply of teachers, and I have now to speak of
 the qualifications to be required, and consequently of the
 preparation to be enjoined. At its last Session the Synod
 enacted a Canon obliging all Divinity Students to take a
 full "Arts Course," except when an exemption is allowed
 by the Visitor. This is theoretically good, and, if it could
 be enforced, would be beneficial, although perhaps not so
 much so as some suppose. But practically the attempt to
 enforce it would deprive us of the services of some very
 valuable men, who come to college too late in life to enter
 upon classical and other studies of which they have not
 previously had any knowledge; and in my opinion they
 would be much more profitably employed in deep, careful
 study of the Scriptures and theological works and
 evidences. The school-master is abroad and, under the free
 school system, education must be more widely diffused than
 in former years, and with an educated people we require a
 well-educated Ministry; but while we grasp at a shadow
 we may lose the substance, and too stringent regulations
 may so far affect the supply of candidates for Holy Orders
 that Parishes and Missions may be left without any Incum-
 bents owing to the lack of candidates. We should gener-
 ally say that the portion of an Arts Course especially useful
 for a minister is the study of Greek, the language of the
 New Testament, but Greek is being actually abandoned as
 necessary for a degree in Arts by some Colleges and
 Universities. In England it has been found impossible to
 insist upon a University education as a preliminary, and it
 is admitted that the training of the better class of theo-
 logical Colleges must suffice. I need hardly, however, say
 to you, my brethren, that we value a University education,
 not so much for the actual knowledge acquired as for the
 habit of mind and the exercise of the intellectual faculties,
 whereby the acquirement of professional knowledge of all
 kinds in after life is greatly facilitated.

In this country, wherein the sparseness of the population
 necessitates constant travelling over extensive districts for

each country Rector or Missionary, it is very difficult to find time for study after entering upon the active work of the Ministry. And yet unless you do so study you will find yourselves frequently at a loss, and at a great disadvantage when you meet with gainsayers whom you will be unable to answer. Whether infidelity, and scepticism in various forms, are actually more rampant than they have been at other times in the history of the Church, we do not venture to determine, but they are painfully prevalent, and we have reason to expect them to wax worse and worse as the end approaches. The prevalence of scepticism was Bishop Butler's reason for publishing his Analogy a hundred and fifty years ago. And he thus described the condition of things, in words which may be used of our own times:—"It is come, I know not how, to be taken for granted by many persons that Christianity is not so much as a subject of enquiry, but that it is now at length discovered to be fictitious. And accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisal, for its having so long interrupted the pleasures of the world."

The infidelity prevailing in France at the time of the revolution infected the rest of the civilized world, and it appears probable that we shall have again the monstrous prodigy of a nation avowing its rejection of the claims of the Supreme Being, and (untaught by the awful lessons of the consequences of their former vain attempt to dethrone the Almighty and of their refusal to recognize His existence) setting up the Goddess of reason, or some other creature of their own imagination, as the object of worship. That a spirit of resistance to authority prevails throughout the world is but too evident; it is the same spirit which rejects the dogmatic teaching of the Church and the authority of rulers, leading to a general adoption of merely secular in the place of religious instruction, and manifesting itself in nihilism, socialism and other kindred forms of *anomia*. The elimination of the religious element, from our educational system, must injuriously affect the principles inculcated, and the children not being taught the duty of submission to authority as of Divine obligation become at an early age self-willed, disobedient to parents,

very difficult to find active work of the you will find your- great disadvantage, whom you will be y, and scepticism mpant than they ry of the Church, hey are painfully ect them to wax ches. The pre- atler's reason for d filty years ago. f things, in words :—"It is come, I by many persons bject of enquiry, l to be fictitious. the present age, eople of discern- it up as a prin- it were, by way oted the pleasures

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and, as they advance in years, prepared to reject and resist all control, and to disregard all laws, human and Divine. On this account it becomes your duty to endeavour, as far as possible, to counteract this evil tendency by sound, careful teaching in your Sunday Schools, based upon the Church Catechism, instilling an early reverence for God's Word and setting forth His great love in adopting the infants as His children, who ought therefore to render a loving obedience to their Heavenly Father, and, for His sake, to all who are the representatives of authority, parental or otherwise.

The peculiar feature of this age is the diffusion of knowledge, whether good or bad, through cheap literature ; and thus, a little knowledge being proverbially a dangerous thing, much harm is done by the dissemination of crude opinions, and of suggestions of doubts and difficulties, unsettling the minds of very many who are quite unable to investigate the truth or falshood of the statements. There appears to be something very gratifying to man's natural pride in the feeling of superiority engendered by the ability to suggest doubts with respect to what has been commonly accepted as truth. And young men talk fluently of what they have picked up, as though they had themselves made some startling discoveries, wholly ignorant of the fact that the greater part of the objections now adduced against the Holy Scriptures are virtually repetitions, and sometimes the identical language, of objections made and refuted in past ages. You should make yourselves well acquainted with what has been published in the department of Christian Apologetics, and you will often be able to satisfy the mind of one who has been disturbed by hearing what are to him entirely new difficulties, when you can shew him that they have been well known and yet have not affected the faith of learned and devout men, who have applied to their investigation, ability and research, such as he could not himself bestow upon them. In addition to the old oft-repeated objections there are also others alleged to be due to the advancement of science ; and many, more especially young men, are influenced by the taunt expressed or implied that adherence to the old belief is a sign of ignorance. Hence it has become the fashion to assume that Christianity is effete, and that having done some good service in its day, notwithstanding its alleged fallacies, it must now give place to newly discovered truths. It will fre-

quently be found that they who most confidently impugn the truths of revelation have not at all investigated the subject, and know nothing whatever of the genuineness and from design, or of the evidence for the Books of the Old and New Testaments. They have picked up certain objections, of which they have never tested the validity, and adhere to them with a tenacity the more determined because it does not depend upon any process of reason. You will prove in such cases the truth of the warning, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." In fact many of these sceptics may be designated as amateurs, with a very slight smattering of the knowledge of which they make a parade, and an inability to discern the force of a logical argument when presented to them. But at all times you should endeavour to be so well equipped that even if you meet with some new objection, which you are not prepared at the moment to refute, you may yet be able to adduce positive evidence or counter-arguments, which will not be affected by the truth or falsehood of the particular objection.

We do not deny that there are difficulties in the Scriptures, but we could scarcely accept them as a Divine revelation if there were *no mysteries*, if all were plain to the faculties of man, limited as we know them to be; and in these Books God is represented saying, concerning Himself, "My thoughts are not your thoughts, neither are your ways My ways." Taking the Holy Scriptures as they have been given to us, as a *whole*, we find a unity of purpose, by reference to which an explanation is afforded of many things otherwise unintelligible or inconsistent with some of our ideas of right and justice; but if this purpose be ignored or denied, the clue to the interpretation thereof, and to the explanation of God's dealings with man, is lost, and the records become perplexing.

Most of you will have to do with people who are not highly cultivated, who have not time or opportunity for deep studies, and you will not have to meet the more recondite philosophical objections; but some of these persons may be honestly perplexed by statements found in such popular books as may fall into their hands or heard from others. See to it then that they are well instructed in the "faith once for all delivered to the saints," and if there is experience in the heart of the comfort derived from a

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conviction of the truth of the revelation, from the effect upon the affections and upon the whole life produced by its hearty reception, this internal evidence will be to the individual incontrovertible. The practical answer to all cavils will be, "One thing I *know*, whereas I was blind now I see." On the other hand, doubts are very readily entertained by some, because they wish to doubt. They shrink from the belief that they are responsible to an Almighty intelligent Being, who "will render to every man according to his deeds," and like the foolish bird which by hiding its head tries to escape the eyes of its pursuers, they think that if they refuse to recognize their God they may escape His notice and His judgments.

The first thing is to make men understand that this is not a case merely for the exercise of the intellect, where it matters little which side prevails, or where both have an equal *a priori* claim to their respectful consideration. For persons born in a Christian land, with whom you will have to deal, there is a *prima facie* obligation to accept what has been accepted by many generations of their fellow-countrymen as the revelation of the will of the Creator of the Universe to His creatures. Every man is bound to render obedience to the governing body of the country in which he was born, so long as he remains in it, and the supreme authority recognized in every Christian country is God, whose claims it is treason to oppose or even to deny. Granted that there is a God, we must believe that He *can* make known His will to those who depend upon Him, and, since benevolence must be attributed to Him, that He *does* make it known. This being admitted, we cannot suppose that any one of His subjects is at liberty to accept or reject this revelation at his pleasure. No one can do this with impunity, no rational being can really suppose himself to be justified in ignoring the claims of the Sacred Books until, after an honest, *thorough* examination of all the evidence, he has become convinced that the claim is without foundation, and that the Supreme Being has not sufficient care for His creatures to induce Him to let them know how they may please Him, and what is His will concerning them. Setting aside for the present occasion, as irrelevant, any notice of the revelations, or pretended revelations, to be found in other countries, in India, China or Japan, I presume that none in this land will pretend that any written communication of His will is to be found if it

be not in the Bible. Wherefore all who believe in the existence of such a communication must believe that it is substantially recorded there, even if they hold that some error has become intermingled with it.

Again, it is to be observed that the Bible alone provides or professes to provide, for anything beyond this life. There is an instinctive belief in man that he is essentially distinct from and independent of the earthly tabernacle wherein he resides, and that when the body shall be decomposed and he shall moulder in the dust he will still exist, where or how he cannot tell; and the most enlightened of the heathen have deplored their ignorance with respect to that future life. Only by a Divine revelation can the future be unveiled, and one great purpose of the preaching of the Gospel according to the historic record, was to instruct us with reference to it, "bringing life and immortality to light." In this respect every one of the philosophic and scientific systems offered as substitutes for the Gospel fails, and even a rational being may be expected to answer their advocates to this effect: "Before I can even listen to your arguments you must satisfy me that your system provides in some way for my welfare in that future state towards which I am conscious that I am hastening."

There are, indeed, some who deny the existence of God, or of any intelligent First Cause, but we can generally recognize the truth of the statement that it is the *fool* who "hath said in his heart there is no God," and the most intelligent opponents of revelation have been compelled to admit the existence of a power which they cannot trace. The most common form of unbelief, in our day, is probably the opinion that we cannot determine whether there is a God or not, commonly known as Agnosticism, with reference to which I may recommend to you two lectures of the Bishop of Ontario, published in pamphlet form, and briefly setting forth unanswerable objections to some of the systems promulgated or adopted by agnostics as more probable than the teaching of the Scriptures. It is to be observed that the existence of a Creator is not absolutely denied, but it is reckoned among things which are unknowable, and therefore doubtful. We readily admit that the Great First

*By continually seeking to know and being continually thrown back with deepened conviction of the impossibility of knowing, we may keep alive the consciousness that it is alike our highest wisdom and our highest duty to regard that through which all things exist as the Unknowable.—*Spencer's First Principles*, Sect.

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Cause is beyond the comprehension of man, since the finite cannot comprehend the infinite; and one reason for our belief in the fact of a Divine revelation is that man cannot otherwise obtain any certain knowledge of the Creator and Ruler of the Universe; that He must be unknowable, except so far as He may please to make Himself known. Wherefore we recognize an *a priori* probability that He, having regard to the welfare and happiness of mankind, would reveal to them some knowledge of Himself otherwise unobtainable.

As free thinkers are generally extremely dogmatic in their condemnation of dogma, and of any definite teaching respecting those things with which it is most important to man that he should be acquainted, so these who profess that they know nothing of God assert that they *know* that nothing *can* be known concerning Him, and in various ways endeavour to account for all phenomena without admitting an intelligent designer and upholder. Among these methods evolution occupies the first place, and is probably most familiar to you as connected with the name of Darwin, through whose researches it has obtained a widespread acceptance. According to this hypothesis—for be it ever remembered that it is admitted to be nothing more, and that its truth cannot be proved—all living creatures originated from one common origin, a molecule or protoplasm. Darwin says: "I believe that animals have descended from at most only four or five progenitors, and plants from an equal or lesser number. Analogy would lead me one step further, namely, to the belief that all animals and plants have descended from *one* prototype; but analogy may be a deceitful guide."* He thus explains the principle of "natural selection" and "the survival of the fittest," of which mention is so frequently made: "Nature in successive generations gives varieties; these in the struggle for existence have unequal fortunes—those most adapted to the circumstances of the time and place prosper and give origin to descendants, which run the same risks, and under the same principle of natural selection acquire more and more the character of distinctness and of superiority." He adds, "as natural selection works solely by and for the good of each being, all corporeal and mental endowments will tend to progress towards perfection."†

*Darwin's Origin of Species, sect. 815. †Ib. 823.

But let none be deceived with the hope of profiting by this progress, for it is nothing in which you or I can be interested. There is nothing in the whole scheme encouraging any particular person to hope for perfection, or even any remarkable advance; the progress is to be towards the perfection of the world, somewhere in the future, which is to be as long as the preceding geological ages.

Moreover, it is to be observed, that this progressive improvement is contrary to prevalent tradition and observation. The original golden age of tradition, in which the Gods held intercourse with men, degenerated until it could only be likened to iron; and every school boy knows the complaint of Horace:—

Damnosa quid non imminuit dies ?
 .Etas parentum, pejor avis, tulit
 Nos nequiores, mox daturos
 Progeniem vitiosiore.

—III. *Odes* vi. 45.

We have at the least as much reason for supposing that the most degraded races of mankind have become debased as that the higher have been improved from such a low condition. In fact our own experience contradicts this theory of continuous improvement. Ask your farmers what will be the result of leaving their fields or their flocks and herds to take care of themselves, and to improve by "natural selection," with the addition, if they will, of "sexual selection." Their answer will not be hesitating or doubtful. They know that the consequences of leaving all or anything to chance would be ruinous. They know also that by care and cultivation and judicious selection they may bring about great improvements both in their crops and in their stock. Does not this teach us that evolution, to be successful or tending to improvement, requires the constant direction and interference of intelligence, either of God, or, on a smaller scale, of man? *

Here again is, in my opinion, a proof of the fallacy of the whole system, of which a first principle is that evolu-

Darwin speaks thus of the skill required in order to bring about a satisfactory result: "Not one man in a thousand has accuracy of eye and judgment sufficient to become an eminent breeder. Few would readily believe in the natural capacity and years of practice requisite to become even a skilful pigeon fancier."—*Origin of Species*, Sect. 38.

The Duke of Argyll, in his "Unity of Nature," argues that "a process of natural rejection is the inseparable correlative of the process of natural selection," and that there is a downward as well as an upward evolution.

tion works solely for the good of each individual. How can it be for *good* that I am evolved a being with a yearning after immortality, with lofty aspirations that are never gratified here on earth, and of which I am not permitted to indulge a hope that they can ever be gratified? I am permitted to study the geological formation and the history of the earth; or, if I please, I may devote years to the study of the habits of worms, but I can look for nothing better than to be mingled with this dust and to be food for some of those same worms hereafter. If I may look upon all these things as created by an all-wise God, with whom I am to exist eternally, I may then be deeply interested in the investigation on that account; but what can I care for all these things if in a brief space I am to be annihilated? How can it benefit me to have a sense of justice, a hatred of oppression and fraud, developed in me, if I am to be pained and harassed day by day by seeing these principles violated, without any hope of a state of retribution, where these inequalities shall be redressed, where the right shall prevail? I am not assuming that these, my longings and sentiments, are in any respect well founded, but evolution, if I am the creature of evolution, has produced them, and has thus caused me grief and pain and disappointment, without any compensation, if there be no God and no Heaven to satisfy my impulses and my longing aspirations.

This theory has had remarkable success, and has been taken up by very many who have merely a general notion of the arguments in its favor and none at all of the objections which appear to be fatal to it, if it be taken as accounting for all organized being. The Bishop of Ontario, to whose pamphlets I have referred you as being easily accessible, has suggested probable reasons for this general acceptance, while he has plainly stated insuperable objections. Evolution may probably be a true explanation of several facts with regard to the distribution of plants and animals, and of other facts otherwise perplexing, but it does not by any means follow that it is a true account of the origin of species; and still less is it to be assumed that the process could be continued, with uniformly beneficial results, without the intervention of an intelligent controller. Men of acknowledged ability and superior talents are often carried away by a hobby, and while Darwin, and others pursuing the same enquiries, may be credited with

an honest desire to discover the truth, we find them yielding to the infirmity of human nature, deriving general conclusions from a limited number of particular cases, and arguing from mere hypotheses as though they were proved propositions. We can readily understand that the discovery of a theory, which explains difficulties previously unsolved, must induce a desire to force into harmony with it whatever is inconsistent, and must obstruct the view of all serious obstacles.

Even Darwin, with all his honesty of purpose and clear-sightedness, was by no means free from this failing. Where his evidence is at fault he assumes the existence of the state required by his theory. Thus, taking the testimony of the rocks, from which alone information can be obtained as to the forms of life existing in the far off ages, he admits that we cannot approach to a knowledge of the *original* forms, according to his theory, since the earliest known groups are distinct one from another. He then *assumes* that these are derived from progenitors of far earlier date, belonging to few types or to *one*, of which every trace has disappeared. And the Geological Professor Phillips, of the University of Oxford, shews that this foundation of the system has no existence, except in the imagination of its author, and observes: "As in all the known examples of the series of strata, wherever found, we have everywhere animals of the same general type, and nowhere the traces of earlier progenitors, it is clear that everywhere we are required by the hypothesis to look somewhere else, which may fairly be interpreted to signify that the hypothesis everywhere fails in the first and most important step. How is it conceivable that the second stage should be everywhere preserved, but the first nowhere?"* These remarks of the learned Professor of Geology may open the eyes of those who have naturally assumed that every one of the earliest stages, upon which the doctrine of evolution rests, has been traced out and proved by those who speak so confidently of its truth. And even if they could trace back the evolutions to the supposed original protoplasm, the great problem would still remain, whence came this wonderful, mysterious molecule, with its indefinite marvellous potentialities?

Illustrations are adduced to prove, that by careful selec-

*Phillips' "Life, its Origin and Succession," p. 214.

tion, great changes may be produced in some breeds of animals; but these are, after all, only varieties, and there is not a shadow of evidence for the assumption that new species have been, or can possibly be, in this way produced. All experience tends to prove, that hybrids cannot propagate their species, and that the teaching of the ancient record is true, that animal and vegetable are alike to multiply after their kind. In his book, on "The Origin of Species," Darwin supported his theory by an assumed hypothesis of "natural selection"; but after some years in his "Descent of Man," he added, "sexual selection," of which he says in his second edition, referring to criticisms, "my conviction of the power of sexual selection remains unshaken, but it is probable *or almost certain* that several of my conclusions will hereafter be found erroneous."* This, he might, I think, have rightly said of his whole system, and more especially of his attempted deduction, by evolution, of the mental and moral faculties, and of the moral sense or conscience, which he admits to be "by far the most important of all the differences between man and the lower animals."†

But these views are most fully maintained and expounded by Herbert Spencer, who appears to be accepted as the chief authority upon Agnosticism, and the process of evolution, which he would apply both to matter and to mind, framing a universal system of philosophy, which he defines to be "completely unified knowledge," and endeavoring to show how ethical principles are gradually evolved in the same manner as physical conditions. According to one of his admirers, "the only complete and methodical exposition of the theory of evolution is to be found in Herbert Spencer's system of philosophy." As some of you may be aware of the applause bestowed upon his writings, without having any opportunity of perusing them, I give you his own definition of evolution—that it is "an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite incoherent homogeneity to a definite coherent heterogeneity, and during which the retained motion undergoes a parallel transformation."‡ From this definition, you will perceive that his treatises

*Preface, p. 21.

†Descent of Man, p. 97.

‡Herbert Spencer's First Principles, sect. 145, p. 396.

are not to be easily understood; and you may assume that any man of merely ordinary education, who professes to be a disciple of Spencer, from his own study of those treatises, must have blindly accepted what he cannot understand. But after all that he has written, contained in some fifteen volumes, besides essays and articles in Periodicals, and notwithstanding an extraordinary profuseness of illustration, suggestive of very extensive research and diversified learning, while the reader is perplexed by scientific words used in a novel sense assigned to them by the writer, a critic in the *Edinburgh Review* is able to say of him, that "he has not ascertained a single new fact, nor put old ones together in such a way as to justify any new inference as to their causes, either immediate or ultimate."*

His theory is, that in the beginning there were innumerable atoms floating in infinite space, but giving us no clue to their origin, which were at some definite moment put into motion, and were thus gradually combined by the effect of some force of the nature whereof nothing can be known. Inert matter acted upon by "persistent force" is the beginning and end of his system, but as he explains "by the persistence of force, we really mean the persistence of some cause which transcends our knowledge and conception. In asserting it, we assert an unconditioned reality without beginning or end." † One manifestation of this force is gravity, and to this acting upon matter, he appears at one time to attribute the formation of the universe, for he asserts that "matter cannot be conceived except as manifesting forces of attraction and repulsion," although in fact gravity was not known as a universal accompaniment of matter before Newton's discovery of its laws. At another time the active force is assumed to be the solar ray which, impinging upon matter, may be supposed to have at length produced the lowest forms of life, whence by the process of evolution the highest are derived. But, as was demonstrated in an able paper read before the Victoria Institute, he has unwarrantably introduced mind without accounting for it. He has not shown how force can become mind, but, as it is there represented, "he steals some mind, and maintains underneath the surface of his reasoning an illicit channel of communication, by which

**Edinburgh Review*, January, 1881.

†Herbert Spencer's *First Principles*, page 192, d.

he can, all unperceived, take feloniously as much more mind as his necessities may demand." "Being engaged in developing solar rays, he contrives to wind solar rays and mind together, until at length he reaches molluscs, and he still continues the process until, lo and behold! out of the first patch of star dust we have evolved the powers of a Shakespeare."* Thus, even to a greater extent than Darwin, he assumes whatever he requires for his system, stigmatising whatever is contrary to his assumptions as absurd or "unthinkable," a favorite word with him often applied, but of which the application may in many cases be denied, and as he assumes or invents his premises he can have no difficulty in arriving at his desired conclusion, which, of course, cannot be any more certain than the premises which he has boldly assumed.

The extent to which mere hypotheses are assumed, as proved, by the upholders of this system of evolution as the true exposition of the mode in which man has reached his present state, physical, intellectual and moral, is almost incredible, and can only be explained by the supposition that, having made up their minds that this theory could account for the condition of all existing things, they have closed their eyes so as not to perceive the true character of their reasoning, and have ingeniously suggested supposable methods of nullifying the force of the objections. We may admire the perseverance and the remarkable intellectual power displayed by the originators of such a system, notwithstanding their too obvious assumptions and fallacies; and if we were left without any clue to the mystery of creation and the various matters most deeply interesting to man, of which they have treated, we should owe them a debt of gratitude for their arduous labours, notwithstanding their failure to produce a system that will bear investigation as to its logical sequence. But *we* have already not merely a clue, but a clear, definite statement, requiring no assumptions. The eternal existence of matter is as unthinkable, to use their own word, as is its creation. But it is an undoubted fact that matter exists, and although the change from nothing to something is inconceivable, we know that it must have been effected, and the only solution of this problem is to be found in the recognition of mind, in other words of an intelligent Being, as the Power, of which the

*Ground's paper on Spencer, p. 18.

eternal existence is maintained even by the opponents of revelation,* and, this being admitted, all else is plain.

"In the beginning God created the Heaven and the earth." Here we have the origin, not of our globe only but also of the material universe; and we can grant the geologists as many ages, or thousands of ages, as they require before the beginning of the present order of Nature. We have revealed to us unlimited force, controlled by infinite intelligence. We have the origin of species and the descent of man, and the gift of reason, and the moral, intellectual and spiritual condition of man clearly accounted for. We have a definite response to the questions which the evolutionist, after all his research, cannot answer, for, to quote Canon Liddon, "Whether the creative activity of God is manifested through catastrophes or in progressive evolution it is still His creative activity, and the great questions beyond remain undisturbed. The evolutionary process must have had a beginning. Who began it? It must have had material to work with. Who furnished it? It is itself a law or system of laws. Who enacted them? At three points the Creative Will must have intervened, otherwise than by evolution, to create mind, to create life, to create matter." †

To whatever extent the theory of evolution may be practically true, it absolutely requires the superintendence and control of intelligence. Believing in the existence and controlling providence of God, we can understand the adaptation of means to ends; we admire the evidences of design with reference to final causes throughout creation; but we cannot be deluded with the pretext that either "natural selection," or any other agency directed by blind chance, acting even through millions of ages, could have produced the several species of organized living creatures now upon the face of this globe with the perfect adaptation of all their parts to their respective conditions, to say nothing of the intellect, of the moral perceptions and the

*"We are obliged to regard every phenomenon as a manifestation of some Power by which we are acted upon; though Omnipresence is unthinkable, yet as experience discloses no bounds to the diffusion of phenomena we are unable to think of limits to the presence of this Power, while the criticisms of Science teach us that this Power is incomprehensible."—*First Principles*, p. 96.

†"The consciousness of an inscrutable Power manifested to us through all phenomena has been growing ever clearer and must eventually be freed from its imperfections. The certainty on the one hand that such a Power exists, while on the other hand its nature transcends intuition and is beyond imagination, is the certainty towards which intelligence has from the first been progressing."—*Ib.*, p. 108.

†Canon Liddon in St. Paul's Cathedral, April, 1882.

spiritual aspirations of the highest order, man. Would it not be incredible, if we had not been forewarned of the fact, that men of great intellect and of marvellous powers of research, can actually be induced to believe that this whole beautiful and skilfully ordered universe, this *Cosmos*, as the Greeks expressively termed it, can be merely a fortuitous concourse of atoms? Is there one of us who does not feel that, before he could accept such a theory, God must have sent him "a strong delusion that he should believe a lie"? The more heartily we accept the discoveries of these philosophers, and the more credit we give to their revelation of unknown and unsuspected facts of the material world, the less disposed must we be to admit the possibility of the existence of these marvellous organisms, without an intelligent designer.

It is argued that, because there is a similarity, or, it may be, a partial identity, in the structure of many species, therefore they must have been developed one from another, and much stress is laid upon the existence of rudimentary organs, useless in their present condition, but apparently either undeveloped, or the remains of appendages, which, not being used, have partly disappeared. But is it not much more simple to believe, that the Creator framed and fashioned the creature, after a type designed by infinite wisdom, in which we may expect to find the germ or rudiments of all those parts which, with various modifications, are developed and perfected in the several species? Is it not much more rational to believe, that both similarities and diversities have been purposely produced by intelligence, than by an infinity of possible combinations, continued and repeated all in the same direction, without any final cause, without reference to any ultimate object? For a final cause can have no place apart from intelligence, is in fact "unthinkable." The development or natural selection can only in each instance have reference to an immediate object, or improvement, with a view to a present gain or plan. If the difficulties of revelation were a thousand times as great as they are, it would still commend itself for its simplicity, its reasonableness and its adaptation to our needs, as compared with the schemes devised by men even of the highest intellectual powers; and these speculators prove for us the truth of the statement, in those same Scriptures, that "God hath made foolish the wisdom of this

world." Even without revelation they are unpardonable who do not recognize Him in His works, since "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God-head, so that they are without excuse." They who so loudly applaud the ability and the work of the evolutionists, and their persistent devotion to the labour of discovering some other than the Scriptural mode of accounting for, and dealing with, the existing earth and its inhabitants would be triumphant, if they could point to anything in Scripture like the breaks and flaws in the arguments and deductions of these same discoverers. While we give full credit to them for the effects of their labours, in the discovery of facts and the knowledge acquired through them, we cannot ignore their failures, which are the more conspicuous in consequence of their partial success, and of the arrogant claims advanced on their behalf. It will doubtless be esteemed very presumptuous in me, at a time when the evolutionists are prophesying the general adoption of their theory, instead of the teaching of the Scriptures, (and while we admit that it may be accepted as true to a limited extent, as a partial explanation of acknowledged facts,) to express my belief that a time will come when men will wonder how they could have been induced to accept, as superior to the sacred records, a system depending so much upon bare assumptions, unsupported by even apparent evidence of their truth. I may refer you to the Bishop of Ontario's second lecture, for proofs that some of the men best qualified to form an opinion on this subject are opposed to the Theory, such as Dr. Dawson, Professor Agassiz, and the very distinguished, world-renowned Professor Virchow, of Berlin, who is also quoted in your Church Paper as having said at the great centenary celebration of the Edinburgh University last April, in the presence of a multitude of distinguished scientists, that "evolution had no scientific basis."

You will perceive that I have not attempted either to describe fully or to treat of the details of the system, to which I have referred, for if I were otherwise qualified to do so, little could be accomplished in the time at our disposal, and you would not be edified by a further exposition of a system without a foundation. My object has been merely to furnish an outline of the theories, and of the

refutation, to those who cannot study the subject more thoroughly ; that you may at the least be prepared to satisfy any of your people, who may be influenced by the assurances that these theories are unassailable, that such assertions are unwarranted. Again I repeat that you should insist upon the *positive* evidence for the truth of Christianity, in opposition to the notion that its claims have been generally abandoned, viz.: the old evidences from prophesy, from miracles, from the character and teaching of Jesus Christ, as derived from the records, which must, in any case, be admitted to be of as much authority as Greek or Roman histories of the same or earlier date. His death and resurrection are as well attested as any event in the whole range of history, and the institution of the Lord's Supper, and the observance of the first day of the week as the Lord's Day, are contemporary memorials which cannot otherwise be accounted for. We have, I think, too much disregarded the necessity for dwelling upon these evidences, and we must return to the teaching which we who are now advanced in years received in our boyhood, when we were so well instructed in them, that so long as we can exercise our reason no power can shake or disturb our faith.

I refer to these things chiefly for your benefit, my younger brethren, that I may direct you in what I believe to be the course dictated by common sense, and the most likely to be profitable to your people. Never be afraid of any discoveries of Science, or of any new interpretations of Scripture, necessitated by additional light thrown upon them ; but do not accept the *dicta* of even the most illustrious authorities until they have been thoroughly tested, for many have been the positive assertions afterwards retracted by men of science, since they have been pursuing comparatively new paths of research.

If for the moment any new theories or supposed facts appear to give occasion for doubts, we can calmly wait, in perfect confidence that the edifice which has withstood the assaults of so many ages is still, as it has ever been, impregnable. And it is a fair argument for ordinary people who cannot thoroughly examine, and do not perceive the full force of all the evidence, that they are bound to accept the testimony of those who have had greater opportunities, and whose minds were, or are, unquestionably more power-

ful. Evidence that has convinced the most intellectual and earnest men of past ages, and of the present generation must be accepted by me, with the acknowledgment of some deficiency in my own constitution if I am unable to perceive its full force. Mathematicians, astronomers, lawyers of the highest reputation, statesmen, surgeons, anatomists, geologists, to say nothing of the vast multitude of theologians devoted to the study of the disputed matters, these by steadfast adherence to Christianity have given testimony, to the evidence in its favor, which ought to be accepted as conclusive by ordinary men and women. And whereas the differences among Christians are sometimes pleaded as a reason for rejecting it, the fact that, notwithstanding many differences, they all agree with perfect unanimity upon certain great fundamental truths, is a strong testimony in favor of those truths.

Moreover it is right to have regard to the consequences, and to be influenced by the consideration that, if the revelation of a living God and of Christianity be true, they who wilfully reject it, when presented to them, are bringing upon themselves a just retribution and certain destruction; whereas, even if it were false, an honest acceptance of it could not possibly harm them either in time or in eternity, but, on the contrary, they would be elevated in their thoughts, would be better in all the relations of life, by acting in accordance with its sublime precepts, even if those precepts were utterly without authority and the production of men like ourselves. On the other hand, nothing can be gained by admitting doubts, nothing can be gained by the acceptance of the proposed theory of evolution, or any other, since our knowledge would have no practical benefit, and there is nothing in evolution to affect the moral character; so that even if it were true we lose nothing by rejecting it. Even then its acceptance or rejection would be a matter of absolute indifference to any individual. Some will affect to despise this appeal, and will treat it as though the consideration of benefit were either out of place or beneath their notice. But let such be reminded, that it is a principle of their nature, in all things to consider probable results, and to choose the course which will most certainly secure to them the greatest good, according to their conception of good, whether wealth, or rank, or ease, or pleasure, or moral

or spiritual superiority; so that even if there be in our opinion evident uncertainty, and only a slight balance of probability in favour of one side rather than the other, we are naturally influenced by that slight difference, and therefore they are bound, by the ordinary principles of action, to adopt as their rule the teaching of Holy Scripture, until it has been *proved* to be absolutely false.

Another argument in favour of the Scriptural system is that it is suited to all sorts and conditions of men, whereas these other so-called philosophical systems are only adapted for the intellectual and well cultivated portion of mankind. It was so with the teaching of the philosophers of old, and it was a new glorious feature of the last Divine revelation, of Christianity, that "to the poor the Gospel is preached." I offer you these few suggestions, my Reverend Brethren, hoping that some of you may find them practically useful, not because there is anything new in them, but because I believe that the simple old mode of teaching is required rather than novelty, and, rightly treated, is the surest bulwark against attractive and plausible unfounded theories.

I fear that I have already overtaxed your patience by a Charge which has become much longer than I intended it to be; but I must add a few words more before I conclude. Let us all ask ourselves; are we each, in our respective fields, labouring diligently for the glory of God and the salvation and edification of the souls committed to us? I hope you each, at least once a year, on the anniversary of your ordination to the Priesthood, read over and meditate upon the solemn charge then delivered to you and your own pledges. Oh! see to it that ye are faithfully and earnestly striving to fulfil the obligations then laid upon you. You may have increasing congregations, attentive hearers, and yet not be accomplishing any work for eternity. Some of you have been laboring for many years in the Lord's vineyard, have indeed borne the burden and heat of the day, and it may be that disappointments and apparent failures, in what you have endeavoured to effect in His service, have discouraged you and made you unwilling now to attempt anything, beyond the mere routine duties of your Parish or Mission; but, whether our experience has been long or short, we must ever bear in mind that it is not in us to command success, and that our duty is still to persevere,

working to the utmost of our ability, and using all the means within our reach for the benefit of those committed to our care.

In passing through our streets yesterday, I saw in a shop window this notice: "A live boy wanted, no drones need apply"; and it occurred to me at once, this is the very thing we want—*live* men in the ministry; drones will not be accepted by the Master. I trust that now, in the thirty-fourth year of my episcopate, I need not assure you that I am ready to welcome as a fellow-worker every one who works diligently and zealously, whether his views coincide with mine or not, knowing that every man so working will necessarily teach much truth, although his views may be somewhat erroneous. And I beseech you, Brethren, be at peace among yourselves. Ye are brethren, all, I trust, animated by the same spirit, anxious to further the great work to which you have pledged the powers and energies of your life. Is it not sad that through lack of hearty co-operation that work should be hindered? We do not expect all to view everything in the same light, or to attach the same importance to the same parts of the truth; but all may work together, and are bound to work together. St. Paul and St. James, and probably St. Paul and St. Peter, respectively differed in their views on some points, but, as men inspired of God, they could not be in error as to doctrine. We cannot perhaps any of us grasp the whole truth, but truth is many sided; let those who see only one side believe, that they who see another side are equally sincere, and equally accepted by the Master, and let them not withhold the right hand of fellowship. Many of you, my brethren, are still young and, I hope, animated with all the enthusiasm of youth and with the most inspiring motive, the love of Christ, in your hearts, and a longing to lead those to whom you minister, to the knowledge and enjoyment of the inestimable blessing so precious to yourselves; and you may be sorely tried by the hardness of heart, the indifference, and the immobility of your flock. Almost the only thing that can prevent despondency, and fatal relaxation of effort, is the thought that it is the Master's work, not ours; that He, if we may so speak with reverence, is much more interested in its progress and success than any of us can possibly be; and that, if only we are faithful, He will give the increase according to His own good pleasure—"Let

us not be weary in well doing, and in due time we shall reap if we faint not." Only this must be observed, that the appearance of failure in any respect should lead to very careful investigation of the possible cause thereof, and to examination both of ourselves and of our modes of action. Are we adopting the best methods to win souls, or neglecting, through lack of earnestness, any that might be effectual with some? Especially does the love of Christ constrain us? Woe unto us if we preach not the Gospel. Still more decidedly woe unto us, if we are not ourselves influenced by what we preach, if we speak from book knowledge, and from aught else than the experience in ourselves of the power and influence of the Holy Spirit and of the love of Jesus. A weak man thus animated will effect more than the most able without this Spirit, for there will be an unction from the Holy One, and no mere dry exhibition of doctrine or enforcement of duties. No mere pulpit teaching, however eloquent and forcible it may be, will suffice. If you would win souls, you must deal with them individually. Sometimes, but I fear not very often, the arrow shot at a venture from the pulpit, pierces the joints of the harness, and reaches the heart: but too commonly they who most need the reproof, warning, or instruction, fail to perceive the proper application to their own cases; and your work will have to be accomplished through classes, or more commonly by personal communication, in pastoral visiting from house to house.

In these days of trouble and perplexity, it is more than ever necessary for each of us, who has to teach and help others, to be able to say with the full assurance of faith, "He loved me and gave Himself for me." Some of you, my Reverend Brethren, have, I know a hard life, with many trials and difficulties in your way, but the feeling that you are working in the Master's presence, that you are helping to bring about the fulfilment of the prophecy, "He shall see of the travail of his soul, and shall be satisfied," will sustain you. When wearied and discouraged, remember that the time is short, that rest will follow upon toil, that a brief period of labor shall be followed by an eternity of glory.

NOTE TO PAGE 41.

The following observations by Professor Agassiz, upon the original type of the Vertebrates, confirm the suggestions on page 41 :—

“If we now pass to the highest type of the Animal Kingdom, the Vertebrates, there is no lack of evidence to show, the identity in their mode of development, as well as the striking resemblance of the young in their earliest stages of growth. The young fish, the young reptile, the young bird, the young mammal, resemble one another to an astonishing degree, while they have not one feature, in their mode of growth, which recalls either the Articulate, the Mollusk, or the Radiate. It is therefore *not true*, though so often stated, that in their development the higher animals pass successively through the condition of all the lower ones; while it is emphatically true that, in each of the four great branches of the Animal Kingdom, there is a common mode of development.”

“What do these resemblances mean, from some of which we shrink as unnatural, and even revolting? If we put a material interpretation on them, and believe that even man himself has been gradually developed out of a fish, they are repugnant to our better nature. But looked at in their intellectual significance, they truly reveal the unity of the organic conception, of which man himself is a part. They mean that, when the first fish was called into existence, the Vertebrate type existed as a whole in the creative thought, and the first expressions of it embraced potentially all the organic elements of that type up to man himself.”

“While the Naturalist perceives correspondences, between the early phases of the higher animals, and the mature state of the lower ones, he never sees any one of them diverge in the slightest degree from its own structural character; never sees the lower rise by a shade beyond the level, which is permanent for the group to which it belongs; never sees the higher ones stop short of their final aim, either in the mode or the extent of their transformation. I cannot repeat too emphatically, that there is not a single fact in embryology to justify the assumption that the laws of development, now known to be so precise and definite for every animal, have ever been less so, or have ever been allowed to run into each other. The philosophers stone is no more to be found in the organic than the inorganic world; and we shall seek as vainly to transform the lower animal types into the higher ones, by any of our theories, as did the alchemists of old to change the baser metals into gold.”—*Methods of Study in Natural History.*

