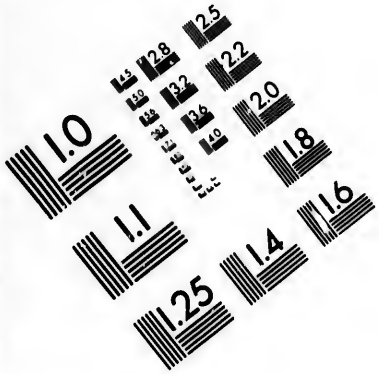


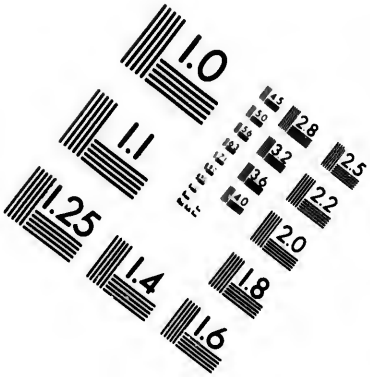
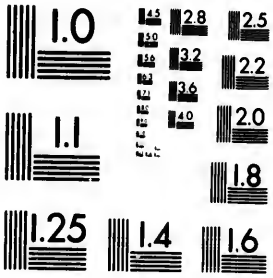
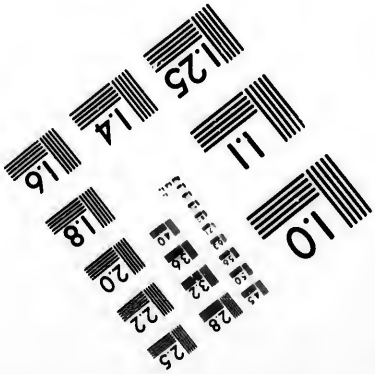


IMAGE EVALUATION
TEST TARGET (MT-3)





Cana

CIHM/ICMH
Microfiche
Series.

CIHM/ICMH
Collection de
microfiches.

Canadian Institute for Historical Microreproductions

Institut canadien de microreproductions historiques

1980

Technical Notes / Notes techniques

The Institute has attempted to obtain the best original copy available for filming. Physical features of this copy which may alter any of the images in the reproduction are checked below.

- [x] Coloured covers/ Couvertures de couleur
- [ ] Coloured maps/ Cartes géographiques en couleur
- [ ] Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées
- [ ] Tight binding (may cause shadows or distortion along interior margin)/ Reliure serré (peut causer de l'ombre ou de la distortion le long de la marge intérieure)
- [ ] Additional comments/ Commentaires supplémentaires

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Certains défauts susceptibles de nuire à la qualité de la reproduction sont notés ci-dessous.

- [ ] Coloured pages/ Pages de couleur
- [ ] Coloured plates/ Planches en couleur
- [ ] Show through/ Transparence
- [ ] Pages damaged/ Pages endommagées

Bibliographic Notes / Notes bibliographiques

- [ ] Only edition available/ Seule édition disponible
- [ ] Bound with other material/ Relié avec d'autres documents
- [ ] Cover title missing/ Le titre de couverture manque
- [ ] Plates missing/ Des planches manquent
- [ ] Additional comments/ Commentaires supplémentaires

- [ ] Pagination incorrect/ Erreurs de pagination
- [ ] Pages missing/ Des pages manquent
- [ ] Maps missing/ Des cartes géographiques manquent

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.

The last recorded frame on each microfiche shall contain the symbol ⟶ (meaning CONTINUED"), or the symbol ▽ (meaning "END"), whichever applies.

The original copy was borrowed from, and filmed with, the kind consent of the following institution:

Library of the Public
Archives of Canada

Maps or plates 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:

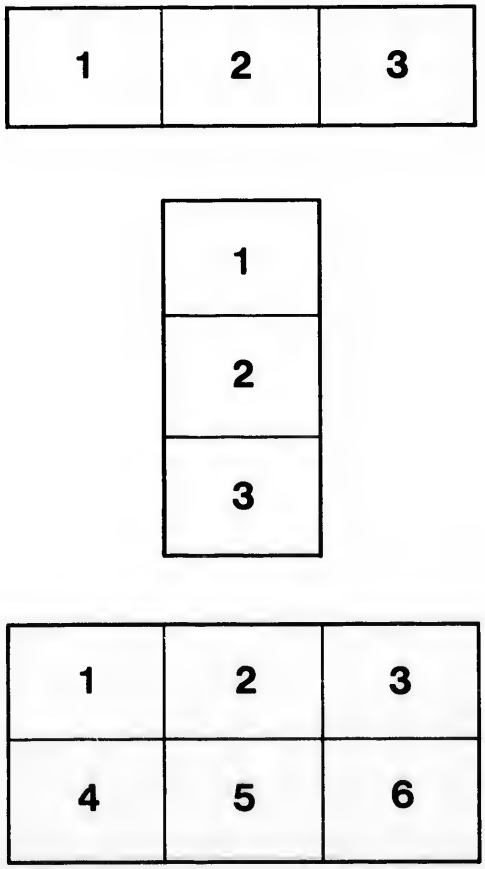
Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

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

L'exemplaire filmé fut reproduit grâce à la générosité de l'établissement prêteur suivant :

La bibliothèque des Archives
publiques du Canada

Les cartes ou les planches trop grandes pour être reproduites en un seul cliché sont filmées à partir de l'angle supérieure gauche, de gauche à droite et de haut en bas, en prenant le nombre d'images nécessaire. Le diagramme suivant illustre la méthode :



A

To my friend Sandford Fleming with the preacher's compliments

A SERMON

PREACHED IN THE

Church of St. Alban the Martyr,

OTTAWA,

—ON—

Trinity Sunday Evening,

MAY 23rd, 1875,

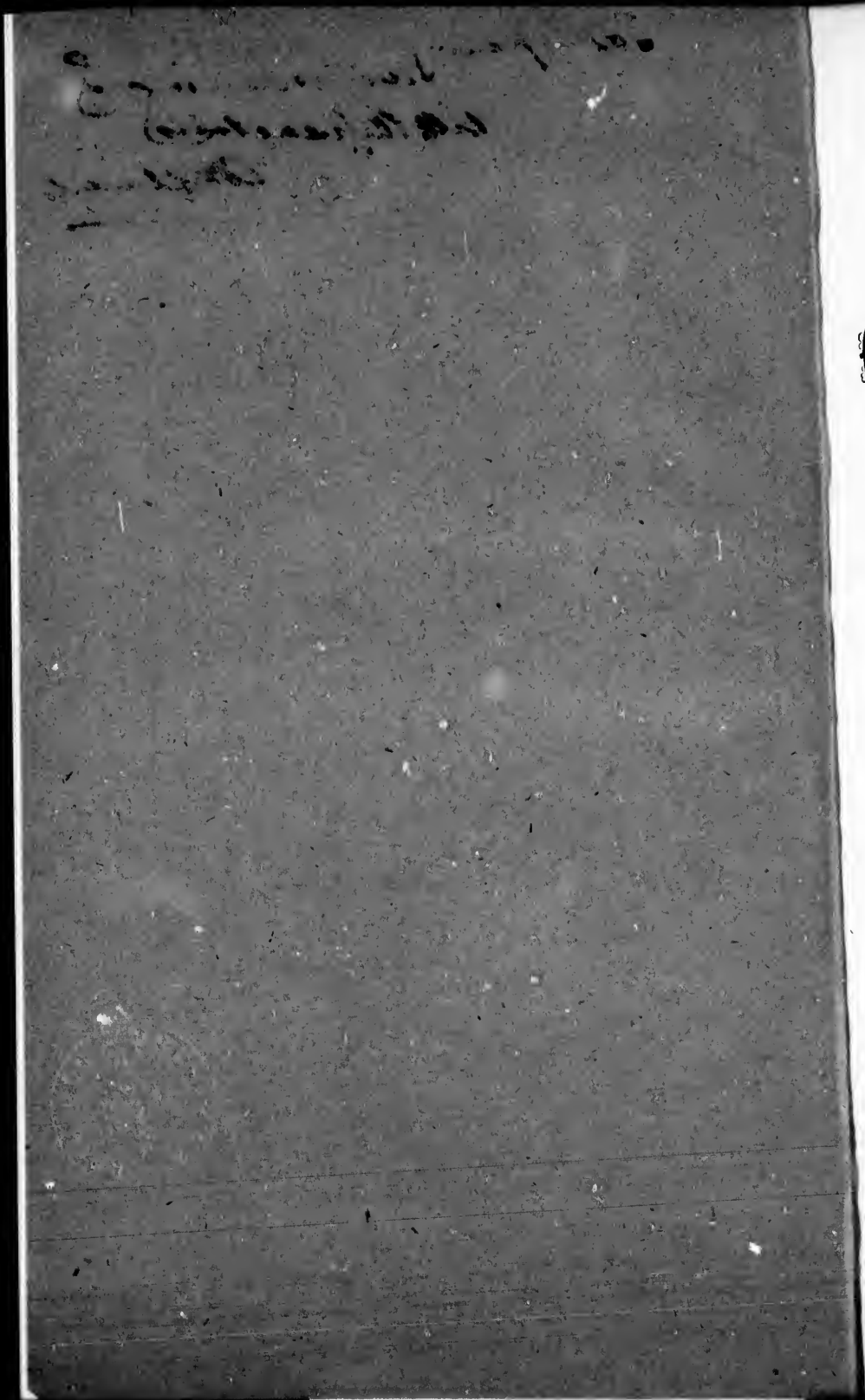
ANNOUNCING HIS RESIGNATION OF THE PARISH

BY THE

Rev. Canon Bedford Jones, L.L.D.,

Incumbent of St. Alban's for nearly ten years.

Ottawa:
PRINTED BY A. S. WOODBURN, ELGIN STREET.
1875.



A SERMON

PREACHED IN THE

Church of St. Alban the Martyr,

OTTAWA,

—ON—

Trinity Sunday Evening,

MAY 23rd, 1875,

ANNOUNCING HIS RESIGNATION OF THE PARISH

BY THE

Rev. Canon Bedford Jones, L.L.D.,

Incumbent of St. Alban's for nearly ten years.

Ottawa:
PRINTED BY A. S. WOODBURN, ELGIN STREET.
1875.

1875
(37)

Kirkham, Ottawa,
June 5, 1875.

To Messrs. Fennings Taylor, Grant Powell, Chas. Webber, E. A. Meredith, W. H. Cooper, W. A. Himsworth, H. M. Jarvis, Alfred Taylor, H. R. Fripp, John R. Hall, G. R. Cochran, H. B. Small, R. W. Stevens, James Irvine, Thomas Starmer, Wm. Carter, Thomas Parsons, Wm. Parris, G. A. Clayton, and others.

My Dear Friends,—

In compliance with your requisition I beg to hand you the M.S. of my sermon preached on the 23rd ult. Whether it is to be my "*farewell*" or not, it is not possible now to say; but under any circumstances, I cannot regret that the plain statement of the principles (be they right or wrong) that have ever guided me in the discharge of my sacred duties in this city, should be placed on record, as well as the motives that influenced me in voluntarily tendering my resignation of dear St. Albans.

I am, my dear friends,
Ever yours, faithfully,
T. BEDFORD-JONES, LL.D.,
Canon.

A SERMON.

"Our exhortation was not of deceit nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the Gospel even so we speak, not as pleasing men but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness.—1 THESS. II. 3, 4 and 5.

These words, my very dear friends, condense almost all I have to say at present. Of themselves they may be my sermon. With all humility can I take these words of the Holy Apostle in my own mouth and apply them to all my dealings during nearly ten years with my Congregation. I think I may with some confidence appeal to those who, during these ten years, have known my manner of living,—who for over 1000 occasions have been listening to my utterances in fully considered discourses, on Sundays and Weekdays, and to innumerable other Public Speakings of less formal character,—to all who have known and heard me during these years, I may, I think, appeal with some confidence whether in their opinion I am guilty of affectation or presumption in making this evening a personal application of these sacred words.

And, my Brethren, I do declare, that from first to last I have endeavoured without "deceit" or "uncleanness" or "guile" to exhort you to your duties as Christian men and women, and as loyal members of the Church of England. By no means do I claim the possession of extraordinary gifts, nor do I boast of powers to attract and captivate crowds. Only by the ability which God has given me, whatever that may be, so have I tried to speak, without any consideration as to whether my words pleased men or not. It was one of the first instructions received in my ministerial life, from one of the wisest of prelates, now no more, that *nothing injured the cause of Truth so much as compromising it;* and that no cowardice was so contemptible as that of a man convinced of a Divine truth and concealing it so as to win a little fleeting popularity. And

finally, (to come to the last verse of this text) I am sure that even those who have been most opposed to my views will not accuse me of "covetousness," or of pandering to popular prejudice for the sake of filthy lucre. I can say sincerely, that "*I have coveted no man's silver or gold,*" but have endeavored without using flattering words "*to speak*" that which I have believed to be God's "truth *in love*." "God is my witness."

While I say this, let me assure you that in many other respects, I am conscious of shortcomings. Every man has his idiosyncracies, his individual peculiarities of manner and action, call them (if you will) infirmities. Of these he can never divest himself. Did he endeavor to do so, he would be untrue to his very nature, and be more or less a hypocrite. For whatever offence these may have given, I am truly sorry, and all I can say is that the offence was never intentional. But, my Brethren, whatever other faults I may have, or whatever mistakes I may have made (and no one is more conscious of these than I am myself, and I shall have to state some of them presently,) I have at all events tried to be always honest in teaching you God's truth as it is plainly set forth by that great Church of England, of which we all profess to be members.

On looking back therefore to these ten past years there seem to me few words better suited to express my feelings this evening than these of the Apostle before us. And, Brethren, for some time I have been compelled to *look back* as well as to *look forward*. I have been compelled to look back in review of all that I have done or left undone., during the ten best years of every man's life, from thirty-five to forty-five, during which I have grown grey in your service; and also to look forward to the prospects that lie before me of spending the coming years, be they many or few, to the best advantage for the Glory of God, the good of His Church, and the welfare of those dear ones for whom primarily I am responsible, Pray, dear Brethren, pardon my troubling you with so much that is personal. It is unavoidable; and suffer me for a few moments to recall the history of our Church and Congregation.

Towards the middle of the year 1865, at the call of the Bishop, I gave up a pleasant and remunerative Country Parish

to come to this City. I say at the call of the Bishop, for in the new Church district to be formed in Lower Town, Ottawa, there was no Church, no endowment, no parsonage, no invitation from resident Church members. But the Rector of Christ Church felt he could not provide for religious ministrations to the influx of persons coming from Quebec to the seat of Government, and the Bishop selected me to undertake the duty of founding and building up a new Parish. It was under such circumstances that I accepted the appointment of "Missionary Priest" to the defined district; and in the instructions given me, it was both by Bishop and Rector desired that in this new Parish (whoever was to be its Pastor) the public Services were to be conducted in accordance with that higher type familiar to Englishmen in their noble Cathedral Churches:—a type of Service which was deemed befitting the Seat of Government, and calculated to meet the refined spiritual tastes, and devotional feelings of many of our best Churchmen and Churchwomen. The Services were to be such as would rouse our people to a sense of their great privileges in the Church of England, as being themselves worshippers, not by deputy, but uniting with their own voices in offering prayers and praises, and this in accordance with the spirit and order of our Liturgy. Lest there should be any misunderstanding as to motives or principles, in the very first prospectus of the Church to be built as "St. Alban's," its character was thus plainly stated.

"It is to be a FREE CHURCH, *ever open* to Christian worshippers; and its Ministers and Services are to be wholly maintained (if possible) by the *weekly offerings* of grateful hearts. It is to be a Church in which *Daily Prayer and Praise* shall ascend to the Throne of Grace, and in which the Reformed Ritual of our ancient Anglican Faith shall be conducted in full and strict accordance with the sanctions of the Book of Common Prayer;—nothing more, but nothing less."

The leading features, therefore, in which the Church of St. Alban was to be in any degree different from others around were:—

1. That it was to be a *Free-seat Church.*

2. The *free-will offerings* of the Congregation were to constitute its support.

3. There was to be *Daily Service* as enjoined by the Prayer Book.

4. There was to be *full liberty to have whatever the Prayer Book permitted.* Services musical or plain, "sung or said;" Weekly and Festival Celebrations of the Holy Communion,—all that the Great Guide Book sanctioned, as the *Means of Grace* offered by the Church of England to her Children,—Means of Grace, hallowed by the prescription of the Word of God, by the example of the Saints in the primitive age of the Church, and by that of those holy men who were the instruments of the Holy Ghost in reforming the Church of England three hundred years ago.

It was with such principles, so avowed, that we met for worship during about two years, in the old Court House; then in September, 1869, got into this portion of St. Alban's Church, and here we have remained ever since.

Now, my Brethren, as far as I am myself concerned, I am conscious of no change of sentiment since the day I held the first service in the Court House. Nor am I conscious of any change in my mode of conducting the Service. What I did the first Sunday I officiated in Ottawa I do this day. On the Sunday we entered this Church I publicly stated these principles and solicited the support of those alone who shared them with myself. I remember being taken to task severely and somewhat unkindly for this honest avowal of Church of England principles, which I had been commissioned to preach and teach, and chiefly on the score of impolicy. But after years of consideration I am satisfied that I took the most straight-forward course, and that which was best calculated to secure the confidence of all good Churchmen; "not as pleasing men, but God, Which trieth our hearts." On that day I openly stated that when we had got our choristers into surplices, as a decent uniform tending to reverence and order, all that I desired (as far as concerned the outward ceremonials of worship) would have been attained. This was attained on New Year's Eve, 1873. With this exception no material change has taken

place in the Services from the very beginning. All along it has been my aim, and wherever I am, it shall be my aim, to walk by the *Prayer Book Path*, following in matters about which no directions are given (and these are all unessentials) the known traditions of the Church of England. And in a place like Ottawa, where we have persons brought together like the "concurrent fortuitous atoms" of the philosophers, from all quarters of the world, with infinite variety of prejudice and predilection, infinite degrees of education and attainment, the only safe standard for any Congregation to walk by is that strictly set forth by the Prayer Book. Once we begin to leave this for any fancy standard of a party or an individual there is no knowing in what dangers, or superstitions, or extravagances we may be landed, to say nothing of inevitable breaches of peace and harmony. Believing that our ancient Anglican Church is a true Apostolic Church, and more than any other on earth has endeavoured to conform her doctrines and ceremonial observances to those of pure and primitive Catholicity:—believing too that nothing can serve the cause of her foes, especially that of her great Roman rival (whose object it has always been to place the National Church of England in the position of a mere Schismatical Sect, which, thank God she is now farther than ever from accomplishing) believing, I say that nothing can serve the cause of our Church's foes more than our departure from the ancient customs (archaia ethe) which constitute the hereditary links with, and which are themselves the marks and tokens of her antiquity,—believing this, I have ever been, and I hope I shall ever be, too proud of our venerable Church and our noble spiritual ancestry, to copy the externals and ceremonials of any other Communion, or to lead my brethren of the Church of England to fancy that there is any necessity for change or deviation from those outward surroundings of God's Truth and the Catholic Faith, deliberately adopted and handed down by those great Anglican Divines of the 16th and 17th Centuries, who stereotyped them in the Prayer Book, men unsurpassed in piety and profound learning since the days of the Apostles themselves.

And now, Brethren, what have you got here in this Church of yours?

1. You have got *your own* (the people's) part of the Church, all well furnished and all paid for.

2. With this Nave you have got a fine school-room below, most useful for Sunday-School and Meeting purposes, both so designed that in the important matter of heating there is the utmost economy.

3. You have also all the accessories needful for the most reverent worship of God in your handsome communion plate, altar-coverings and linen, surplices, and a variety of articles provided at no trifling expense, most of them the gifts of grateful worshippers at St. Alban's.

4. You have a fair beginning of beautiful stained glass windows, memorials which doubtless will one day surround the church, and then if not before you can open these small ventilators above into larger apertures as *clerestory windows,* to admit sufficient light and air.

5. And then, with the addition of Chancel and Tower, (the foundations of which have been laid and paid for,) you will have as well proportioned, as well furnished, and as well ornamented a church as you may desire. Allow me to add, as I am speaking on the subject, that I hope on the first opportunity of enlargement you will take care to make some better arrangement for *kneeling.* It may be easily managed by lowering the present book-board which interferes with your utilising the kneeling-board with comfort.

6. And to come to far higher things, the sacred services of the Sanctuary. What, my Brethren, have you got to-day? These are on Sundays such and so arranged as to suit and edify all reasonable persons. They are plain in the morning, choral in the evening. As far as I know, and have any control, I can see no extravagance, no mere show or formalism; in those, at all events, who are privileged to lead your devotions. If there be defects in heartiness, in reality, in reverence, these cannot be said to be in the choir. We do not indeed pretend to perfection; and it would be well

if those who sometimes notice trivial errors would be a little more sharp-sighted as to their own behaviour in the House of God. On week days and festivals, as well as on Sundays, you have duly offered to you *all the means of grace* sanctioned by the Church of England. What more any earnest and loyal churchman could wish for I am at a loss to know. My object from the first has been *to stir you up to an appreciation of your privileges as English churchmen*, so that there could be no pretext for looking elsewhere for spiritual grace, and to try and encourage you to walk up to the standard of sober scriptural piety set plainly before us all in our Prayer Books, as not merely *Sunday Christians* or *annual communicants*, but as week by week seeking and finding the "strengthening and refreshing of our souls by the Body and Blood of Christ," and, if possible, day by day "throughout the year" offering the morning and evening sacrifice of prayer and praise; thus testifying to the world that the Church of England with her Lord is an intercessory communion, and values as the highest means of grace not the sermon, but the Sacrament which Christ himself ordained. And, my brethren, in the celebration of that holy Sacrament, round which have gathered most of the unhappy controversies of modern days, I would solemnly declare, that no thought has ever entered my mind of adding to or taking from the doctrine of the Church of England as expressed in her formularies and articles,—that my sole desire has been that all things should be "done decently and in order." I have never approved of the attempt to travesty *our* Liturgy into a likeness with that of another Communion against whose corrupt practices we protest as sternly as did our fathers, and with which our Communion Office, modelled from the most ancient liturgical forms, cannot be harmonized, and let me add, to which in my opinion it cannot be adapted by loyal priests of our Church. Yet, it has no less been my endeavour and earnest wish that the "*Holy Mysteries*," as the Prayer Book calls them, should be celebrated with that care, that honour, that solemnity, that devoutness, that reverence, which befit the communion of Christ with the Christian, which are due to Him, who, in that blessed Sacrament, comes

down to meet and cheer and bless, and feed with "meat indeed and drink indeed,"—even with *Himself* in a heavenly manner His loving faithful disciples. All this reverent, in contrast with superstitious, attention is surely due to these "Holy Mysteries" which present to Almighty God the memorial of the one all-sufficient "Sacrifice of the death of Christ,"—the memorial instituted by Himself, and continually pleading the merits of a dying, risen, glorified and now ever-living Saviour on behalf of His sin-stained brethren of earth. More than this I have never desired. Less than this I dare not attempt as a faithful officer of the Church of England.

And now let me ask what has been the practical result of the teaching you have here received? In one respect, I believe nothing could be more satisfactory. I regret that I have not had the time to make out a comparative statement of the annual communicants during all the years of our parochial existence. But we may take the *ten Easter Communions*, and no clergyman need desire a more gratifying proof of the increasing Christian faith of his congregation than the advance made in the number of those here communicating in proportion to the congregation. In 1866 there were 91 Easter Communicants: in 1867, 100. From 1868 to 1874 there were some fluctuations (chiefly owing to very severe weather) the number in 1874 being 157, but this last Easter (1875) there were 210 communicants, out of this comparatively small congregation of say 350 or 400 persons of all ages. The *daily Morning and Evening Prayer* has never lacked devout worshippers. Our *weekly Morning and fortnightly Noon celebration* of the Holy Eucharist are both well attended. *The Choir* is efficiently maintained and adequately supported by an Organist and staff of voluntary friends, with no expense whatever to the congregation. The same can be said of our Sunday School which is altogether self-supporting. Our *Women's Guild*, working for the church-completion has now $650 in hand as the result of two winters' work, having had in membership 70 of the best women of the congregation, all cultivating what is so much needed, a spirit of sisterly concord and good will among the various social classes. *Our Church-Missionary Guild*, recently started, has

enlisted the sympathy of several devout Christian men and women. So far, therefore, my brethren, as regards *the Spiritual part* of my work here, all things taken into consideration, I have every reason to be satisfied and encouraged; and as to the *Public Services*, the earnestness, the reverence, the heartiness, of our congregational praise and prayer leave me little to desire. Indeed, for my own part, I aim and wish for nothing more than such services as we have enjoyed this day.

But now, for a moment, suffer me to ask how has this been attained? I appeal to your own recollection, whether my life has not been one of unceasing trial and difficulty as well as of anxious harassing labour? While endeavouring to do my duty to the Church and your souls, as I have stated it, I have received but little encouragement. Suspicions have been freely flung on me. My motives have been impugned on every side. The most painful misrepresentations have been made of my views and intentions, and circulated to my serious disadvantage. Every simple ornament added to beautify the House of God, every contribution to the decency of our sanctuary, every stained-glass window (subscribed for mainly by persons not members of this congregation) but all done for *your edification*,—everything has been sneered at, if not opposed. The slightest slip, the slightest change of movement has been watched and magnified and interpreted into some deep and dark design to upset your faith and endanger your salvation. Brethren, be not surprised if this at last becomes intolerable: if the spirit wearies with years of persistent opposition and misrepresentation. And yet, all this and more I should bear,—for I know that all they who will live Godly lives must suffer persecution at the unbelieving world's hands, and "a good soldier of Jesus Christ," must ever be prepared to "endure hardness;"—and, let me add, it is not this that has finally influenced my decision—*did I see the same advance in temporal things as in spiritual things.*

Here, my dear friends, I come to that in which I confess with great sorrow I have failed. The distrust which has, God knows without any reason, been sedulously sown all around, seems to have taken such root in the Congregation,

that it has had the lamentable effect, notwithstanding all efforts and self-denial on my part, of stopping progress in our temporalities. For God is my witness, I have tried to the utmost of my ability, yea and beyond my ability, to set my dear people an example of liberality toward the Church of God. Alas, the result of this has been (I have recently been assured) that my people fancy I am independent of their support, and the very self-denial that has entangled me in pecuniary difficulties has been attributed to superfluous wealth! It is very painful to have to say this, but it is the truth. Day by day as I walk by the costly walls and foundations of our Chancel, Tower and Vestry, lying as they were left nearly three years ago, and fast going to ruin—a state of things disreputable to us all—I am forced to come to the conclusion that this crumbling masonry which absorbed $1100 or $1200 of hard-begged money, is a standing vote of want of confidence in myself. I cannot account for this absence of material progress on any other ground. It cannot well be want of means. We have, I know, a good many poor among us, but surely it cannot be said that St. Alban's is *a poor Congregation.* To a stranger coming in here to-day and looking round on the style and dress of those present, such an idea could never enter his head. It may indeed be said, and alas, I fear it is too true, that there is *a want of unity* among us. There is too much of this "*Individualism*" which wishes for everything its own way before it will contribute to the common good. The Service is too high for this one, too low for that. One wishes for more, another wishes for less music or preaching. One would put in this thing, another would leave out that thing. There seems to have grown up a chronic dissatisfaction because everybody cannot have precisely his own way. Every trifling act of Clergyman, or Chorister, or brother-Churchman in the Congregation is made the excuse for objection and selfishness. It is plain there are not the confidence and mutual goodwill among us all, which are essential in a small community such as ours. Well, however this unhappy state of things has arisen, or whoever is to blame for it, I now feel myself unable to reconcile the conflicting elements of disunion; even though I adhere as closely to the letter of the

Prayer Book as I can. And I have also with some humiliation to confess, that after every effort of precept and example, I have failed to draw out the liberality of the Congregation either to their Church or their Clergyman.

I know that it will be urged that the reason of this stagnation is want of means. I have stated that I do not believe this to be the real reason. Let me just say why. We have all seen recently a handful of people—whom we know to be far less wealthy than the majority among ourselves—gathered together into an Adullamite cave, some from the Church, some from various dissenting denominations in this city. This handful of people is bound together by no tie but the wretched tie of revolt and rebellion against all known forms of religion, and yet they have been able to build a respectable place of worship, and are paying their minister a not inadequate stipend,—a good deal more than St. Alban's congregation considers due to their clergyman. How is this? It is because they are *in earnest*; and so far, even in their heresy and schism, as they are in earnest, they are to be commended. But seeing this, am I to be told that such a congregation as assembles in this Church, Sunday after Sunday, and year after year, cannot, if they please, go and do likewise? No, my Brethren; were we all equally in earnest in the cause of undoubted Truth, and of that "Catholic Faith whole and undefiled" which has been handed down to us for eighteen centuries, we might do, and we might have done ten times as much. It would not have taken ten years to build only the Nave of a small Church; we should have had it all finished and furnished, with a Parsonage as well, and the means too would have been forthcoming to provide an assistant-clergyman, so that all and every part of the Church's work—the work in private as well as the work in public, among the poor as well as the rich, in classes and lectures, and parochial visitation, could be effectually attended to,—work which it was physically impossible for one clergyman to accomplish with every conceivable duty left to himself alone, and in attempting which my health broke down, year after year. A year ago, I was so disheartened at the state of things that I laid the whole situation of St. Alban's before our Bishop,

and wished his Lordship to let me withdraw, and give place to some new clergyman, who might prove more successful in stirring you up to liberality. For I wished, were it possible, to be spared to see the fondest desire of my heart accomplished, viz., *the completion of St. Alban's Church.* At the Bishop's earnest remonstrance I consented to remain. A year has passed by. The situation is unaltered. Matters have grown worse instead of better, for stagnation is always a condition of decay. When our last Vestry met I represented the pressing material needs of our church, but no action was taken. A gentleman afterwards told me that he had actually (before he had heard a word of what the clergyman was to say) come with a resolution cut and dried in his pocket, opposing any movement to complete the church, and assured me he was the spokesman of others! Since then, some one or two have asked me to summon special meetings of my friends or of the congregation, but on mentioning this to others they have dissuaded me, as it would exhibit disunion, and be attended with no beneficial result. So, the truth is, my brethren, I almost despair myself of being able to carry on the work of the church here as I feel it should be carried on, and as some other clergyman may be able to carry it on. I feel that it is not my duty, as loving you all and this church, every stone of it, to remain where I have been told by a gentleman in no measured terms, that the congregation are resolved not to do anything in the way of progress, because it was believed I had in contemplation some extravagant display of ritual. If people will take such absurd and unfounded notions into their heads, and can influence the great body of their fellow-members who ought to know better; why then, a clergyman, who has any self-respect, and who desires that his Master's work should not be hindered or retarded by any personal ambition or personal affection for place or people, cannot continue to toil on and on, day by day, seeing *that* left undone which ought to be done, and which could be done by a little united action and self-denial. And then, two or three physicians this last winter assured me that my severe illness was brought on chiefly through mental anxiety and constant over exertion of mind and body. They

insisted on my modifying my work, and so I have reluctantly been obliged to give up part of the daily service which for eight years more or less constantly I carried on single-handed. And at last, taking everything into consideration, the present parochial stagnation; the dreadful disunion among the members of the congregation; the manifest distrust of myself on the part of some extreme men on both sides,—the erroneous impression of my private resources,—the absolute necessity of no further delay in completing the church, if all that has been done is not to be allowed to go to ruin,—the urgently needed repairs now required in our present building, to say nothing of my impaired health and the claims of my household,—taking all this into serious consideration, with a sorrow of heart that no words can express I have come to the decision, that *it is best for us all that I should leave St. Alban's!* For both you and myself, but chiefly *for you*, my dearly beloved brethren, I believe it is best that *our connexion should terminate!* This is the very saddest sentence, I think, that I ever penned and uttered in my life.

I do earnestly beg of you all to believe that it is *my love for St. Alban's and St. Alban's congregation that has mainly influenced me* in coming to this decision. Were I to consult only my own interests and tastes I should remain in this dear church, in the religious services of which I take myself daily the greatest delight, and with which are associated memories of years of work and self-denial and prayer, and praise; aye, and many sweet memories of genuine love and confidence—love and confidence of those living and of those departed, memories which shall never die with me wherever I may be, memories to which I can never say farewell. Yes, my Brethren, were I to consult my own ease and interest, I should remain here satisfied with the existing income, letting things take their course, happy among many valued friends and loving hearts of old and young, rich and poor, and enjoying the comfort of a pleasant house, where I hoped to have been settled for life, and to have made a home for my dear little ones. But Christ's Minister must not please himself, and if he sees and feels that his Master's cause will make greater progress by *his*

giving up a post, it is his bounden duty to do this at any sacrifice of present gratification—at any trial of disappointment, just as it is his duty (as ten years ago I felt it to be my duty) *to accept* a post of peril and difficulty when called on by his Bishop. I wish therefore, my ever dear Brethren, to give you this last proof of my disinterested affection for you and your Church—a proof of my earnest heartfelt desire that St. Alban's should prosper, as I pray it may, and have no doubt it will prosper in the hands of some other clergyman better able than I have been to evoke your liberality—so that it may correspond with your spiritual vitality—better able to make (as the late good Archdeacon Patton said from this very spot) *your reputation for daily alms equal your reputation for your daily prayers.* This proof I have given *by placing my resignation of St. Alban's in the hands of the Bishop without any reserve.* I now hold the Incumbency only until his Lordship can find a suitable successor for this responsible post, as well as some post for myself elsewhere. At present there is no post vacant, and I know not whether God's good providence may suffer me to remain in this my adopted country, or take me and mine home again (for England is still home) to accept the invitations of many friends.

Now, let me conclude by expressing the earnest hope, that no one within or without these walls will for a moment fancy that I entertain the slightest ill will to him, or that I have an intention of wounding any feelings by a word I have uttered. God forbid. Believe, my Brethren, that all I have said to-night or at any time has come from a heart overflowing with love for all, young and old, for all who have ever sat before me, and knelt with me in this dear House of Prayer. That we should all agree in all our views I never expected. That miracle shall not be effected until we all meet, where I fervently pray we may all meet,—in the Temple of God, the House not made with hands, eternal in the Heavens. There we shall have no differences about Frequent Communions or Daily Prayer, or Reverent Worship, or a Free Church without distinction of persons, or the Service of Song to be heard day and night without ceasing from the redeemed and glorified

multitudes of saints. If our Bible tells us true, we shall have all these things there, and, if we reach that happy land, we shall all agree in enjoying them throughout endless ages. Meanwhile, even if we, as brother-churchmen disagree on minor matters, and for a time part company, *we surely may love one another, and give each other credit for honesty of purpose.* And, although I may have failed in one sense of the word, failed in attaining all that I aimed at, *i.e.*, in doing *myself* what I am persuaded another will do ere long better than I could have done it, still all true men will, I think, consider that such failure is more honourable than success would have been if purchased at the price of violation of principle, or the sacrifice of those convictions of God's truth which should be dearer than life, and admit of no compromise. I have, I fear, detained you unwarrantably. I trust you will forgive me on account of the importance of the subject to us all.

May the Lord now give to us all, Bishop, Priest, and People, a right judgment in all things, that in all, and by all, God's Holy Name may be glorified, for our blessed Saviour, Jesus Christ's sake.—Amen.