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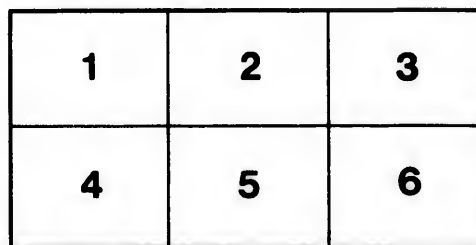
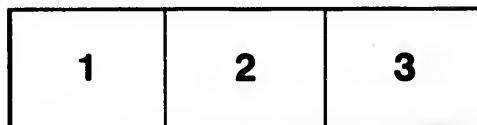
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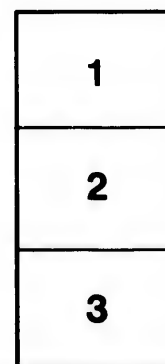
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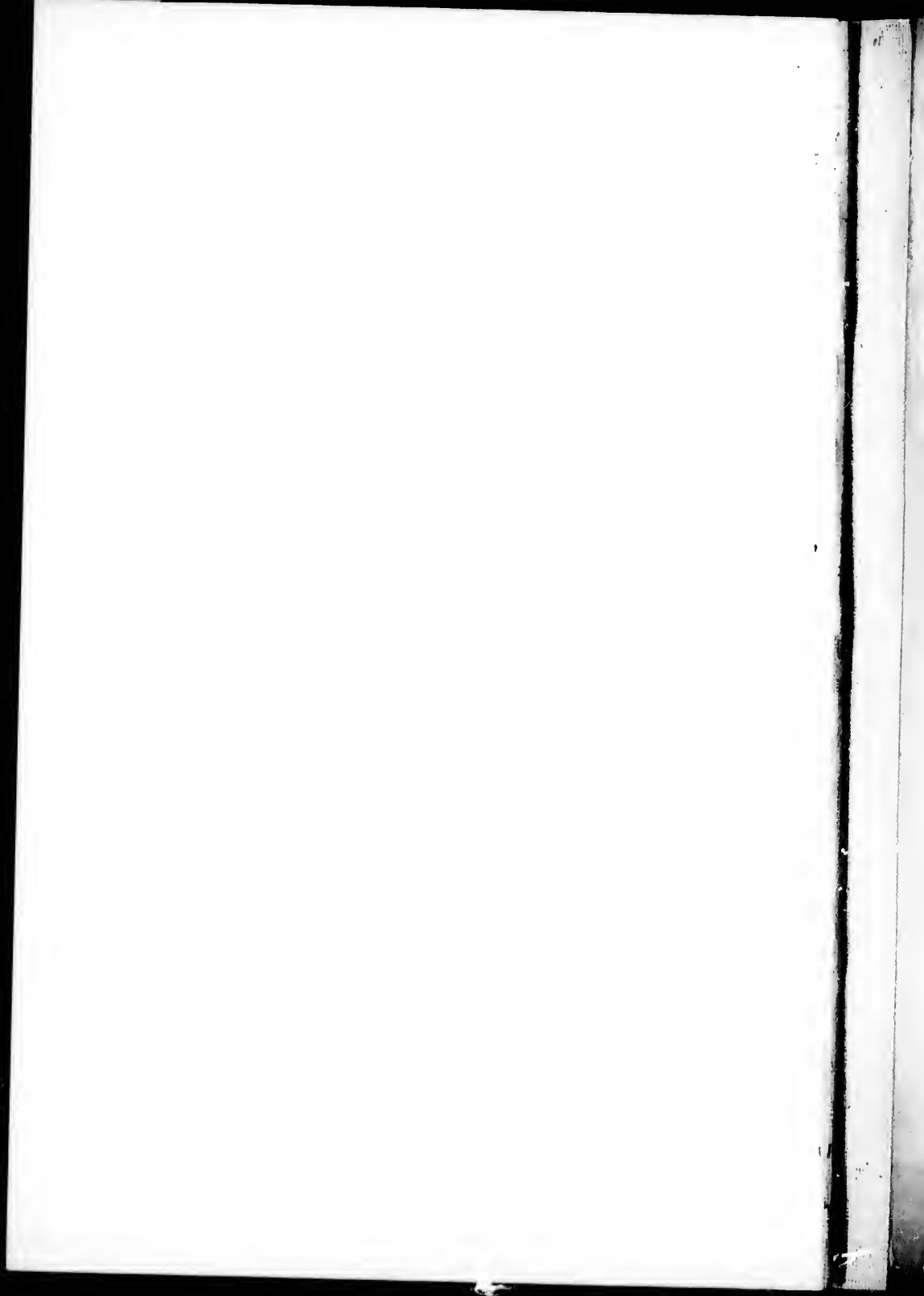
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A SERMON

PREACHED BEFORE THE SYNOD OF THE
DIOCESE OF ONTARIO,

On the 15th of June, 1869,

In St. George's Cathedral, Kingston,

—BY—

J. S. LAUDER, M. A.,

RECTOR OF OTTAWA.

Published by request.

KINGSTON:

PRINTED BY JOHN PARNELL, CHURCHMAN OFFICE.
1869.

1869

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RESOLUTION OF THE SYNOD

Judge JARVIS moved, seconded by the Very Rev. JAS. LYSER, LL.D., Dean of Ontario,

"That the thanks of this Synod be most heartily tendered to the Rev. J. S. Lauder, M.A., of Trin. Coll., Toronto, Rector of Ottawa, for his very excellent sermon preached at St. George's Cathedral, replete as it is with true Church principles."—*Carried.*

I. COR. XVI. 13.

“WATCH YE, STAND FAST IN THE FAITH, QUIT YOU LIKE MEN, BE STRONG.”

Whoever has watched the Church of England for the last thirty years cannot fail to notice the great efforts that have been made to rescue her from the dulness and indifference into which she had fallen for more than a hundred years, to awaken her to a sense of her high mission in the evangelization of the world, and to the necessity of a stricter observance of her order and discipline. “Many practices have been revived of ancient usage, and many doctrines which slumbered or were held in abeyance, have started suddenly to a new life. The Divine appointment of our Clergy and their apostolical succession, daily prayer in the churches, weekly communion, more importance and prominence given to the prayers of the Church than to the sermons; a higher tone in regard to Baptism, not only as an outward rite, but as an inward, regenerating grace; a stricter and more continual application to the Sacrament of the Lord’s Supper, not only as a spiritual memorial of Christ, but also as a positive channel of God’s grace in the Body and Blood of our Lord, ‘verily and indeed taken and received by the faithful;’ the catechizing of children in our churches; the practice of baptizing in the congregation; the celebration of Holy Matrimony in the church; the Confirmation day marked, as the Church intended, by the reception of the first communion; and altogether a more minute attendance to all the reverential forms and ceremonies commanded by the Church. These are some of the signs of a new life; much is thought of, spoken of, and done now, which, fifty years ago, would have been unintelligible.”

For these things many pious men have prayed and laboured and suffered reproach. And while some of them have been spared by God to see the fruits of their labours, others, gone to their rest, had they seen our day, would have rejoiced and been glad. And, my brethren, well would it be for us, I think, were we content with the simple revival and observance of the Church’s rites and ceremonies in greater decency and order. Well would it be for us were we content to follow the guidance and intention of those men who began this revival, by quietly maintaining and

teaching the doctrines and usages of our Anglo-Catholic Church, as set forth in the order of her pure and simple, yet beautiful Liturgy. For this the people were gradually becoming more and more willing; and you, my reverend brethren, can remember as well as I can how much our hearts rejoiced as we succeeded in securing the better observance of some Rubric, or neglected usage, in our different parishes. Great success attended our efforts in this direction, multitudes of our people gladly consented to the necessity of greater conformity to the Church's doctrine and discipline; and everywhere the fair form of our dear old Church seemed likely to present itself once more in the world in the order and "beauty of holiness" worthy of her Great Head, Jesus Christ. Well would it have been had we been therewith content. But, as in our worldly life it sometimes happens, when all looks fair and bright, and every prospect betokens peace and prosperity, a dark cloud passes over the horizon of our happy day, and warns us to prepare for the coming of some unwelcome interruption of our joy; so, in the happy day of our Church progress another movement set in, so sudden and unexpected, and in such high-colored and full-blown aspects, as to bring alarm and confusion into the minds of multitudes, and thereby interrupt the movement which was legitimate, and becoming more and more acceptable to our people. So startled have they become that it is difficult now for the Clergy to make even the most necessary change or improvement in the Church and her services without incurring suspicion, or meeting with opposition.

RITUALISM, the name by which this new phase of Church progress is known, has been sprung upon the Church by a party in England, in such a character as to cause a *pardonable* consternation, not only there, but throughout our whole communion: It cannot be denied, nor is there anything to be gained by denying it, that, as it appeared in some quarters, it was nothing short of Romanism, and from it the Anglican mind turned away in utter dislike and anger. It is certain that the Roman or Greek Ritual is not suited to the character, the genius, or the taste of English Churchmen. And, therefore, I think a great mistake has been committed in introducing a ceremonial so calculated to excite the opposition and disfavour with which it has been received. Whether it be for good or evil we cannot yet say. Our Bishops have almost unanimously condemned it, and it becomes our duty, as good

Christians, to trust in God, and in the Great Head of the Church, Jesus Christ, that all things may work together for good. It will avail us little to cry out in madness or lose heart in despair, "for if this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it." "In quietness," then, "and confidence is our strength;" and while some cry one thing, and some another; "that the Church of England is going to Rome," "that the Church of England is going to break up," let us not give heed to either, but "quit ourselves like men, and be strong." I say boldly that men who speak thus are not the Church's friends. Better for us to have only the "three hundred" to which Gideon's army was reduced, than the "two and twenty thousand" who were sent home again because they were fearful and afraid, or lest they should say, "Mine own hand hath saved me." The hour of trial or the hour of danger is not the time for good soldiers to give up through fear or despair. I deny that the Church of England is going "Rome-ward" because some few have their face set as though they *would* go. And I deny that she will "break up," for I believe with all my soul that the Church of England is a branch of the Catholic Church of Christ, "in which the pure word of God is preached, and the Sacraments are duly administered;" and, therefore, I have confidence in the promise that "the gates of hell cannot prevail against her.

The Church of Christ has been a *suffering* Church from the day that her Great Head hung on the cross to the present day. It was given to her to fill up by suffering "that which is behind of the afflictions of Christ." Our Blessed Lord plainly stated that such was to be her lot in the world, and her whole history proves the truth of what He said, for in every age she has had, like S. Paul, "to bear in the body the marks of the Lord Jesus." Only read the story of her trials in the first centuries, well called her purest days, because of the zeal with which she contended for and proclaimed "the faith which was once delivered unto the saints." Through the midst of the trials and persecutions of that day, though often perplexed, she never despaired, and held up boldly the lamp of light and truth, with which she had been put in trust.

Witness that long dark period of usurpation of the rights of our own English branch, when, for nearly nine hundred years, Rome,

by force, intrigue, and intrusion, endeavoured to set her aside, and to put out her light, which, in spite of Romish power, kept burning (though dimly) till, at length, God in His good providence gave the opportunity for her brighter light to break forth at the Reformation, when she regained her just position in England which Rome in pride and haughtiness had so long usurped.

Witness, again, that worse than Romish period, when Punitarianism stalked with bloody heels through England, "breathing out threatenings and slaughter" to the Church, and everything that savoured of catholic truth; beheading kings; driving Bishops from their Sees; converting their Cathedrals to such base uses as show the marks of their unholy hands to this day, deriding Episcopacy and Catholicity with the scorn of fiends. If ever the Church suffered, that was, I think, the time of her greatest suffering. "Fallen among thieves, which stripped her of her raiment, and wounded her, leaving her half dead," no wonder if all hope of her recovery had vanished, and all faith in her Lord's promise had failed! And yet, how wonderfully God preserved her, and gave to us that blessed RESTORATION, which regained for England her Monarchy and her Church in all their ancient decency and order! Out of all her troubles the Lord delivered her in those days, and He is able to deliver her still. If, then, there be trouble *within* her to-day by reason of this Ritualistic movement, or *without* her by reason of the unholy confiscation of her property, as in Ireland, let us not faint in our minds, but remember her past history and take courage. There shall no harm happen unto her, for she is "built upon the foundation of the Apostles and Prophets," and Jesus Christ Himself is her "chief corner-stone." Let us not in this our day lose confidence in her because we see her in trouble. Believe me, my brethren, you mistake the mission of the Church altogether if you expect her to be free from suffering or persecution. Warfare with the world, the flesh, and the devil is a part of her work, as well as to preach the glad tidings of salvation to sinners. Never was the Church so useless or so wicked as when she was in that peace which some so earnestly long for, as her history proves. And I need not take you farther back, for illustration of this, than that dreary period when the Wesleyan schism arose, which, however much we may deplore it, was the means of wak-

ing up the Church from the sloth and wickedness into which she had fallen. As in natural things stagnation brings death, so it was then in spiritual things, the stagnation that had existed nearly brought death to the Church. But the Lord delivered her out of all. If, therefore, I say, to-day, the Church be in commotion from Ritualism, Colensoism, disestablishment, or the threatened spoliation of her property, let there be no distrust in God. We are not, thanks be to God, in as great straits as Elijah was, when he cried to God that he only was left in the havoe which Ahab made of the Church of his day. As then, so now, there is the same voice to comfort and to cheer, "yet have I left me seven thousand in Israel that have not bowed the knee to Baal."

But, notwithstanding all that is said and done *within* and *without* the Church in these days, it may not be amiss to ask ourselves, has there not been a *crisis* for much that has arisen? I believe there has. The Church of England, for long years past, has not been fairly and truly presented to her members. Church doctrine, Church order, Church discipline, Church life, Church godliness, Church cleanliness, Church adornment, have been sadly neglected. The ritual of the Church has been mutilated without mercy; her sacraments withheld; her fasts and festivals ignored; her daily sacrifice of prayer abandoned and everything done to make her as cold and cheerless as death itself. For this we cannot deny that the Clergy were, in a great measure, to blame; they conducted the work of the Church without law or order, and appeared to consult only their own ease or their own tastes, while the Church languished under their indolence and unfaithfulness. Much of the Prayer Book became a dead-letter to the people, and remains so to multitudes to this day. For the past thirty years or more, great efforts have been made to restore to the Church her lost heritage, and, thank God, that dreary time is fast passing away. But while it lasted, no wonder that many people left her and took refuge in the sects that arose, which, however irregular and unscriptural in their origin, yet afforded a warmer and heartier expression of worship. And now we see others, at this day, tired and heartsick of the coldness that still prevails, rushing into extravagances within the Church, and desiring to have a more ornate and elaborate service, so that *outwardly* as well as *inwardly* they may express their devotion to God.

From these signs it is evident that some change is sought for, by the restlessness which prevails in religious thought. The present movement cannot be suddenly checked, nor ought it to be rudely put down. It must be met fairly, with patience and forbearance. If it can be so modified as to give us back again our own Anglican Ritual in its chaste beauty and fulness, rubrically, devotionally, and strictly observed, in all the rites, ceremonies, and ordinances of the Church, we must be thankful and satisfied. And we should not be offended if one congregation desires to have the service *chorally* rendered, while another is content to have it *said*. Nor would I drive men out of the Church because they wish to gratify their admiration for the beautiful by the suitable embellishing and adorning of the House of Prayer with decorations, floral or otherwise, adapted to the seasons. We must allow a little expansion and liberty in what will please the eye as well as the heart. Romanists and Sectarians do this, and wisely adapt themselves to the pressure of circumstances. We must not force our people too rigidly into one groove. In non-essentials let there be liberty, controlled by common-sense, rather than by passion and stubborn prejudice. So long as the doctrine of the Church is not corrupted we must not be too stiff against a more æsthetic rendering of our services where desired. The spirit of the age is æsthetic, and we must not be surprised if this spirit finds its way into the Church. Our duty is not to check it *harshly*, but keep it within proper bounds. And since the late decision of the Privy Council, all parties in the Church seem to have come to the happy conclusion that there must be a "*coming up*" of the despisers and neglectors of ritual order and rubrical observance, and a "*coming down*" of those who have soared beyond their Anglican character; let us hope and pray that there is a bright day not far off, when the Church will again "*joyfully serve God in all godly quietness;*" when men shall no more have occasion to leave her for Rome or Dissent; and when on all sides shall be heard the spirit of these lines:—

What! leave my Church of England,
 My fathers' and my own!
 What! act the viper—sting the breast
 Whereon my strength has grown!
 Oh! bid me leave all else on earth,
 The near and dear I've known,
 But not my Church of England,
 My fathers' and my own.

If, however, as I observed before, there was cause given for the present re-action by the non-observance of the Church's doctrine and order, there was also cause given by the *preaching* and *teaching* of past years. All dogmatic teaching on fundamental and vital truths was abandoned. The pulpit became a place for the declamation of empty platitudes on faith, piety, and holiness, without any *teaching* as to the *means* and *channels* by which those graces were to be received and sustained. From this, the people came to look on *mere preaching* as the only way and means of salvation. A *Protestantism*, bare and empty, was held up as the ideal of religion, and catholic truth was cast to the winds. Time was when Protestant and Churchman were synonymous terms ; but so many have assumed the name of Protestant now that it is of little use to us, and probably the Church would be safer without it, for it is used as a political lever by which our people's minds are sometimes turned to wound their own Church. If you were to say to a man now that you were a *Protestant*, he would not, from that, be able to form any idea as to your religion. We must, therefore, fall back on our true name—"The Church of England," and her distinctive principles, for the right understanding of *what we are* and *what we believe*. I am bold to say that much of the teaching of the past hundred years has to be undone, and the people have now to be taught what they should have always known, *dogmatic* truths. They have to be taught that the Church is Christ's institution in the world for the salvation of sinners. They have to be taught that Baptism is a life-giving sacrament, and not a ceremony for merely giving a child a name; that in it we are made partakers of Christ, and that the "new" or "eternal life" there begins. They have to be taught that the Lord's Supper is the food for the soul; that in it we feed on Christ, and sustain the regenerate life of the "new man." They have to be taught that the Ministry, in its threefold order, is divine; and that the Christian priesthood has a power derived from Christ Himself, through Apostolical succession, which distinguishes it from the *irregular* ministries of the Sects, and prevents any communion *outwardly* or *inwardly* with them:

These dogmas of our religion have been so kept back that many of our people have come to believe that they are not ours, but Rome's. By reason of this, non-communicants have multiplied;

sacramental grace is despised ; and while some have taken refuge in the sloth of "irresistible grace," or the "final perseverance" of a conceited Calvinism, others are longing for a "special conversion" which seldom comes. All this has to be undone. Men have become weary of its coldness and dulness, and hence the desire for a revival of the usages of primitive Christianity, and a more outspoken declaration of the dogmatic faith of the Church.

It may be, that in preaching on these subjects the Clergy may have to suffer reproach and ill-will, but they must not fail on that account. They must be prepared to endure affliction for the truth of Christ. If, by patience and perseverance, men can be brought to rely more on a dogmatic faith, then may we hope to see *whole* congregations receiving the Holy Communion together, believing their worship incomplete without it ; drawing life and refreshment from the fountains and channels of Christ's own appointment, and no more drinking out of "cisterns, broken cisterns that can hold no water." And if such a blessed change should come over our Church, well might we forgive the negligence of the past, and excuse much of the "extravagance" of the present ; and well might the Holy Church throughout the world sing a "Te Deum" of universal joy and gladness.

Having thus far spoken of the present re-action in the Church, and of past neglect, I desire, while I have this opportunity, to speak on another subject of infinite importance to us all—the education of our children. If there is one thing more than another in which the Church of Rome shows her wisdom, it is the jealous care with which she watches the education of her children. It is a sad fact, and one for which we shall not go unpunished, that we have let slip out of our hands this fostering care which the Church should exercise over her rising generation. We have fallen in with a Government system of education, godless in its character, demoralizing in its mixing of boys and girls, and, consequently, destructive of that modesty which is the glory of woman. We have fallen in, I say, with this system, for the sake of a *delusive* peace. We have sold our children's birthright for a mess of pottage ; we have robbed them of their heavenly bread ; we have followed the multitude to do evil ; we have sown the wind, and, I am afraid, we shall reap the whirlwind in the ungodliness and indifference of our future Church-men and Church-women.

Rome spurned such an education as that which would deprive her of what she holds as a sacred trust—the forming of the minds of her children ; she scouted the idea that the Church should place in strange hands that which it was her duty to superintend. And she succeeded. And so might we succeed, if we were only *united* and *true* to our principles. There is such a thing as being too tolerant and too liberal ; and in this way our Church people often greatly err. We give up too much to be at peace with the multitudes of Sects around us, while they give up nothing on our account. And in this instance we are losing that blessed opportunity, the spring-time of life, in which, if we do not plant good seed, it will be vain to do so, and expect fruit afterwards. It is our duty to “ Train up our children in the way they should go, and when they are old they will not depart from it ;” to educate the soul at the same time with the intellect ; to show them that religious education is as necessary for them as secular, and that they are “ so joined together by God, that no man may put them asunder.”

But unsatisfactory and distasteful as this system of education is, if we cannot set it aside, we need not partake of it, at any rate, in our cities and towns, where we should encourage and maintain *private* schools, in which our principles could be carried out without fear or restraint. For this end we should work, for the future of our Church depends greatly on the care we bestow on her children now. Let not the love of filthy lucre make us cling to a system of which we do not approve, because we have to pay for it. Let us be liberal and high-minded enough to pay for what we want and know to be right, though we be taxed as well for that we do not want. And may the day be not far distant when every Clergyman of our Church, in every parish, will see schools maintained in which he will be satisfied that the children committed to his charge are being “ virtuously brought up to lead a Godly and a Christian life.” This work has been happily begun in many parts of this Province ; Church schools are being opened and supported : among which I may mention our own school at Picton, which bids fair to be a blessing to the Church of this Diocese, and which commends itself to the support of all consistent Churchmen.

The provision for the education of the girls of our Church has

been most discreditable to us. They have been left entirely to the mercy of a class of teachers, who, in many instances, were wholly incompetent to give such an education as was requisite to fit them for their important duties in life. And hence the cause of so many half-educated women as we see, afraid or unable to undertake the teaching of even the Sunday School classes of the Church. The Church has made little or no effort to remedy this evil; and parents, wearied of the past and hopeless of better things, have sought a *questionable* remedy in the convent schools of the Romish Church! I raise my voice to heaven to-day and protest against this unrighteous state of things: Oh, what sort of parent can that be who can so disregard his daughter's faith and spiritual welfare as to expose her to the cunning craftiness of an alien and corrupt Church! And that, too, at an age when the heart beats with the purest and holiest emotions; when the mind is about to take the impressions that will tell upon womanhood; when modesty trembles at the first blush upon the cheek, and when the affections may be stolen by the deceiver, or won for good or evil!

We may be told that there is no danger, that there is no interference with their religion. I deny this. It may not be done *openly*, but it is done by insinuations of the most beguiling kind. Can a man take his child to the edge of a precipice and leave it alone, trembling on its brink, and not endanger its safety? And can we take our daughters (these tender flowers of our households) and place their *faith* in as perilous a position, unprotected and uncared for, and not endanger *its* safety! But suppose there were no danger, no interference with their religion, is it not, after all, a humiliation to us that we must seek the education of our daughters in the convents of Rome? I say it is. And if we are to save to the Church the future mothers of her children, we must provide a remedy now; and that remedy will be schools under the direction of our own Church, conducted by teachers qualified to do justice to the taught. A school of this class has been in successful operation in Toronto for nearly two years, and we are about to commence a similar one in Ottawa. I trust that ere long we shall hear of many more, in which "our daughters may grow up as the polished corners of the temple;" and "whose adorning will not be that outward adorning of plaiting the hair, and of wearing of gold or putting on of apparel, but the hidden

man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price."

In this great work of teaching the young, over which the Church must re-assume her lost control, our greatest difficulty will be felt, I know, in the want of well-trained teachers. No matter how people may receive it, I say it is only a question of time, and God grant it may be only a little time, until we shall see in our Church, duly recognized as one of her ministries, sisterhoods of women ready to labour for Christ in those offices of the Church which are so plainly the sphere of women's work. It is in this way that Rome excels us, and strengthens her wonderful system by the varied ministries of women. I believe that we, too, have vast numbers of holy women, who long to work for Christ in some sphere sanctioned by the Church, if only opportunity were given them. There should be, then, and I trust there will soon be, in every Cathedral City, an institution for the training of our women for Church work, from which they would go forth *licensed* by the Bishop to parishes in which their services would be needed. I am persuaded that a movement in this direction needs only to be set on foot to commend itself to the support, the sympathy, and common-sense of Churchmen. In England our sisterhoods are making good progress; the Bishops are becoming alive to their necessity, and they are steadily winning the confidence of the people. And I say it out boldly to-day, that we must have similar organizations if we are to compete successfully with Rome, and save our children from the "perils and dangers" of convent education, or "making shipwreck of their faith."

At the risk of tiring your patience, I shall touch upon one subject more—the present aspect of the Ministry of our Church. There can be little doubt that in the first days of the Church there were many inferior orders in existence, such as "Helps, Teachers, Deaconesses," which are now lost to us. The Church of Rome has wisely preserved them. But the Church of England has contented herself with only the more important ministries of Bishops, Priests, and Deacons; and though rightly holding to these as the signs of a true Church, has unwisely cast away her orders or ministries of inferior degree. While I say that the Church of England has rightly held to these three higher orders, is it not,

however, a melancholy fact that of these three, one, the Diaconate, exists only in name, and another, the Episcopate, is so limited that its work has to be done by proxy, as in England, or inadequately, as in the Colonies, because of the immense size of our Dioceses. Everywhere our Church presents more the appearance of a Presbyterian body than that of an Episcopally governed society. Or rather, I should say, while professing to have a ministry of three orders, she appears as if she had need of only one!

I am happy to say that during the last Provincial Synod the House of Bishops determined to remove one of these wrongs, by passing a Canon for the revival of a *permanent* order of Deacons. It only awaits the sanction of the Lower House to become law. While we shall hail the revival of this order with joy, we must not rest until the other is restored to such an extent as will make its *use* and *necessity* known and felt by the Church, not in theory, as it is now, but in real, earnest practice. One of the greatest difficulties in our ministry is to teach people to believe in the necessity of an order which does not exist, and of another whose fatherly care is so little felt. The extension of the Episcopate is now the greatest necessity of the Church. The American Church is alive to this fact, and is acting up to it with a noble zeal. And while we have to deplore the fetters which bind our mother Church in England, whose cry ascends to heaven, in bitter tears, for more Bishops to meet her pressing wants, let us take care that we do not check our Church's growth by a no less injustice in the imposition of *conditions* with which this young country is not able to comply. If we are to have no more Bishops until we can provide endowments, which our poverty prevents, and which, though useful in some respects, yet have a tendency to create an *independence*, which makes our Bishops appear more like "lords over God's heritage" than humble, spiritual fathers of the Church, willing to endure and suffer even poverty for Christ's sake. If for this reason we withhold from the Church that which is of vital consequence to her existence and progress, we must not be surprised if we are out-
 stepped by the Sects, who are harassed by no such fetters, and who, while they mock our high profession of lawful mission, have good reason to cry at us—"O ye of little faith!"

We want at the present moment, in Canada proper, five more Bishops at least. The present Dioceses require division, everyone.

The City of Ottawa calls loudly to every Churchman in the Dominion to give the Church there that completeness and fulness which Episcopacy only can bestow. And what shall we say of our new Nor'-west Territory, where the Church must have another Bishop before long, to take his place in the onward march of our nation's progress? If we see greatness forced upon our young country beyond her means, and almost beyond her power to grasp; and if we see her striving with a laudable ambition to rise to a sense of her high destiny and duty, shall the Church, because of her poverty, or because of spiritual pride, refuse to grapple with the greatness that is forced upon her, or hesitate to rise to it through fear of failure or through want of faith, unless backed by endowments which her people are not able to provide? That endowments are good, I do not deny, but there are other means of support, which, though probably not so desirable, yet if they answer our purpose should not be despised. If Priests can go out to their work for small and little pay, so can Bishops! And as long as we have men in the Church willing to do so, as I am persuaded we have, our duty is to send them out and do the best we can for them, trusting in God that He will supply all their needs. But if we are to have no more Bishops until we can endow their Sees, and send them out on the *faith of ten thousand pounds*, I say may God defend His Church, and deliver her from this Egyptian bondage.

My brethren, I trust you will excuse the length to which I have extended this discourse. The subjects of which I have treated deeply affect the present and future welfare of our Church, and out of the fulness of a heart that loves the Church I have spoken. Our duty, in the meantime, is well set forth in the words of the text: "Watch ye, stand fast in the faith, quit you like men, be strong." If we cannot do all for the Church that we would wish in our day, let us do all we can. Let us remember that Jesus our great Head has committed His Church to our charge, and that at the great day of account we shall have to answer for the manner in which we fulfilled our duty. Let us, therefore, "work the works of Him that sent us while it is day, for the night cometh when no man can work." Let us pray that the Holy Spirit may influence all our deliberations in Synod at this time, to the glory of God, the exaltation of Christ, and the edification of His Church. Let us

draw near in brotherly love and fellowship now to the highest act of our profession of Christ—the Holy Communion—wherein we receive continual grace and strength from Him. Thus strengthened and refreshed, let us go on our way, upwards toward Heaven while onwards through life, and whether our lot be—

Oft in danger, oft in woe,
Onward, Christian, onward go,
Bear the toil, maintain the strife,
Strengthened with the Bread of Life.

