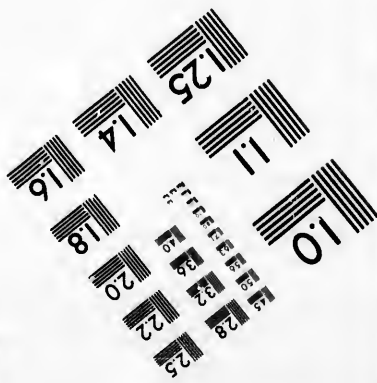
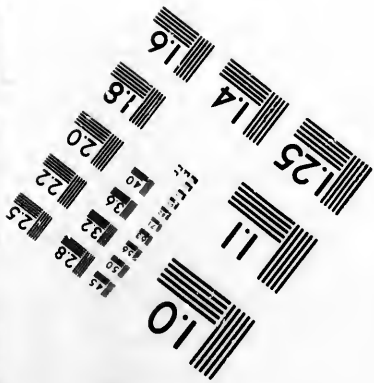
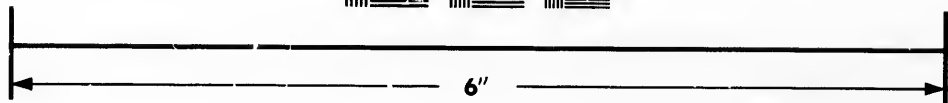
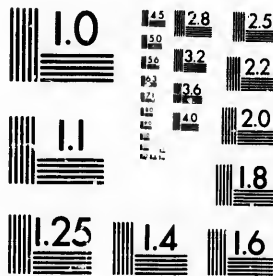


**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

**CIHM/ICMH  
Microfiche  
Series.**

**CIHM/ICMH  
Collection de  
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

**© 1981**

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distortion le long de la marge intérieure
- Blank leaves added during restoration may  
appear within the text. Whenever possible, these  
have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Includes supplementary material/  
Comprend du matériel supplémentaire
- Only edition available/  
Seule édition disponible
- Pages wholly or partially obscured by errata  
slips, tissues, etc., have been refilmed to  
ensure the best possible image/  
Les pages totalement ou partiellement  
obscurcies par un feuillet d'errata, une pelure,  
etc., ont été filmées à nouveau de façon à  
obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

The copy filmed here has been reproduced thanks to the generosity of:

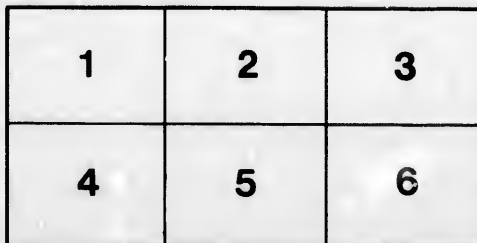
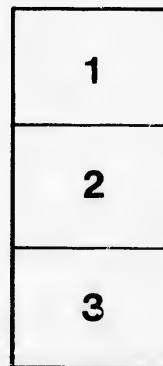
Library of the Public  
Archives of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

La bibliothèque des Archives  
publiques du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

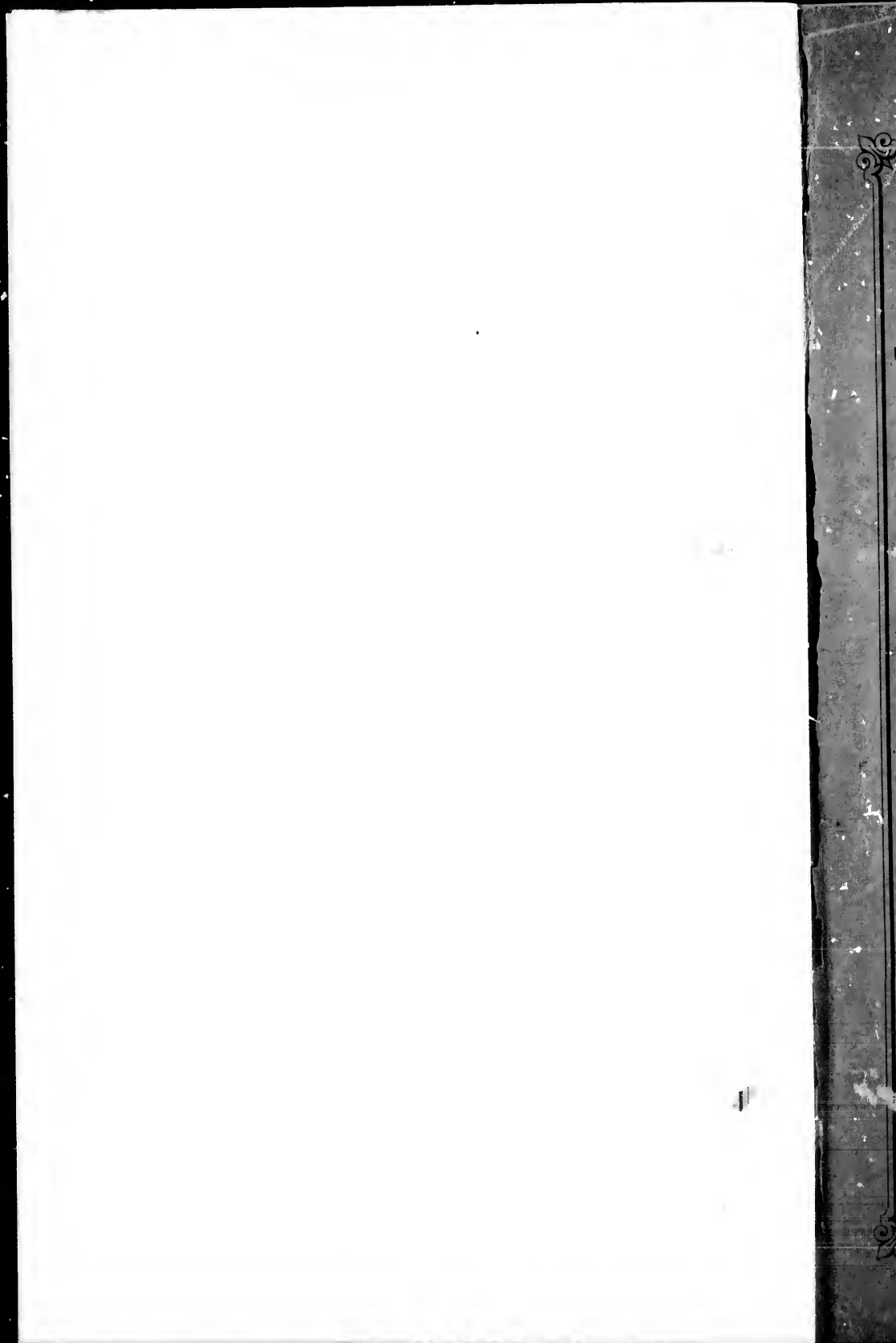
Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\rightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

ails  
du  
odifier  
une  
mage

rrata  
o

pelure,  
a à



THE PRESENT STATE  
—OF—  
THE CHURCH OF ENGLAND

IN CANADA :

ITS CAUSE AND CURE,

—BY—

HENRY WILSON, D.D.,

*ASSISTANT MINISTER, ST. GEORGE'S CATHEDRAL, KINGSTON,*

*AND EXAMINING CHAPLAIN TO HIS LORDSHIP*

*THE BISHOP OF ONTARIO.*

PUBLISHED BY PERMISSION OF THE BISHOP FOR CIRCULATION  
AMONG THE CLERGY AND LAY DELEGATES  
OF THE DIOCESE OF ONTARIO.

KINGSTON :  
PRINTED AT THE DAILY NEWS OFFICE.  
1883.

1883  
(34)

THE PRESENT STATE  
—OF—  
THE CHURCH OF ENGLAND

IN CANADA :

ITS CAUSE AND CURE,

—BY—

HENRY WILSON, D.D.,

*ASSISTANT MINISTER, ST. GEORGE'S CATHEDRAL, KINGSTON,*

*AND EXAMINING CHAPLAIN TO HIS LORDSHIP*

*THE BISHOP OF ONTARIO.*

---

PUBLISHED BY PERMISSION OF THE BISHOP FOR CIRCULATION  
AMONG THE CLERGY AND LAY DELEGATES  
OF THE DIOCESE OF ONTARIO.

---

KINGSTON :  
PRINTED AT THE DAILY NEWS OFFICE.  
1883.





TO THE LORD BISHOP, THE CLERGY AND THE LAITY OF  
THE DIOCESE OF ONTARIO.

*My Lord, my Reverend Brethren and Brethren :*

With all submission to authority, and with reverent regard to the judgment of those much older and more experienced than myself I beg most respectfully to lay before you the following facts regarding the status of the Church of England in Canada, as shewn by the last Dominion Census.

Next I would submit what I believe to be the chief causes of this status—and lastly suggest the remedy therefor.

The facts will speak for themselves. In commenting upon them I shall use great plainness of speech, as becomes so important a matter—and yet while speaking the truth I shall endeavour to do so “in love,” and with tender regard to the feelings of others. And should any word of mine give offence unjustly I hereby and beforehand ask pardon for that offence, and request my brethren thus offended to believe that my words are meant only for those deserving them.

First then

**The Status of the Church of England in Canada.**

The last Dominion Census gives the Roman Catholic population as 1,791,982, the Presbyterian of all names as 676,265, the Methodist as 743,629, and the *Church of England* as 574,818. Thus we stand FOURTH in the Dominion in mere numbers.

Next as to *rate of increase*. The same authority tells us, that during the past ten years the Methodists

have increased 35 per cent., Presbyterians 24, Baptists 24, Roman Catholics 21, and Church of England  $16\frac{1}{2}$ . So that not only do we stand *fourth* in numbers, but we stand *fifth* in rate of increase, ranking in this respect even below the Baptist body by  $7\frac{1}{2}$  per cent.

This is for the *Dominion*. Now for our own *Diocese*. The gain in ten years from 1871 to 1881 in the protestant population has been 35,883 or  $13\frac{6}{10}$  per cent. Our proportion of gain out of that increase ought to be 7,000, whereas it is only 1,535. To keep pace with the population, the Church of England in this Diocese ought to-day to number 86,242. She actually does number about 79,242. Her increase ought to be 7 per cent, it is actually 2 per cent. So that instead of holding our own we are in the 5th rank, and only increasing at the rate of 2 per cent, against 42 per cent of the other bodies around her.

The following are the returns\* for 1861, '71, '81 :

	1861.	1871.	1881.
Roman Catholic.....	107,504	113,035	136,396
Methodist.....	91,547	105,850	124,965
Church of England.....	81,162	77,707	72,242
Presbyterian.....	73,018	76,366	83,378

The total population was, respectively, in 1861, 371,375, in 1871, 391,603, and in 1881, 446,436.

The relative strength of these bodies was

	1861.	1871.	1881.
Roman Catholic.....	.29	.29	.30
Methodist.....	.24	.27	.28
Church of England.....	.22	.20	.18
Presbyterian.....	.19	.19	.19

The actual increase between 1871 and 1881 is as follows :

Roman Catholic.....	23,361	or	42 per cent.
Methodist.....	19,116	or	34 " "
Church of England.....	1,536	or not	33 " "
Presbyterian.....	7,952	or	14 " "

The Church of England shews a decrease of 1,920 since 1861. In 1881 it formed 23 per cent of the population in what is now the Diocese of Ontario, now it forms something under 18 per cent.

\*NOTE.—For these returns I am indebted to the kindness of a legal friend, who has taken much pains in collating the census returns for the different years.

The percentage of increase between 1871 and 1881 was

Total population .....	14	per cent.
Methodist.....	18	" "
Roman Catholic.....	11	" "
Presbyterian .....	16	" "
Church of England.....	02	" "

There has been a decrease since the census of 1871 in the church population in the following districts, viz: Glengarry, Stormont, Dundas, Prescott, North Leeds and Grenville, South Leeds, North Lanark, Frontenac, Lennox and Prince Edward.

In the Cathedral City of Kingston the increase has been 180. In 1871 the population was 12,407. In 1881, 14,091.

The religious census shews as follows :

	1871.	1881.
Roman Catholic.....	3,985	4,451
Church of England.....	3,635	3,815
Presbyterian.....	2,341	2,600
Methodist.....	1,840	2,338

The increase has been: Methodist 498, Roman Catholic 455, Presbyterian 259, and the Church of England 180.

In 1861 the church population in Kingston was 314 more than it was in 1881. This may have been due to the presence of a large body of soldiers in the former year.

During the decade the relative percentage of the Roman Catholic and the Presbyterian bodies did not change. The Methodists increased 2 per cent.

In the City of Ottawa the decrease during the decade has been the same as in Kingston, although since 1861 it has fallen 6 per cent.

The figures are :

	1871.	1881.
Roman Catholic.....	12,735	15,901
Church of England.....	4,274	4,825
Presbyterian .....	2,982	3,059
Methodist.....	1,550	2,173

Brockville shews a decrease of 3 per cent, while the Methodists have a like increase.

The figures are :

	1871.	1881.
Roman Catholic.....	1,904	2,350
Church of England.....	3,139	3,378
Methodist.....	3,005	3,986
Presbyterian.....	1,828	2,022

Belleville shews only a decrease of one per cent.

In 1863 there were on our Synod List seventy clergymen, in 1880 there were eighty, and in 1881 ninety clergymen.

It is of course gratifying to find that in some respects the church is fairly holding her own, if not gaining ground.

For instance, the Bishop of Toronto, in a late charge, calls attention to two facts. First, that the growth of the church in the City of Toronto is healthy, and second, that the present position of the church in the Diocese of Toronto is much more favourable than its position in the Province of Ontario at large.

To establish these facts he gives figures to shew that in the City of Toronto, while the increase per cent is less than that of three other bodies, the actual increase of members is by far larger than that of other bodies, and the same is true of the present total membership for the City. In actual membership at the present time the Church of England occupies the second place in the Diocese of Toronto, and the fourth in the remainder of the Province.

This and similar statements are most gratifying, and for them we ought to thank God and take courage. They shew that on the whole, in Canada, and especially in the United States, the church is holding her own in the *cities* and *larger towns* at least, and is retaining, and in many cases increasing, her hold upon the educated and thoughtful classes.

But still the sad fact remains that here in Canada, after nearly one hundred years of as fair a chance to succeed as a church ever had, with all the prestige of being the Church of England, and of England's Kings and Queens, always on the side of loyalty, and helped

forward by her connection with and support of the State, and not as in the neighbouring Republic, having to struggle against the unpopularity of being the King's church as opposed to the will of the people, in spite of all this the Church of England in Canada to-day stands fourth in numbers, and fifth in rate of increase. And while we may be holding our own among the educated and refined, we are obviously losing ground, and that seriously among the middle and lower classes.

Now, unless we are willing to be called the church of the educated only, the church of the rich and cultured as against the labouring classes and the poor, it behoves us to enquire carefully into the possible causes of the present state of things, and if a remedy can be found to apply it with all earnestness and speed.

#### Emigration.

It is sometimes said that one cause of the Church's low standing in numbers and rate of increase is the immense emigration which has taken place from all the older Provinces of Canada during the past few years to the North-west, but a moment's notice will shew that this will not account satisfactorily for the fact.

This emigration to the North-west has affected other Christian bodies quite as much as it has the Church of England, while the influx of immigrants from the Old Country to Canada must be distributed over all denominations, the church getting her share, and so the matter would stand practically as before. At least we have no right to say, and no figures to prove, that the Church in Canada has lost more by emigration than other Christian bodies, or that she has not gained equally with them by immigration so as to supply the deficiency.

No, I am convinced that the fault lies *within* and not without, and is deeper far than any incidental circumstance such as emigration or the like.

I am strongly persuaded that *one of the chief causes* of the Church's weakness, and of her failure to take

her just position in this country, is her failure to use the *agency of the Laity* as she might.

We have only to look around us and see the enormous amount of work done, not only in temporal matters but in spiritual things, in Sunday schools, Bible classes, class meetings, etc., by the laity among the various denominations, and then note the almost utter absence of any such work among our laity, to understand one of the great secrets of their rapid growth and influence and our weakness and want of progress.

But I merely mention this important subject now. First, because it would require a separate paper of itself to do justice to it, and second, because there can, I feel sure, be nothing done towards a revival of interest among the laity in the work of the church until the evils of which I am now to speak are remedied, or until at least some effort is made to remedy them. These evils are to be found *in the ranks of the clergy*, and we must look them fairly in the face, and do our best to remove them before we can hope for much progress in the church, or growth of spiritual life among our people.

There are three classes of men among the clergy who must be dealt with firmly and fairly in very mercy to the church as a body, and especially to the people over whom they are placed.

The first class are those whom for want of a better name I must call

#### **Clerical Vagrants.**

By these I mean a class of men who are a curse to every Diocese in Canada, and I suppose to every branch of the church in the world.

They are, as their name implies, *wanderers*; men who have wandered from one sect to another, doing no good in any, leaving generally an unsavoury reputation behind them, and each denomination only too glad to pass them on to the next, and so get rid of them. At last they wander into the Church of England, the church they have abused roundly most of their lives, and only enter it now as a kind of refuge,

a place where they will eke out a living under a respectable name, and at last come upon her ~~friends~~ *funds* for a pension when unable or unwilling to work any longer.

Their whole life shews they have come into the church *to get a living out of her*, and not to put life into her. They are like *barnacles* fastened to a ship, only hindering her progress, or rather they are like *leeches* which have fastened themselves to the body of the church, drawing away her life blood, and only falling off when they can draw no more nourishment from her. Their theory is that the church and the people *exist for them*, and not they for the church and the people, and they say plainly by their lives that they came into the church and stay in the church only to *get what they can out of the church*.

Now, with this class of men the church must deal promptly and firmly. She must say to them by her Bishops without fear or favour, You ought never to have been ordained, never allowed to preach or administer the sacraments in the Church of England, you are utterly unworthy of the honourable name of a minister of that church, you have been a curse and not a blessing to every parish you have been in, and you must now go whence you came, for you have no part or lot with us as clergy. I will not suffer you to burden the clergy or our people with your presence and evil influence further.

The second class are

#### The Clerical Millstones.

By these I mean men who have been in the church all their lives and in the ministry for many years, but who have been simply *dead weights* upon every parish in which they have been placed.

Either by constitutional laziness, obstinacy or crouchiness, or some such failing, they have neither worked themselves nor let others work. But they have remained in the church and in the ministry to the



detriment of both, adding nothing to the life of the one or the dignity of the other. Under such men there can be no more life or growth in a parish than in a blade of grass covered by a large boulder. These *boulders* must be removed, and that speedily, or many of our dying parishes will soon be dead and buried beyond hope of Resurrection.

The third class are

**The Clerical Invalids.**

These are a class to be spoken of with all respect, as men who have served the church well while they had strength and vigour to do so. They have given the best of their days to the work of the ministry, have spent and been spent out for the sake of Christ and the Church, with, it may be, little reward save that which a sense of duty faithfully done gives, and the hope of rest and a better reward than man can bestow with God by and bye.

But they are now past their labour. Through infirmity of body and feebleness of mind they are no longer able to work as they once did, or indeed to work at all efficiently, or as the constant requirements of a parish demand.

And yet either through an attachment to their position, which by long use has become a second nature to them, or it may be, having no private means to support them, they cling to their parish as their living, and draw their stipend more as a reward for past labour than for present, or for anything they can hope to do in the future.

But unfortunately all this time the parish is dying daily. The people seeing no energy in the church or in the parish, grow careless themselves, drop away to dissent or become stayers at home in a wrong sense, and perhaps lose their faith altogether, and join the ranks of the unbelieving.

At last the poor broken down clergyman passes away, but, alas, the parish has passed away also, or has

sunk into so death-like a lethargy that it will require years of energy on the part of the incoming rector to recover it, or even half undo the evil of years of neglect and spiritual death.

That this is a fair picture of the parish of a clerical invalid many an example in this and every Diocese will testify.

Well, having spoken thus of the DISEASE, and having given these examples of its worst form, that of the CLERICAL VAGRANT, the CLERICAL MILLSTONE and the CLERICAL INVALID, let me indicate in a brief way the remedy for it, the means we can and must use if we are to recover and become a healthy body as a church.

#### The Remedy.

The first step towards remedying the evils of which I have spoken is to begin at the threshold and *guard more carefully the door of entrance into the ministry.* There must be a longer time of *preparation and probation* for candidates for Holy Orders. Mere certificates of good character, college courses and degrees, and passing the Bishop's and Chaplain's examination must no longer be regarded as sufficient guarantee of a man's fitness to exercise the office of Deacon and Priest in the Church of God.

We must devise some plan by which candidates for the ministry shall "first be proved" worthy to be entrusted with the care of the human souls, either by putting them under some experienced priest for six months or a year at least, or in some position of no great responsibility under the eye of the Bishop himself to see whether the *heart is in the work* or only the head, and how far the man has grasped the idea of the work he is about to undertake.

Then, even after long probation, let no license be granted except with the condition of efficiency being attached to its continuance, and give the Bishop or the Bishop in Council power to revoke the license on the very first clearly proved case of wrong doing or plain

neglect of duty. This, or some such rule, must in very mercy to the church be made and applied firmly in the case of Candidates for Holy Orders.

And if it is necessary to guard the door of the ministry against intruders of the church herself, it is much more necessary to do so against men *who come over to us from other denominations* to make gain out of the godliness and good name of the church, and under whose evil presence and influence the church suffers and groans from the day they enter until they leave her fold.

Now, to all applicants for admission to Holy Orders from other bodies, the Bishop must be given power by law to say, You must produce a certificate under the corporate seal of the body from which you came, or of the presiding minister of the denomination you are leaving of two things. First, of *good moral character*, and second, of a certain time of *good honest work* done among the people among whom you last laboured, and you must be able to give me good and *sufficient reasons for your leaving* the denomination in which you have been serving, and your desiring to become a member and minister of the Church of England.

And when all this has been done, and perfect satisfaction given to the Bishop and his Council of the "bona fides" of the applicant, let the term of probation be long and the test searching, and no license issued until a fair opportunity has been given of proving the man's sincerity and devotion to the church and her work, and even then let the license be so worded that it may be recalled at once or after fair notice on the man's shewing himself either inefficient or immoral, the Bishop, his Council, and the people of the parish being the judges of the inefficiency or immorality.

If some such rule were made and acted upon the church would be soon delivered from at least one of the many heavy burdens she is now bearing in the persons of men in the church but in no sense of her,

the Clerical Vagrant now scourging her. Let one or two examples be made and others would be kept out.

I pass now to the Remedy to be provided in the case of the Clerical Millstone.

To men of this class the Bishop must be empowered to say in plain firm language, You have been a dead weight upon the church since you took Orders. I do not wish to impugn your motives in entering the Ministry. But whatever they may have been your motives your whole life and the history of the Parishes in which you have been abundantly prove that you have mistaken your profession and are simply standing in the way of the church's progress. This as Bishop I cannot allow, I am guardian of the church's interests, and these interests you are injuring every day you retain your present position. If you plead length of service I answer, length of time in the ministry you may plead, but certainly not length of service, not honest hard work done for the church and the souls of the people and this it was for which you were ordained.

And if the case be one in which "VESTED RIGHTS" are involved we must remember a "*Vested Right*" may become a MORAL WRONG, and when it does it should not be continued. When the "*Legal Rights*" of one man are standing in the way of the "SPIRITUAL RIGHTS" of a whole parish the evil should be remedied at once if possible.

But as the civil law prevents our taking away these Vested Rights once given by the church to any individual for his life time, we must obtain power to prevent a transfer of these Vested Rights to any other person. So that hereafter every man taking any position of emolument in the church shall acquire no vested rights therein, *no rights save moral rights*, no fixity of tenure from which he cannot be removed by the authority of the church without the risk of incurring legal proceedings. If the church which gave cannot take away, she can at least *refuse to give again*

on the death of present Incumbents and save her best positions from becoming baits for men seeking her altars for filthy lucre sake.

Let it be also made a law of the church under which the Bishop can act that no man be inducted into any living rectorial or other except on the express understanding in writing under the Bishop's hand and seal that the person inducted shall hold the living or cure "*quamdiu se bene gesserit*" and no longer, and also that *no appointment so made shall extend beyond three years unless the people of the parish either as a congregation or by their lawful deputies formally request the Bishop to allow the Incumbent to remain for a longer period with them.* Such a rule would be an assurance to the people that their parish would not be burdened for a generation or more with a man who having once become their rector by legal right and by no other, retains his grasp upon it in spite of all protests, simply because nothing criminal in the eyes of the law, civil or ecclesiastical, can be proved against him.

There would be fewer Clerical Millstones round the neck of the church if some such prompt remedy could be applied.

For the third class mentioned, The Clerical Invalids, the remedy is not difficult. To every man in the ministry whose powers of mind and body have become enfeebled through long service, sickness or any other infirmity brought on by faithful devotion to duty the Bishop must be enabled to say, Your day of labour is over, you have done your duty in the past faithfully, but you are no longer capable of managing the affairs of the parish or giving the people the oversight and spiritual instruction they need. However much you may differ from me on this point, the people of your parish and I your Bishop are the best judges of your capability.

THE EFFICIENCY OF THE SERVICE and not your convenience must be the first consideration, and just as in

the military service no man at the age of 70 or 80 would be allowed to command a Regiment in the field —no more must an octogenarian be allowed to occupy a position demanding all the energies of mind and body of a man in the prime of life. Or as in the Civil Service the Government steps in and says to its faithful aged servants, You must now retire from active work and allow others to do the duties of your office efficiently, so must the government of the church step in and *save the most important of all services* from inefficiency and neglect through the infirmities of men's minds and bodies brought on by age and hard work.

But just as in the Military and Civil Service the aged and faithful officer is not turned adrift to end his days in poverty, but is rewarded for his long services by his half pay for life, or by perhaps two-thirds of his previous salary as in the case of Civil Servants, so the church must PROVIDE A FUND and very speedily on which to retire her aged ministers.

Whether by the Beneficiaries of our present Funds paying a certain percentage of their incomes towards it as in the Civil Service, and the people subscribing liberally towards it, or in fact creating it in some way, the fund must be formed and that very soon if the church is to be saved from death in certain of our parishes once most promising but now on the verge of dissolution through want of some such remedy as that which I am suggesting, and I feel certain that if the laity could be assured that the reforms mentioned were really about to be made, and that a fair capital sum was needed on the interest of which these aged clergymen could be placed that sum would soon be subscribed and paid, and maintained and increased as steadily as any of our present trusts.

Nothing would tend more to revive the hopes of the people in these dying parishes than the assurance that after a short time their ministers should be *honourably retired* to remain among them as a friend and counsel-

ler, but not to stand in the way of the church's life and progress, by persistent refusal to retire when every one except himself sees his utter inefficiency for the work of the parish.

Let us take some firm decided step in this direction of Superannuation, and the laity will not be behind in helping us to carry out our wishes, and their own, by supplying us with the means necessary to the end in view.

Let these three things be done speedily.\* First, *The gates of the ministry be guarded more closely against unworthy Candidates for the Ministry*, and especially against Clerical Vagrants. Second, Let *Vested Rights no longer frighten us from righting grievous moral wrongs*, as in the case of Clerical Millstones let the spiritual health and salvation of thousands of souls in a parish be thought more of than comfort and living of one individual. Third, Let *justice and mercy be shewn to the Clerical Invalid* and to his parish by his retirement, forced if necessary, after a certain age, or when the powers have begun to fail, fair provision having been made for his decent maintenance. Let these and certain other reforms\* on which I cannot touch now be made, and it will require no prophet to say that a very wonderful change will take place, and in a wonderfully short time in the present status of the Church of England in Canada, and instead of being as now *Fourth* in numbers and *Fifth* in rate of increase she will ere long take her place *in the front rank*, and become not merely the church in Canada but in a very real sense THE CHURCH OF CANADA.

I am, My Lord, Rev. Brethren, and Brethren,

Yours faithfully,

HENRY WILSON.

Kingston, December, 1882.

\*NOTE.—These other reforms are so important that I reserve the consideration of them for another occasion.

life and  
every one  
the work

direction  
mind in *to*  
own, by  
end in

First,  
*closely*  
y, and  
d, Let  
*fighting*  
al Mill-  
*ousands*  
comfort  
*ice and*  
s parish  
certain  
air pro-  
enance.  
cannot  
phet to  
ce, and  
s of the  
eing as  
increase  
*ak*, and  
n a very

n,

ELSON.

he consid-



