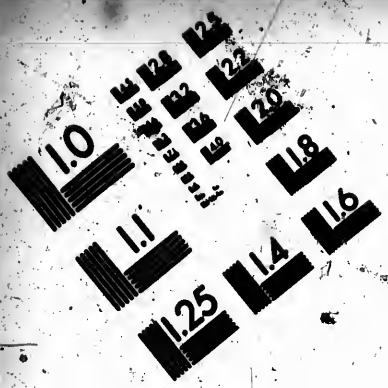

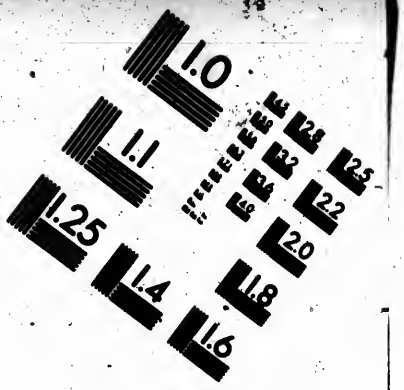

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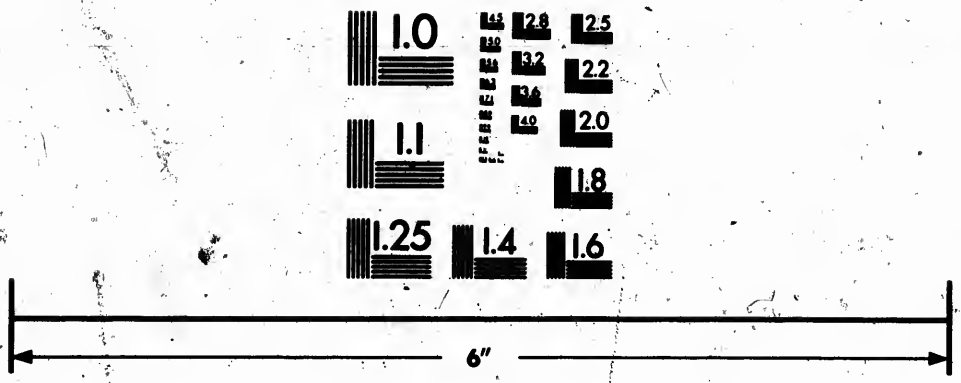

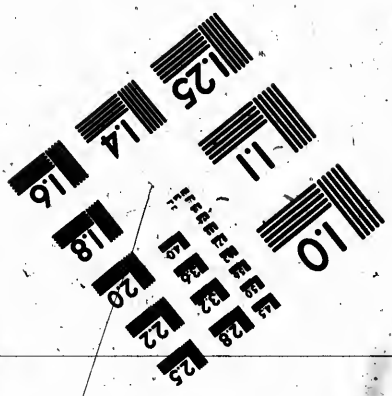

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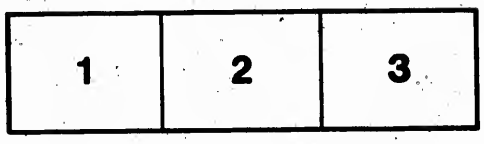

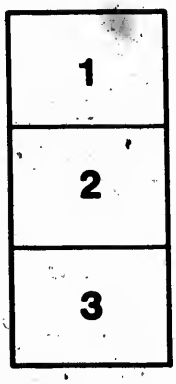

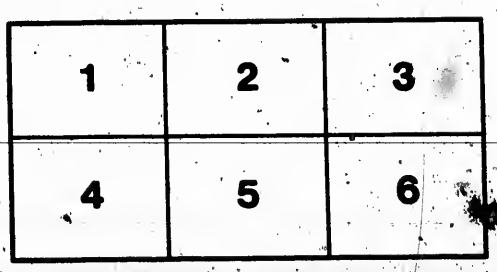

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A CHARGE,

DELIVERED TO

THE CLERGY OF THE DIOCESE

OF MONTREAL,

On the 19th January, 1859, at the Third Triennial Visitation, held in

ST. JOHN'S CHURCH, MONTREAL,

BY

FRANCIS FULFORD, D.D.
Lord Bishop of Montreal.

MONTREAL:
SALTER & ROSS, PRINTERS, ST. JAMES S'T.

1859

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1859

On Wednesday, the 19th of January, 1859, the Lord Bishop of Montreal held his third triennial visitation of his clergy at St. John's Church, Gosford Street. Morning service was held at half-past 10, A. M. With the Bishop within the Communion rails, were the Very Reverend Dean of Montreal, (Dr. John Bethune) the Venerable Archdeacon of York, (Dr. A. N. Bethune) the Venerable Archdeacon Gilson of Montreal. The other members of the clergy who attended in their gowns and bands were ranged in the seats immediately in front. The Morning Service was read by the Venerable Archdeacon of Montreal, the Lessons and the epistle by the Venerable Archdeacon of York, and the Ante-Communion Service by the very Rev. Dean of Montreal.

The Roll of the Clergy was then called by the Rev. Mr. Rogers, the Bishop's Secretary, nearly all of them answering to their names.

After the delivery of the charge, the Holy Communion was administered, after which the congregation retired, the clergy re-assembling in the school-room in the basement, where the Bishop sought their advice as to the most convenient time for assembling the Diocesan Synod.

CHARGE.

My Reverend Brethren:

By God's mercy we are allowed again to meet together at this, the third general Visitation of my Diocese, which it has been my duty and my privilege to hold, since my appointment, as your Bishop, now rather more than eight years ago. And before entering upon any details connected with the present state and future prospects of the Church, or the ministrations of the Clergy under my charge, I will say a few words on the origin and meaning of these Visitations, as they are termed, whether general or special, and whether held by the Bishop himself, or by any other official having authority to do so.

It is well to remember, that, while in the Church there are some things, which are of its essence, so to speak, without which it cannot be said to have any assured existence at all,—such as the Ministry, and with the Ministry the due administration of the Sacraments, and "the preaching the pure word of God,"—so also there are others, which, from time to time, the Church has seen fit to appoint for the furtherance of its work, its more ready adaptation to the wants and necessities of its members, and the better administration of its affairs. Thus we find in early times, as the heathen world was gradually brought under the influence of the Gospel, and the preachers of the word were multiplied, that, to prevent confusion and promote proper discipline, the different Ministers had separate spheres of duty assigned to them, and parishes, Dioceses, Archdioceses, and Provinces were marked out to be governed by certain fixed rules and canons, which were agreed to

after due deliberation in the early General Councils of the Church. Liturgies were also composed and set forth for the public service of God, and the due administration of the Sacraments; which, though different in many details in different places, were all identical in doctrine, containing the same Catholic Confessions of Faith, and the form and order for the administration of Holy Baptism and the Supper of our Lord, in the express words ordained by Christ himself. And it is as being in accordance with this principle, because of this maintenance of a duly appointed Ministry, this Confession of the Catholic Creeds, this preaching of the pure word of God, and this administration of the Sacraments ordained by Christ, as essential to her being as a Church, that the Church, in which we are called to serve, claims our reverence, our duty and our love: while, in the rules and canons laid down for the regular observation of public worship or the exercise of discipline and government, she has, under the guidance of God's Spirit, made such arrangements for the furthering the work committed to her, as seemed most fitting and needful: and such as she has a full right to appoint, inasmuch as she has ordered nothing "contrary to God's word written." And with this limitation "the Church hath power to decree Rites and Ceremonies, and authority in Controversies of Faith."

As the early necessities of the Church required, we find, as I stated, the travelling Missionaries becoming settled Pastors, parishes growing into dioceses, and dioceses into provinces with a duly appointed hierarchy and clergy, for the government of the same, the celebration of public worship, and the pastoral charge of the people. But every where and always in the primitive Church the clergy, whether many or few in any particular district, were in connection with and under the charge of some chief

Pastor or Bishop, who was their Episcopos or Overseer; and who, having himself the power to ordain others, carried with him the pledge of its perpetuity and increase.

One of the chief duties of the Bishop, (Episcopos) as the name implies, was that of visitation, and oversight; and, as at first the Dioceses were much smaller in extent, than they have been in modern times, for several hundred years the Bishops, in their own persons, visited all the parishes, within their respective Dioceses, every year: having several Deacons specially to assist them. Afterwards the Bishops had authority given them, in case of sickness, or other public concerns, to *delegate* Priests or Deacons to assist them; and then, as it appears they began to divide great Dioceses into Archdeaconries, and, selecting one amongst the Clergy, gave him, with the title of Archdeacon, commission to visit and enquire, and to give an account of all at the end of their visitations, and the Bishops reserved the third year to themselves, to inform themselves, (amongst other things) how their Archdeacons, their substitute, performed their duties. And in England at the present time, where the Archdeacon has certain special duties assigned to him by law, the Bishop is restrained from holding his official visitation, in each Archdeaconry, more frequently than once in three years; the Archdeacon visiting for him by right, in the intermediate years. And as by reason of the extent of the Dioceses, and the immense number of the Churches, in some instances upwards of one thousand, it was impossible for the most active prelates to make periodical visits to each parish every year, the Bishops were authorised, where every Church could not otherwise be visited, to call together the Clergy from several parts to some one convenient place, that the visitation of them might not be postponed. And from this indulgence, and the extent of the Dioceses

[before alluded to] grew up the custom of citing the Clergy and people to attend visitations at particular places; when presentments were made respecting any matter required to be brought under the Bishop's notice, as they used to be made to the Bishop, at his personal visitation of every particular cure. But the Bishops having thus large numbers of their Clergy assembled together, and a certain degree of greater importance attaching to the occasion of such visitation, for the most part commonly held in the principal towns and chief Churches of the Diocese, the custom grew up of delivering in a more formal manner, what we now term the Bishop's Triennial Visitation Charge; wherein he is enabled from the information, which he has received respecting the state and condition of the Church in his own Diocese, to draw up such statements as mark the progress that is making, and to give such advice or encouragement to his Clergy, as may seem fitting: as well as to notice any matters affecting the general state of religion and the extension of the Gospel.

In this country, as a branch of the Church of England, we have with its Ministry and Liturgy adopted also, as far as we have been able, the manner of administering its government; and, though without the legal enactments being in force, that constrain our brethren at home, we have in respect of Episcopal visitations, as also in many other points, followed the custom and usage of the Mother Church. By the 60th Canon, the Bishop, unless hindered by some infirmity, is required to confirm at his visitations, which, it is presumed by the same Canon, are to be held every third year. And thus besides those particular visitations, which in this country are usually made at every Church in the course of the three years, we hold what we term a general visitation of the Clergy, as on this present occasion; which, though not required

for the original purpose for which these visitations were appointed, is yet of no little importance, and in the present circumstances of the Church is exceedingly useful and convenient.—It affords an occasion, perhaps the only occasion for those occupying the distant portions of the Diocese, for the Clergy assembling together becoming acquainted with each other, and conferring on many matters of deep interest to them and the Church at large. And also, as in England, the custom of the Bishop delivering a Charge to them, enables him, in a more formal and authoritative manner, to review the state of the Diocese, and give such counsel or exhortation as he may think needful. And in respect of the Clergy assembling together, whether in these more general gatherings or in any particular districts, I think it hardly possible to overestimate the advantage that may accrue from it, and the help, support and encouragement, that may be thus obtained by them in the several works of their Ministry.

I am aware that hitherto, on these occasions of the general visitations of the Bishop, any advantages of this sort have been rather incidental and collateral, than the immediate object of your meeting. But as we find formerly in England, that the times, usually fixed for Episcopal visitations, were about Easter and Michaelmas, because as it would appear, that then the Synods of the Clergy were accustomed to be held by the Bishops as required by the Canons, to consider of the state of the Church and religion in their respective Dioceses [which however in later times have fallen into disuse]—so I trust, that with the revival of this wholesome, and to us most necessary, custom in this and the neighbouring Dioceses, we shall, at all future Episcopal visitations, when the Clergy are cited by the Bishop to attend, not only have the Charge of the Bishop delivered to them, not only experience that incidental ad-

vantage, which must always more or less arise from the Clergy meeting together, but also have notice of the meeting of the Clergy and Lay Delegates with the Bishop, to attend our Diocesan Synods; at which we may consider the state of religion and the Church amongst us, and make provision for the due regulation and discipline of our parochial system, wherever it is needed, and as far as we may be able. I feel confident that such an organization of the Church amongst us, carried out, as I trust it will be, in a Christian spirit, with due deliberation and chastened zeal, will add fresh strength and vigour to all our operations, as well as give a new and stirring interest to these our periodical gatherings. I had fully expected that we should have been summoned for such a purpose at this time; but, as you are aware, by a recent Act of the Legislature it appears necessary, that the first election of Lay Delegates must take place, in the different parishes and missions, at the annual Easter Vestry-Meetings; and consequently the Meeting of our Diocesan Synod must be postponed until after that election has taken place. In the meantime, on the present occasion, I will make some statements respecting the working of the Church amongst us, since I delivered my last Visitation Charge in the year 1855. And I do not think, under the circumstances of our case, that we have any reason to be discouraged with the prospect before us.

At the last visitation there were 54 clergy serving cures in this Diocese. Of these one has since died, one has retired on a pension from the S. P. G., and 7 have resigned their cures. There are now 58 officiating here; and of these 13 have joined us since January 1855, 3 of them having been serving in the Diocese before in former years, one is from the Diocese of Toronto, one from Quebec, two from England, and six have been ordained by me here.

Four of those ordained by me are from Bishop's College, Lennoxville, making 13 of our present number from that University. Thirty-three of the Clergy, now officiating here, were in the Diocese, when I arrived here in 1850; twenty five have been added since. And out of fifteen of the Clergy officiating here in 1850, who have now ceased to hold cures, one is dead, four have retired on pensions from the S. P. G., and ten have gone elsewhere. The fifty-eight Clergy now officiating here, including the Garrison Chaplain and the Chaplain of the Reformatory Prison at Isle Aux Noix, are serving 54 cures, four others being now vacant where there have been formerly missionaries stationed; some of which, I fear, are not likely to be filled again permanently, as the congregation, always very scattered, are diminished by migrations Westward, and there is very little prospect of their ever becoming self-supporting. Since 1855 there have been four new missions organized, notwithstanding our having to provide for the expected diminution of the grant from the S. P. G.; and there are arrangements now making which will, I hope, lead, before long, to the opening of two or three others in places where they are most urgently required. Of the 58 cures in the Diocese 26 only had parsonages, with more or less glebe attached to them, at the last visitation; now 36 are so supplied, and three others have glebes but no houses yet erected. During the same period eleven churches and eight grave-yards have been consecrated, making altogether 56 consecrated churches and 35 grave-yards; while there are 16 unconsecrated churches, besides school-rooms now in use for public worship; and there are five churches now building, 3 of which, including the cathedral, are to replace others. By returns just received, in answer to the circular I sent to you, I find that there are in this Diocese, as nearly as the list can be made up,

3312 communicants, of whom 1916 received the Holy Communion at Christmas. There are 65 Sunday Schools, with 307 teachers assisting the Clergy, and 2920 Sunday Scholars with an average attendance of 2182. What a hopeful nursery for Christ and his Church, if duly watched and tended! The returns of the communicants give an increase over the numbers returned to me at my last visitation of rather more than 350. This is certainly not so great an increase as might have been expected, from the numbers who have been confirmed during that interval; and should lead us to a thoughtful consideration, whether we are not sufficiently careful in instructing and preparing our candidates for confirmation, or perhaps not sufficiently attentive in keeping watch over them afterwards. A most necessary and important part of a pastor's duty; and most needful for the young members of the flock at a most critical period of life, and that will repay all our care an hundred fold. As far as I have proceeded with the confirmations [three-fourths of the Diocese], there has been a considerable increase on former years; notwithstanding a decrease in this city, where the numbers are not so large, as on the last occasion. This is, no doubt, in some measure in consequence of the dispersion of the large congregation that used to attend at the old cathedral, before it was destroyed by the fire. But whatever ground may thus seem to be temporarily lost, will, I feel sure, be more than recovered in the course of the next few years; and with the increasing accommodation that is being provided for our congregations, and the increasing efforts made by the clergy, we may look forward, under God's blessing, with hope and confidence to the future.

The vacancy amongst the Clergy, caused by death, was in the case of the Revd. D. Gavin; the only death that has occurred amongst them,

since my appointment in 1850. And, while we ought gratefully to acknowledge God's mercy in thus sparing so many of us, and enabling us still to continue our work in the service of the Church, I cannot omit to notice the great loss wh ch we sustained by the death of that laborious and faithful minister, whose place it was so long found difficult to fill, and whose memory is still fondly cherished by many, who had learnt to value his modest worth, and had proved the excellence of his pastoral care. The Clergyman who has retired on a pension is the Rev. Richard Whitwell, late Rector of Philipsburgh, whose name, though still surviving and living in the midst of us, I cannot forbear to mention. He has thus, in consequence of ill-health and increasing age, closed an active ministry of 35 years, as a missionary of the S. P. G.; a far longer period of service than most of us shall probably be permitted to see. He is one of the very few survivors, who were contemporaries with the excellent Bishop Stewart, sharing his labors and assisting him in first planting the Church in that portion of the Diocese, where it has taken root more firmly than in any other, viz.: the District of Missisquoi; and whose early labors, in times when far more self-denial was needed than in our days, are often spoken of with affectionate remembrance by many who witnessed them, and who are still living to bear their testimony to his worth.

I have mentioned the number of Sunday Schools and Scholars at present in the Diocese, and I am most anxious to press the importance of your paying great and systematic attention to these, I may almost say, indispensable means of carrying on effectually the work of your ministry in your several cures. I know very well the many impediments that often prevent the establishment of them, the heavy duties devolving on the clergyman during the Sunday,

when he has perhaps to serve at places widely distant,—and the difficulty (in very many country missions) that exists of getting any reliable and efficient teachers to assist him when present, or to supply his place when absent. But still I do hold that the training up the young is so very essential a part of a minister's duty, and so necessary for the building up of the Church amongst us, that I cannot too strongly urge this matter upon your attention. And on this subject I will read you some remarks, lately made by an Irish Bishop (the bishop of Cork) on an occasion similar to this, on which we are now assembled; and which contain some weighty truths, that it will be well for us to consider very thoughtfully:—

"Nor is Catechising in any respect, a mean or ignoble part of our office. There is something, indeed, far more striking to the imagination in the passionate appeals which rouse the slumbering conscience; in the throes and agonies of a late repentance; in the visible change from death to life of a converted sinner,—than in the quiet labours which are the lot of the catechist and schoolmaster;—the still, small dew of early instruction, and the gradual, unobtrusive growth of early goodness. But, "Take heed that ye despise not one of these little ones: for, I say unto you that, in Heaven, their angels do always behold the face of my Father which is in Heaven." Our Lord himself, you remember, put aside the throng of more intelligent auditors, and turned from the learned Rabbi and the admiring Apostle, to suffer the little children to come unto Him, and receive His blessing.

"Let us never forget that our Lord designed for His Church a twofold ministry. One work which he set before it was, the *conversion* of an unbelieving world; the other, that of training its own members, from their earliest infancy, in the knowledge and practice of his will. It is through the corruption and faithlessness of man, that another, and, as it were, a strange work has

been put upon it—the work of *converting* Christians. Sad and humiliating is the fact, that, within the kingdom of Heaven, there should be masses of Christians who thus need *conversion*; who, called from their infancy to a knowledge of the Redeemer, and with all the privileges of the Gospel made over to them, yet need now, in their manhood, to be called on again to return to the Shepherd and Bishop of their souls.

"The frequent occurrence of such cases may probably have occasioned that loose way of talking, very prevalent among us, in which a "converted person," and "a serious Christian," are used as absolutely equivalent expressions; as if every serious Christian must needs *have been* careless and profane.

"It is to be feared that this sort of indiscriminating language has re-acted on the cause that gave rise to it, and led many into a vague kind of notion that, we must *allow*, in every case, for a period of irreligious carelessness; that vital religion cannot, except in very rare instances, be the character of youth, but must await maturer years, and be preceded for some longer or shorter time by a neglect of God and godliness.

"But this I need hardly say to you, was not God's design for the children of His Church. He did not call them to be converted when they had grown up, and after they had forgotten their Creator in the days of their youth; but that, from their earliest years, they should be, in *character* as well as in *privilege*—"Members of Christ, children of God, and inheritors of the kingdom of Heaven;"—that, from the first dawn of intelligence to the last flicker of departing consciousness,—in infancy—in youth—in manhood—in old age—the sons and daughters of Christians should be "Holy to the Lord," not in their vocation merely, but in their hearts and lives. Nor can we neglect the work of striving, so far as lies in us, to carry out in every instance, this grand design, without the grossest unfaithfulness to our Master. And, for that reason, I

would now earnestly press upon your special attention, the duty of *catechising* the young.

"When I speak, however, of *catechizing*, it can scarcely be needful to explain, that I do not merely mean, causing children to learn by rote the answers in the Church Catechism. No reasonable person of any candour can suppose that, when the Church devolved upon its pastors the duty of teaching the Catechism, it meant only *that*;—a task, that is, which any nurse or waiting-maid could perform as well as they. It is only wicked and slothful servants, anxious to shift off responsibility, and save themselves trouble, who thus construe, in a dry and literal way, what every one "who has an ear to hear" can perceive to mean much more. The Catechism was, purposely and properly, drawn up with a studied brevity, so as not unnecessarily to burden the memory of a young learner. But, though its short and pregnant sentences be all that is required to be learned by rote, it must be evident that the mere words composing them could not be *all* that it was intended that children should learn in any way. It was meant, no doubt, that these brief answers should be largely explained, proved and applied; and thus become, as it were, fixed points and centres of a larger and more various body of oral instruction.

"For example, in the very beginning of the Catechism, where a child is taught to say, that, "In his baptism he was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven"—it is obvious that he cannot make his answer intelligently—(and what real instruction is conveyed if he does not make it intelligently?)—without a previous explanation of the meaning of the words; which are strong figurative expressions, culled [illegible] of various parts of Scripture, and here [illegible]ght together into one. The proper course, therefore, in this and similar cases, would seem to be, to take the learner through the chief passages of Scripture where these expressions occur, and make him see the meaning of them in their proper

contexts; after which he will be able to comprehend the full force and significance of the answers put into his mouth.

"If, indeed, I could suppose the unhappy case of a minister of our Church who did not heartily and *bona fide* approve of the Catechism, and whose only idea of explaining it was, *explaining it away*, I should say it would be safer for *him* not to meddle with explanations at all. Indeed, the only course really safe for such an one would be, to resign that pastoral office in this Church which his opinions do not permit him to discharge faithfully."

But while we must look with most hope and much anxiety to the training of the rising generation, as being those, who may be expected to be able and willing to carry on the work of the Church in this country, yet there is also much call for toil and care on behalf of those, who are now forming the bulk of our congregations, as well as the large number who are living in ignorance and sin; many of them, hitherto, without the means and opportunities of hearing the Gospel or attending on the ordinances of the Church; but whom it is our duty to seek and invite, and, if possible, to bring them in, that they may journey with us to that land, whither we hope to arrive, because God hath spoken good concerning His Church.

And, as a Church, one great source of strength to us will be, if we are like Jerusalem, "a city that is at unity in itself." Bishop Taylor, in a sermon preached two hundred years ago before the University of Trinity College, Dublin, remarks that "many ways have been attempted to reconcile the differences of the Church in matters of religion, and all the counsels of men have yet proved ineffectual; let us now try God's method; let us betake ourselves to live holily, and then the spirit of God will lead us into all truth." Nor is it reasonable for us to expect that we can make progress with our work, or convince those that are without, that the

truth is with us, unless it be seen, that we ourselves are indeed in earnest, teaching und exhorting others, as if we really believed and felt the words we speak, making our prayers our own rule of life, and in our sermons preaching, as if we indeed wished and expected to move and to convince. Cicero, in his Treatise de Oratore, has some remarks, which we may not unwisely apply to ourselves. "Optimus est enim orator, qui dicendo animos audientium et docet, et delectat, et permovet. Docere debitum est' delectare honorarium, permovere necessarium." And though, with the large demand made on the time of our clergy for the general work of the ministry, and the frequently recurring calls upon them for sermons, it is no easy task to be ready at all times with well weighed and well digested discourses, yet no care should be omitted to make them such, as may answer the ends for which they are supposed to be delivered—to teach—to teach some doctrine or duty—to interest by their style and language and illustrations, as well as by their subject—to move the feelings by the earnest applications made to the conscience, and truthful descriptions of eternal verities. I have lived long enough in this country, and have seen enough of the people, pretty well to understand what is the work in which the clergy are engaged in their several cures. I mean its general character, its difficulties and discouragements; and I have no Utopian expectations of seeing a state of ecclesiastical perfection speedily developed amongst us. But still I can observe where the clergy and the Church are exerting, to a very considerable extent, a wholesome influence over the people; and I know how deplorable, in so many instances, would be the state of the population, if that influence were to be withdrawn. And I have no reason to believe, from watching the working of the Church in past years, that that influence

for good may not be still largely increased. Let us then be of good courage; and committing ourselves and our work to the Lord, seek still to plant and to sow, in faith that He will in his own good time give the increase.

For your own improvement and to strengthen your minds, I would advise you all, besides that study of the Word of God, which is incumbent on us at all times, and that general and often desultory reading, which is not unfrequently the only study of persons engaged in active duties, that you should, from time to time, be ever taking up some systematic treatise, or course of sermons, of one of our old standard Divines, and steadily go through them, and endeavor to imbibe their tone and spirit. Be assured that there is something about those giants of former days, that we but seldom meet with in modern compositions, a depth of thought, a mighty grace, that cannot be traced by us without wonder and improvement; and which, besides the great spiritual benefits they may gain from them, will serve often to those, whose sphere of labour may be far off amongst the wayfaring and the simple, as a stimulus and refinement to their own minds, which otherwise may grow dull and careless for want of exercise and fit companionship. There is also another point on which I would make a remark, and that is the necessity, not only of your storing your own minds with knowledge, but of giving heed that you may really impart to others what you have learned yourselves. It is true your own lives may be, and ought to be, a perpetual sermon to those over whom you are placed; but more than that, it is, of course, the intention of your sermons, as delivered in the public services of the Church, to teach. An able living Divine, one long engaged himself in teaching others, remarks, that, "there are faculties by which men apprehend the ideas

of others, and faculties by which they communicate their own. There is a faculty of apprehending, and there is a faculty of explaining. Few men, perhaps, it may be said, none, possess both these faculties in equal measure; the majority of intelligent persons are deficient either in one or the other." And we have need to take care lest what we ourselves have clearly apprehended is made obscure to others by our defective manner of explaining it. Again, in the mere delivery of our sermons, and in the manner of saying the Prayers, very much may be gained or lost as to the effectiveness of our ministry. It is a great reproach to us, that, in training our candidates for Holy Orders, this matter has not yet been made the subject of some systematic care; and that, consequently, it not unfrequently happens that a ministry, which otherwise might reasonably have been expected to have been most useful, fails of success. And here let me state, that I think nothing less desirable than a forced unnatural manner of preaching or saying the Prayers; but sermons should be preached, as if the intention was to persuade and to convince, and the Prayers should be said in a reverent and earnest manner; and when God has given you sufficient power, you should learn so to manage your voice that you may be distinctly heard. To attend the service, when it is performed in a careless, irreverent manner, in a dull monotonous tone, whatever be the subject, or with the closing part of a sentence uttered in so low a tone, as to be inaudible, when nature has placed no impediment in the way of a more effective manner, is exceedingly painful, and is inexcusable. And in connection with all these remarks on the duties of the Clergy, I cannot but feel deeply anxious respecting the due supply of "persons to serve in the sacred ministry of the Church" amongst us; and as no care or attention of man can effectually pro-

vide for this, without God's preventing and assisting grace, I have to remind you of the duty incumbent upon you to be regular in the use of the prayers appointed by the Church to be said in all our places of worship, "in the Ember weeks, or those who are to be admitted into Holy Orders." If we have any sense of the duty of being constant and earnest in prayer, any faith in its efficacy, there is certainly not one amongst the prayers appointed to be used by us, on special occasions, that can compare with those in the importance of their subject matter, or the deep interest we ought to feel in it. It is furthermore a fact, patent to every one, that there can be little temptation, as far as worldly inducements can influence him, for any young man to offer himself for the work of the Ministry in Lower Canada; and unless upheld by a sense of duty, and an earnest desire to do the will of Him that sent him, it must indeed be a severe task to "continue steadfast, immoveable, always abounding in the work of the Lord." But it must give light and strength to many a doubting and desponding heart to believe that, if they do so continue, "their work shall not be in vain in the Lord." I do trust, however, that, if our Synod enters upon its work healthfully and heartily, as I venture to anticipate that it will, one of its first objects will be to put into operation some definite plan for the more systematic organisation of our Missions, and for securing a more adequate and certain maintenance for the Clergy; and that, through the willing and efficient co-operation of the Laity, this will be so carried out as to provide for the comfort and independence of those who labor amongst them. (Since I wrote this passage this work has been taken up, in a way likely eventually to produce some good fruit, by the Church Society, at the General Annual Meeting held yesterday morning.) If this is not accomplished, and specially now that the old means of supporting them is being withdrawn, we can never expect to have a faithful and useful body of Clergy, exercising a *set-*

tled ministry in the Diocese; thus destroying a great portion of their efficiency, besides leading to other evils of a serious character. For wherever, from whatever cause, the local ties that bind together the pastor and his flock are of little force, and a migratory habit is induced, it is found that a spirit of rivalry between the Clergy, and a restlessness and constant desire of change are produced, which operate most injuriously both on the Clergy and their congregations. I am by no means intending to imply that a change of sphere may not, in some cases, be both allowable in the Clergy, and advantageous for the interests of the Church; but the principle should be to encourage a *settled* ministry, with increasing ties and associations between pastors and people. And in order to maintain this, a suitable and sufficient provision must be secured. I need scarcely again revert to the fact that the grant allowed us by the S. P. G. is now actually in course of withdrawal. It was reduced by the sum of £360 Stg. for the current year from the 1st of last July, and will be subject to further reductions. In this state of things, and with this prospect before us, it is to a certain extent cheering to find that, notwithstanding the financial difficulties of the last year, and the demand made upon many of our most attached members for large subscriptions in aid of the rebuilding the Cathedral, still the funds of the Diocesan Church Society have not fallen off; indeed from the country parishes they have exceeded the former year. But nevertheless there are some of the country parishes and missions that do not yet bear their full share, and these amongst the older and comparatively richer ones. Called upon, during the lives of their present incumbents for a smaller contribution towards their support, in some cases doing, I believe, nothing for that object,—while the new and poorer settlements are required to engage for the subscription of some definite contribution before a clergyman can be sent amongst them,—it does seem that they ought to

be proving, more heartily, their appreciation of the advantages they have so long enjoyed, by more readily aiding in the general work of the Church: which they cannot, in any way, more effectually do than by giving to this Society. It will be seen by the returns given in the Annual Report of the Society, that by active exertions made in some parishes, subscriptions, varying in amount, are obtained from almost every member of every family belonging to our communion. This is the system that should be carried out everywhere, every one bearing their part according to their means. As the more direct missionary work gives place to that of the settled pastor, and the territorial district under the charge of the minister assumes the character of a parish, with its church and churchwardens, its parsonage and perhaps glebe or other endowments, you should be careful, as far as possible, to see that the provisions of the Church Temporalities Act are carried into effect, and specially clause IX, so far as it provides for the keeping the records of the parish and the custody of property, including goods, chattels, &c., as well as the books of the Registers. Much confusion, as well as loss, will ensue if this is neglected. And further, I should wish that every licensed clergyman, in charge of a cure of souls, should keep an account of all persons confirmed, and all communicants, with, if possible, a notice of the names of those attending at each administration of the Lord's Supper. Something of this kind, with any additional particulars of the names of families, professing to belong to the Church of England, it seems very important to have prepared, not only for your own use, but to be handed over to your successor, as a guide and help to him in undertaking the charge. This seems desirable under any circumstances, but most essential in a country like this, where the congregations are so widely scattered and mixed up with so many of other communions. Many of you, no doubt, have already all these particulars noted down; and they can

be done with very little trouble, if attended to regularly. I always kept such a record of the communicants, with particulars of other members of the congregation, when I was Rector of Trowbridge, in the Diocese of Salisbury, a parish of 11,000 inhabitants; and they were of essential use to my successor, to whom I gave them on resigning that living. And no one can do his duty faithfully, during his own ministry, who does not feel solicitous that the ministry of those who follow him should be able to carry on the work which he has been engaged in, and who does not in all his arrangements, as far as possible, provide for the same. These and many other points, connected with the machinery and discipline of the Church, will no doubt become subject to systematic regulation under the sanction of our Diocesan Synod. If we have not the influence and strength in this country which the Church possesses in England, from her connection with the State, we are, on the other hand, left free from the restraints there imposed; and while, with the Church at Home, we maintain the integrity of the Book of Common Prayer and the authorized version of the Bible, as now in use (any attempts to tamper with which, under the specious pretence of correcting errors, I consider it to be our bounden duty to resist), we shall in our Diocesan and Provincial Synods, in conjunction with our brethren in the neighboring Dioceses, find a source of strength and fresh evidence of the reality of our work. And that work is of immense importance: it concerns not only the present generation, and those who are now the immediate subjects of our ministrations, but we are laying the foundation for years to come. We are witnesses, in this Province, for the Catholic faith, in a Church served by an Apostolic Ministry, who claim to speak and teach, as those who have authority and a commission for the office they hold. And however philosophers may argue, and good and earnest men may labour, yet increasing experience serves to convince us, and not least so on this

continent, that without a fixed and authoritative creed, and a ministry that is not merely of human institution, it is vain to expect to oppose the multiform errors of men's device, and the fearful spread of infidelity and sin. The influence of such a Church, when its ministers are faithful, and its congregations loyal to her voice, will be felt far and wide beyond its own immediate pale. May it be our constant prayer and most earnest endeavour, that, in so high an office, we may not be found wanting through any fault or negligence of our own. For myself, I feel that I owe to all the clergy my sincere acknowledgments for the attention I have received from them at all times, and particularly when visiting their different missions; and for the ready manner in which they have endeavoured to carry into execution any plans or suggestions, which I have, at any time, made to them. It has been my desire, however imperfectly I may have fulfilled my office, to bear with them their burden of ministerial duty, and sympathise with them in their labours. And if God spare us yet a little while, may it be that we may more carefully redeem the time; and, striving to win others to righteousness, may we gird up our own loins and stand ready to do, or to suffer, His will. Let us pray for one another, and living together here as brethren, united by the holiest bond of our common office in the household of Christ, look forward to the time of our meeting hereafter in the presence of our Lord to give account of our ministry, with the humble hope that He will then mercifully own our work, and for His great name's sake receive us into His heavenly kingdom.

There were 46 clergy, officiating in the Diocese, present at the Visitation, with 3 retired missionaries, and the Venerable Archdeacon Bethune from the Diocese of Toronto, and the Rev. J. H. Nicolls, D.D., Principal of Bishop's College, Lennoxville, and the Rev. W. L. Thompson, Stanstead, from the Diocese of Quebec: making altogether fifty-two.