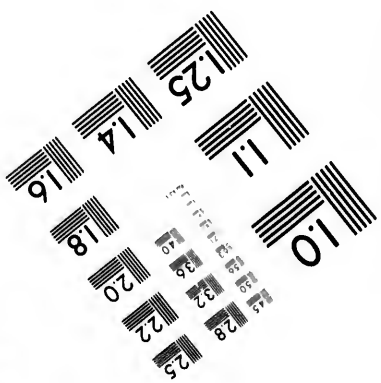
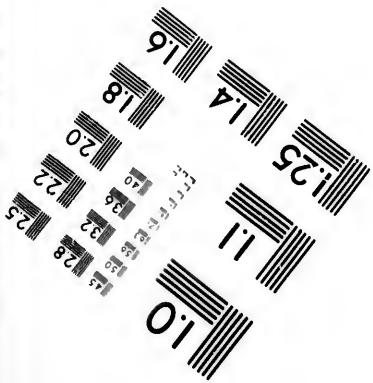
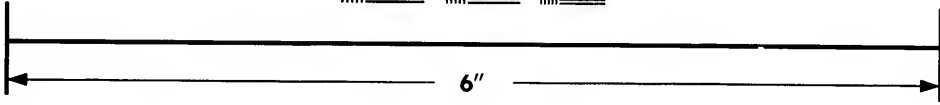
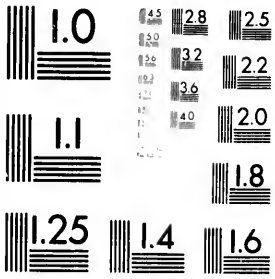


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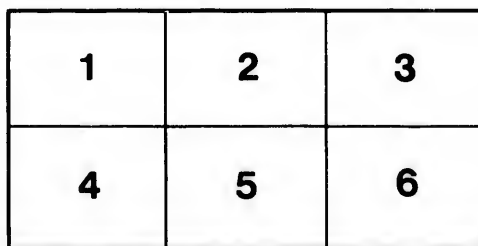
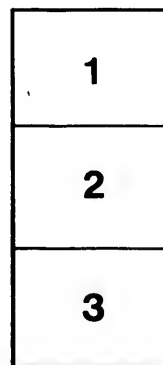
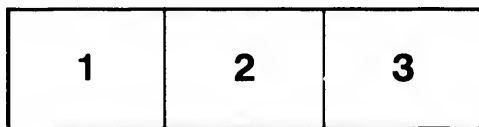
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PROCEEDINGS

OF THE

CONFERENCE OF THE CLERGY,

HELD AFTER A

VISITATION OF THE LORD BISHOP OF ONTARIO,

IN

BISHOP'S CHAPEL, OTTAWA,

*October 22nd, 23rd, 24th, 25th, 1872.*

*Hunt* — ...

WITH APPENDICES,

*Containing the Papers read.*

OTTAWA:

PRINTED BY A. WOODBURN, ELGIN STREET, CENTRE TOWN.

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## Diocese of Ontario.

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### VISITATION OF THE CLERGY, 1872.

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At the request of the Lord Bishop of Ontario, the clergy of the Diocese assembled in Bishop's Chapel, Ottawa, on Tuesday, October 22nd, 1872. Divine service commenced at 11 o'clock. The prayers were intoned by the Rev. Charles H. Mockridge, the lessons read by Rev. H. Pollard, and the sermon preached by Rev. J. W. Burke. The Holy Communion was administered by the Lord Bishop, assisted by the Ven. Archdeacon Patton, D. C. L., Rev. J. Bleasdel, M. A., and Rev. J. W. Burke, B. A.

The offertory amounted to \$16.11.

At 3 p.m. the clergy met in the Chapel. After the Lord Bishop had taken the chair, the Ven. Archdeacon Patton called the roll, when the following answered to their names:

Rev. G. A. Anderson, M. A. Iroquois; H. Auston, B. A., Lyn; E. H. M. Baker, Carrying Place; E. W. Beaven, M. A., Arnprior; W. Bleasdel, M. A., Trenton; C. P. Bliss, Ottawa; J. J. Bogert, M. A., Napanee; T. Bousfield, Kingston; J. W. Burke, B. A., Prescott; D. F. Bogert, B. A., Napanee; J. Carroll, Gananoque; A. Coleman; A. W. Cooke, North Augusta; E. P. Crawford, M. A., Hawkesbury; W. B. Carey, B. A., March; C. P. Emery, Pakenham; W. Fleming, M. A., Osgoode; C. Forest, M. A., Merrickville; A. Fisher, Lanark; R. Garrett, Osnabrock; Jas. Godfrey, B. A., Ottawa; G. W. Grout, M. A., Carleton Place; T. Golden, B. A., Shannonville; G. N. Higginson, M. A., New Edinburgh; J. Hallowell, Finch; R. Irwin, Belleville; Arthur Jarvis, Hawkesbury; C. J. Kaapeke, Hull; F. W. Kirkpatrick, M. A., Kingston; J. S. Lauder, M. A., Ottawa; R. Lewis, M. A., Maitland; G. J. Low, Madoc; M. Lepper, Franktown; H. Mulkins, Kingston; J. A. Mulock, Kingston; D. P. Merritt, B. A., Fitzroy Harbour; C. H. Mockridge, M. A., Hillier; J. K. McMorine, M. A., Almonte; W. Mucklestone, M. A., Camden East; J. May, Ottawa; C. P.

Mulvancy, M. A., Huntley; A. C. Nesbitt, Pembroke; A. J. O'Loughlin, Sydenham; Ven. Archdeacon Patton, D. C. L., Belleville; T. A. Parnell, Kingston; H. E. Plees, B. A., Bath; J. A. Preston, M. A., Cornwall; H. Pollard, Ottawa; T. D. Phillips, Ottawa; W. Roberts, Tweed; J. Stannage, Kemptville; T. Stanton, Tyendinaga; H. J. Simpson, Beachburgh; A. Spencer, Kemptville; F. R. Tane, Brockville; S. Tighe, B. A., Milford; G. W. White, B. A., Smith Falls.

The Lord Bishop requested the Rev. H. Pollard to act as Secretary.

The Conference commenced with Papers read by the Rev. F. W. Kirkpatrick and Rev. J. J. Bogert, on *The Evils of Intemperance, and its Cure.*—(See Appendix A and B.)

The discussion on the subject continued until 5 o'clock when it was adjourned until the next morning.

Evening Prayer was said at 7 o'clock, by Rev. P. Crawford, and the Lessons read by Rev. G. J. Low; after the third collect, his Lordship delivered his CHARGE, which has been published in full, at the request of the Clergy.\*

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WEDNESDAY, October 23.

At 8 a.m., the Holy Communion was celebrated by Rev. E. W. Beavon, assisted by Rev. A. Jarvis.

Litany was sung at 10 a.m. by Rev. E. P. Crawford; immediately after, the Lord Bishop took the chair, and the discussion on the subject of *Intemperance* was resumed by Rev. R. Lewis, and continued for some time; when the Bishop having addressed the meeting, a Committee was appointed, consisting of Rev. Messrs. Kirkpatrick, Bogert, Stannage, Mulock and Parnell, for the purpose of drawing up a Resolution based upon the suggestions of his Lordship and to report after the mid-day recess.

Ven. Archdeacon Patton then moved, seconded by Rev. J. Preston:

That the Clergy of the Diocese of Ontario, assembled at the request of the Lord Bishop to attend his visitation, having

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\* This Charge, price 10 cents, can be obtained at the Depository, Kingston, or of Rev. H. Pollard, Ottawa.

heard with great satisfaction his Lordship's very able Charge, hereby respectfully request that his Lordship would be pleased to allow it to be printed in pamphlet form, at the expense of the Clergy.—*Carried unanimously.*

The Bishop thanked the Clergy for their confidence expressed in the Resolution, and stated that he was willing to comply with their request.

Rev. G. J. Low read a Paper on *Lay Co-operation*, (Appendix C.), which was discussed until the recess at 1 p.m.

#### AFTERNOON SESSION.

Clergy assembled at 3 p.m. The Lord Bishop in the chair. The discussion on *Lay Co-operation* was resumed until 4.30 p.m., when

Rev. T. A. Parnell presented the Report of the Committee on Intemperance in the following Declaration, which, after discussion, was carried with only four dissenting voices.

#### *Declaration.*

We, the Bishop and Clergy of the Diocese of Ontario, assembled at visitation, feeling deeply sensible of the great evils of Intemperance, desire to record our firm determination, in reliance on the Divine assistance, to discountenance and suppress, by every means within our power, by example and precept, this crying sin, so destructive to the temporal and spiritual welfare of our fellowmen: and we hereby resolve to employ all lawful Church discipline in order to suppress, as far as possible, this great evil.

Signed, T. A. PARNELL, *Chairman.*

Evening Prayer (shortened form) was then said by Rev. W. Roberts.

#### EVENING SESSION.

At 8 p.m., the Ven. Archdeacon Patton took the chair, when

Rev. J. Forrest delivered a speech on *Sisterhoods*—(Appendix D.)

After the subject had been discussed, Rev. E. W. Beaven moved, and Rev. J. W. Burke seconded, a Resolution as follows:

That this meeting of the Clergy of the Diocese of Ontario,

desire to express their earnest feeling of the pressing necessity for the introduction of "Sisterhoods" into the Church system of this Diocese: and respectfully request the Bishop to give his approval to any well considered plan for accomplishing this object.—*Carried, nem. con.*

Rev. G. White read a paper on *Mission Work* (Appendix E), the discussion of which occupied the remainder of the evening. Adjourned at 10 o'clock.

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THURSDAY, October 24.

At 8 a. m., the Holy Communion was celebrated by Rev. G. J. Low, assisted by Rev. R. D. Irwin.

Morning Prayer was sung at 10 a. m., by Rev. Chas. H. Mockridge.

The Bishop took the chair at 10:30.

Rev. C. H. Mockridge suggested the appointment of a Committee to organise a Choral Association, to whom the musical services at the meetings of the clergy might be committed. His Lordship assented, and, after recess, nominated the following:—

Rev. C. H. Mockridge,	Rev. G. J. Low,
" J. Bogert,	" H. Pollard,
" P. Crawford,	" W. Roberts.

Rev. R. Lewis moved, and Rev. J. Preston seconded, That the Papers which had been prepared, should be read at once, without discussion.—*Carried.*

The Chas. H. Mockridge read a paper: *Should the Burial Service be read over persistent Non-Communicants?* (Appendix F.)

Moved by Rev. T. A. Parnell, seconded by Rev. W. Bleasdel, and resolved,

That a committee be appointed to arrange for printing the Papers read at this conference; the clergy to be assessed for the payment.

His Lordship appointed Rev. T. A. Parnell, J. Forrest, R. Lewis and the Secretary.

The following Papers were then read:—

Rev. H. Pollard on *Free Churches*.

Rev. J. Carroll on *The Diaconate*. (Appendix G.)

Rev. C. P. Emery on *The Desirability of Restoring the Discipline of the Church*. (Appendix H.)

Rev. G. J. Low on *Sunday Schools and Catechising*; of which the following is an analysis.

A Sunday School should be so conducted as to embrace children of all ages—from the time they can just read, or earlier, until they are confirmed.

This would give seven, eight, or more years for instruction.

That instruction should be gradual, systematic, and adapted to provide for those seven or more years.

I. Mistakes in Sunday School instruction.

1. To spend the time in reading Scriptures, verse about.
2. To make mere reciting verses (or aught else) by rote, without regard to systematic doctrine, the sole object to be acquired.
3. To make all scholars, no matter what their age and attainments, learn the same lesson.

II. Objects that should have been attained at the ends of the course.

1. Knowledge of Scripture History.
2. Systematic Doctrine.
3. Certain portions of Scripture committed to memory.

For the attainment of the

1st. Let the scholar read the historical chapters *at home*, and be questioned in them on Sunday.

2nd. The Church Catechism must of course form the basis.

3rd. The Gospels and Epistles for each Sunday are the most appropriate.

The school should be divided into graduated classes, so that a scholar be transferred from lower to higher, and in the end be proficient in all these branches.

Rev. L. Stannage, on *The need of Authority in the Church as well as in the State*. (Appendix K.)

Adjourned at one, p.m.

#### AFTERNOON SESSION.

The Chair was taken by the Lord Bishop at 3 p.m.

The debate on *Missions* was resumed.

This was followed by a discussion on the appointment of a Day of General Thanksgiving for the harvest.

The Bishop intimated that he intended conferring with other bishops of the Province, who were soon to meet in Ottawa, upon the subject, and if no united action was taken, he would himself appoint a day.

The Rev. R. Lewis then delivered a speech on *The Separate School System* (Appendix I.)

A short discussion followed, until the chairman pronounced it out of order, as the first subject to be taken up was the *Burial Service*.

After many of the clergy had expressed views generally favorable to that advocated in the Paper, the Bishop said that he wished for a special Burial Service for persistent non-communicants, as they were *ipso facto* excommunicated.

The meeting adjourned at 6 p. m., when evening prayer was sung by Rev. G. N. Higginson and Rev. W. Roberts.

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FRIDAY, October 25.

Holy Communion at 8 a. m. by Revds. C. P. Emery, G. C. Robinson, and A. Jarvis.

At 10, the Litany was sung by Rev. E. P. Crawford. Immediately after, the Lord Bishop took the chair.

Several of the clergy had left for their parishes, about thirty only being present.

The subject of *Free Churches* was first taken up, but as there was almost unanimity in favor of Churches being wholly free, the discussion turned chiefly on the various modes of obtaining a revenue by means of the offertory, envelope system, &c. His Lordship, in summing up, said, that a practical suggestion had been made, which met a difficulty in churches where envelopes were used, namely, that on the days of special collections, no envelopes should be allowed to be put on the plates.

In connection with this subject the Bishop stated, that although he had not applied for a grant this year from the S. P. G., the Society had given £200 sterling to the Diocese,

which, of course, had been accepted; but he suggested that for the future, such grants should be declined, and an effort made to send an annual contribution to the funds of the venerable society. The suggestion met with the hearty approval of the meeting.

The *Diaconate* was then discussed, and a general agreement with the opinions of the Rev. J. Carroll's paper expressed.

The Bishop at the close, referred to the Canon on Deacons, passed at the last Provincial Synod by the House of Bishops, and now waiting confirmation in the Lower House. He also expressed his opinion in favour of ordaining Deacons at twenty-one years of age; thus giving three years of probation, before obtaining the order of Priesthood.

*The Desirability of Restoring the Discipline of the Church*, next engaged attention: opinions were generally expressed in favour of such restoration, as far as practicable.

The next subject on the Paper was *The Offertory, &c.*, which, however, had been disposed of under "*Free Churches.*"

*The Proper Observance of the Lord's Day.* This subject was postponed.

*The Separate School System*, as advocated by Rev. R. Lewis, was briefly considered. His Lordship, in remarking on the expressed views of some of the Clergy, said that he thought they had not changed their minds as to its advisability, but considered it impossible to carry out the system under existing circumstances.

In the absence of Rev. H. Wilson, the subject of *Closer Spiritual Intercourse between the Clergyman and the several souls under his charge*, was passed over.

Rev. L. Stannage's paper on *The Need of Authority in the Church as well as in the State*, was then briefly discussed; and this concluded the regular business of the Conference.

Moved by Rev. J. Burke, seconded by Rev. F. Kirkpatrick, and resolved:

That the Clergy assembled at the Visitation, desire to express their cordial thanks for the kind reception and hospitality they have received during their stay in Ottawa on the present



occasion: and request the Clergy of Ottawa to read this resolution to their congregations on Sunday next.

Moved by Ven. Archdeacon Patton, seconded by Rev. J. A. Mulock:

The Clergy of the Diocese of Ontario, in Visitation assembled, desire to express their hearty thanks to their esteemed Father in God their Bishop, for having afforded them the opportunity of meeting together under his Presidency, for the purpose of discussing questions of vital importance to the spiritual interests of the Church. *Carried unanimously, all standing.*

His Lordship returned his thanks for this expression of their continued confidence. The result of this meeting had far exceeded his expectations; the discussions had been carried on with great freedom of speech as between brethren, and he trusted it would prove an event of practical benefit to all.

Moved by Rev. T. Bousfield, seconded by Rev. W. Bleasdel:

That the Clergy, in Visitation assembled, desire to tender their hearty thanks to the Grand Trunk, the Ottawa & Prescott, and the Canada Central Railroads, for having given the members return tickets at single fare; and that the Resolution be communicated through the Secretary.—*Carried.*

The *Gloria in excelsis* was then sung, and the Conference was closed by the Lord Bishop pronouncing the Benediction.

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\* \* \* The Committee appointed to superintend the printing of the proceedings of the Conference, desire it be distinctly understood, that the authors *alone* are responsible for the views expressed in the Papers.

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APPENDIX A.

*The Evils of Intemperance and its Cure,*

BY THE

REV. F. W. KIRKPATRICK, M. A.,

*Rector of St. James, Kingston, Ontario.*

I would not wish to be considered, my Reverend Brethren, as in any degree responsible for the title of the Paper assigned to me, on this occasion. "The Evils of Intemperance and its Cure" is indeed, too wide a subject for discussion in the limited time at my disposal. Nor do I deem it within my ability, to suggest a cure for an evil, to subdue which, has proved so impossible a task for the most able and zealous. Strictly speaking, indeed, and reckoning intemperance as a sin, we must regard Christianity and its practice, as the Divine Remedy, and the true method of meeting this evil is by so faithful a labouring among men, that the grace of God may be widely shed abroad. I wish this principle to be considered as lying at the foundation of all that I am about to say, and I may add, that I believe the secret of very many failures in this work lies in this, that men have overlooked too often the necessity for God's restraining and directing grace,—have fancied themselves equal to the task of subduing sin by their own unaided efforts. They have copied St. Paul in saying "I can do all things," but they forget to add, as he adds, "through Christ which strengtheneth me."

In the presence of so many who have been called to watch for men's souls, I make no apology for entering upon the consideration of this subject.

Every one of our number can add his testimony to the truth of the assertion, that no sin more widely hinders the progress of the Gospel than does the sin of Intemperance, arising from the excessive use of Intoxicating Drinks. Assuming this to be

an admitted fact, it is evident that no subject can be suggested of wider importance than this one now before us.

Meeting with this evil at every turn in life, finding our expectations concerning many in our parishes shattered by its assaults, I am sure that I am asking nothing unreasonable when I demand on behalf of this question, your serious consideration.

We are, I think, all agreed as to the existence of the evil. No sane man can doubt it. The very drunkard, poor victim, will admit it in his sober moments, though in the same hour he returns to his wallowing in the mire.

I need not take up your time in proving this. Broken hearts, desolated homes, our prisons, our asylums, all proclaim with trumpet tongue, the greatness of the evil. Alas! that the testimony thus borne, goes for so little. Alas! that men, knowing all this, return to the use of that which biteth like an adder; as a foolish moth flies back to the flame, which has scorched her wing, to find therein, at last, a fiery death.

But while so far agreeing, it is possible that a difference of opinion as to the treatment of the disease, may exist among us. We are met as Physicians; let us consult together and endeavour to discover, if possible, some method of dealing with the evil in which we may agree.

We are called upon almost daily in our parishes, to deal with this evil,—is there any definite treatment to be recommended?

I suppose the case of an habitual drunkard to come under our pastoral care, how shall we deal with it? I may appear to be establishing truisms, but each step is necessary in my argument. Our first effort must be, to bring the unhappy man to recognise the positive sinfulness of this vice. It is astonishing how widely this is ignored. Men generally regard intemperance as a *failing*, but how few remember that it is a sin against God's Temple—the body. Now no reformation can be satisfactory, if it is not based upon the confession of the *Sinfulness* of drunkenness. I have had some experience in dealing with this class of persons; and I have had *many* disappointments, and I can say that I believe all have come from failure to com-

prehend the sinfulness of this sin. We may lay it down, that in this work we have done nothing, till a man is ready to say from his very heart, "God be merciful to me a sinner."

But assuming that this acknowledgment has been obtained, ought any further steps be taken, with the view to the reclaiming permanently such a one as we have supposed to have consulted us.

I am clearly of opinion, nor do I anticipate any dissent from my assumption, that total abstinence from intoxicating liquor is essential for him who has been a drunkard and who is now struggling to be free. To apply words of Holy Scripture belonging to another subject, the motto of this one ought to be "Touch not, taste not, handle not." To touch the viper is to invite his attack. No one but the unhappy man can estimate the force of the temptation which the permission to himself of that which may intoxicate, exercises. The taste or even the smell, sometimes the very sight of liquor, is fatal. The barrier of resolution which seemed strong, is swept away in a moment, because it was exposed to the assault of the enemy. I am persuaded that the drunkard's only hope, in a human point of view, is in *abstinence*. There is no use talking to him of *moderation*, as the true temperance. It may be so in the abstract, but to the man whose case I am supposing it is an utter impossibility.

At this point, however, I arrive at what may be considered debateable ground. Some of you may henceforth differ from me, having hitherto gone fully with me. If abstinence is necessary, shall we *pledge* the man who is trying to reform, to the observance of it? I am aware that, as Christians, we are already pledged, not to abstinence, but to temperance, and in the distinction between these two, I find my justification when I answer my question, by saying that a pledge is oftentimes an advisable thing.

I do not believe the moderate use of intoxicating drink to be sinful. I do not agree with those well-meaning persons who find total abstinence enjoined in the Bible as a positive and universal duty.

On the contrary, I am willing to admit, that there is nothing in Scripture which denies to us the right to a moderate use of wine. Our Master adorned by His presence the Wedding Feast at Cana, and no doubt partook of, as well as created, the wine used upon that occasion. So also we find the moderate use of wine enjoined upon Timothy for his health's sake. In the face of these passages in Holy Scripture, and having never been persuaded that the wine here referred to was non-intoxicating, I do not attempt to take the ground occupied by some, who maintain that abstinence from wine, &c, is an universal duty.

But nevertheless it may be, and I believe in some cases is, a particular duty. I maintain that a pledge taken by a man in danger of falling, is a lawful, voluntary obligation, assumed in the face of a certain need for it.

If a man wishes to take such a pledge, are we justified in refusing to sanction his action? and further, if we know that such a pledge will be a help to him in his weakness, may it not be our duty to enjoin him to undertake it?

My own answer to the question thus proposed is, that we are in duty bound to afford him the opportunity of promising to abstain.

To prevent a misconception, which may possibly find place in some minds, I may assure you, that this pledge system is not peculiar to any school in theology. I have already adverted to the fact that some are inclined to refuse to sanction the taking of a total abstinence pledge, on the ground that a pledge to "Temperance, Sobriety and Chastity," has been taken in Baptism and renewed in Confirmation. I grant that it has; but what I argue for is, that in some cases at all events, a voluntary foregoing of a certain indulgence for a special end, is allowable. To shew that it is not a movement connected with any particular school in theology, I refer to the facts that the Church of Rome on the one hand, and the Christian denominations on the other, far asunder in many things, are yet herein agreed. No Church has entered upon this work with greater zeal in the present day, than has the Church of Rome, and we must allow that none is labouring therein with greater

success. By many of her highest dignitaries, and through all the ranks of her ministry, total abstinence is being adopted and enjoined on their flocks. She scruples not to pledge to abstinence her members who are already pledged to *Temperance*, and the far-sightedness and policy of the Church of Rome cannot be denied. The example thus set up in that communion may show, that a strict adherence to a dogmatic theology does not conflict with the system of pledging to abstinence, which is recommended under that method of dealing with intemperance, of which I am speaking. Where the theology is less dogmatic, as among the various Protestant denominations, a pledge does not conflict with any theories, and so has among them been widely adopted. Between these extremes, stand the historic Church of which we are members, possessing the dogmatic Faith once delivered to the Saints. Need this Church, Apostolic in doctrine, and primitive in practice, hesitate to employ the pledge, to arm her members against those occasions of sin, which have proved the ruin of so many. I see no reason why she should, so long as it is regarded as a voluntary action, undertaken in view of a present need for it.

Assuming that I have been able to establish to your satisfaction this point, many questions arise, which ask for some solution. For example—"Are Temperance Societies desirable"? If it is found that a number of persons in our parishes are pledged, ought we to form them into a Temperance association?

Subject to one principle, I believe that it is desirable thus to band these together. The principle is this, they must not overshadow the Church. The Church is the Divine appointment, by which the Gospel is to be preached. The Temperance Society must not claim to be more than a very humble handmaid to the Church, in battling with one difficulty. But a society of this kind is also desirable for the purpose of keeping alive an interest, otherwise apt to flag. An occasional meeting will be necessary; the basis on which such a society and such meeting should rest ought to be that of religion. We should exclude fun and frolic, now too often associated with such

efforts, otherwise we shall appear to be healing slightly the deep, ragged, ulcerated wound, which is seated so deeply in the system of our social frame.

I know, indeed, that I am only at the beginning of the difficulties surrounding this question, nor can I attempt to do more than touch upon one or two, which suggest themselves at the very outset.

If it is conceded to me that a pledge is allowable, and that it may be well to band together the pledged abstainers in an association, there at once comes forward the question, "will a Temperance Society, composed only of reformed drunkards be possible" ? The answer to this must be, "No." And then we ask, who else shall be associated with them ? Now the object of a Temperance Society is not only to reform the fallen, but to prevent, by God's permission, the recruiting of the ranks of the army which is already so painfully large.

The best way to prevent drunkenness, is to diminish drinking, and a certain cure would be universal abstinence. But I am not so sanguine as to expect such a result, yet we may take some steps in this direction, by diminishing the demand for the intoxicating cup. If the young are judiciously trained to abstain, not so much by compulsion as by moral suasion, it cannot fail to have a good effect. These then might be urged to join with others in this work. But I believe that the true ground to take in this matter, is to have all consider the question conscientiously. Men owe duties to others beside themselves. We are not individuals merely, selfishly to minister to our own wants and likings, but we are also members of a body, we belong to each other, and may either largely help or largely hinder each other. Now there ought always to be some who will be ready to forego what may be their liberty, for the sake of others. If good may be done by the force of example in this matter, ought we not to be ready to afford men and women opportunities for banding together in the Church, to oppose intemperance. I would not lay down "total abstinence," as an universal duty, nor denounce those who do not see their way to adopt it, but if a man or woman conscientiously feels bound to abstain, and further to pledge himself or herself thereto, I

dare not say "there is no need for it,"—nay further, I think that I am bound to try and educate his conscience to see this to be his duty.

At the point now reached another question arises, demanding serious attention.

I have supposed the pastor of the parish to be the centre of this movement, It may be asked. Do you wish to lay him under any obligation to abstain ?

Again I say, I do not lay it down as an universal duty ; but I ask you, my reverend brethren, to consider whether abstinence from that which may intoxicate be not, before God and His Church, a voluntary obligation which we should do well to assume.

Independently of a possible danger to ourselves, we must remember that we are set as patterns to our flocks. A pastor who presents constantly to his people the example of a life of sobriety will certainly have weight with those who exceed the bounds of moderation ; but I am convinced that a pastor who is able to say to his people, and especially to him who errs through strong drink, "Dear brother, for your sake I abstain from that indulgence which is lawful to me," will find his hands strengthened in the conflict with this sin.

At least, my brethren, I have found it so in my own case, and I am convinced that many of you will be able to add your testimony to my own, if you will give the proposal that we should abstain, a careful and conscientious consideration.

How can we strongly urge any one to abstain—a course which in many cases is the only safety—if we are found too strongly wedded to our own indulgence to be able to forego it, for the sake of the bodies and souls of our people. I can quite appreciate a hesitation to take this step ; I felt it myself, it took a long time for me to gain a triumph over myself ; but one day a man said that he wished to put his name on a list of abstainers ; I gratified his wish, but felt bound to place my name before his. It remains there still, though I may remove it at any time ; but instead of looking forward to removing it, I look forward to its remaining there, and I hope that some at least of my brethren in the ministry may see their way to



give their strong moral support to the cause, by joining with me in this promise to abstain.

I willingly admit, however, that every one must act freely and conscientiously in the matter. I do not wish to impose this restriction upon any save by his own free choice. I do not wish to make a law on the subject,—it is a matter rather for exercise of Christian liberty.

Legislation cannot wholly reform this evil, though it may diminish it; nor can diocesan canons effect the cure of intemperance. The grace of God can alone accomplish any result that is worth speaking of, and this grace may employ such means, as those of which I have been speaking, to carry out and bring to pass the end which is desired.

I know, Reverend brethren, but little of your sentiments on this matter, but I am at least confident that you will join me in a prayer that we may be able to meet more successfully for the future this giant Intemperance. It is giving the bodies of thousands to be food for corruption before their time. Eternity only can tell the ruin which is being worked among the souls of men by the same agency. Let us remember that no human effort can avail to stem the torrent of evil; it can only be encountered successfully by meeting it, as David met Goliath, "in the name of the Lord of Hosts."

Let me urge you to take a more decided stand in reference to it than you have taken hitherto. If you approve of what I have offered, then bear a helping hand in carrying out some effort. If you differ from me honestly and conscientiously, then I say, without bitterness, "go to the same work in the way which to you seems best," only work—work—work—lest the enemy come down like a flood, and sweep away the ground from beneath our feet. To leave the evil alone, because we despair of doing much, will be a fatal mistake, for in a matter of this kind, the rescue of one soul is of vast importance.

Into many questions arising on this subject it is quite impossible for me to enter. More cogent reasons for the adoption of my views may perhaps be offered, and difficulties which I have not anticipated may be suggested. I confess, however, that I am looking forward with no small degree of interest to

the result at which we shall arrive. It is a question which we can no longer refuse to entertain in a special manner.

As a Church, we owe it to the immortal souls which look to us, not to be behind-hand in attempting some relief in the present distress, and my feeble words at this time are designed to stir up an interest in this question commensurate with the importance of the subject.

I pray God for His dear Son's sake to make us wise in our decision concerning the path of duty, that we may follow it even though it crosses our inclination, and needs in us an unselfish spirit, which is willing to forego even that which is lawful, for the sake of our weak brethren.



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## APPENDIX B.

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### *The Evils of Intemperance and its Cure,*

BY THE

REV. J. J. BOGERT, M. A.,

*of Napanee, Ontario.*

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The subject which we are invited to consider, may manifestly be divided into two parts: the first, the evils of intemperance, and the second, the remedy or treatment which is efficacious for its cure. With reference to the first, it is my intention to say but little, because I conceive that but very little need be said. The magnitude of the evils, physical, social, and moral, produced by intemperance, is too readily admitted by men in general, and certainly too readily recognized by those whom I am addressing, to require one word from me. Indeed an appreciation of the magnitude of the evils seems to drive us at once to a consideration of what may be suggested as their proper remedy; or in other words, to the second part of our subject. But in addition to this, when we find such a difference of opinion, as to the proper treatment of this evil, and—alas! that we must say it—such a frequent neglect of all treatment, I feel that the time which I shall occupy in addressing you, will be most profitably spent in a humble endeavour to find the correct answer to the question, “What is the cure for intemperance?”

Now as I understand this question, we are not to look at intemperance in the individual, and seek for the remedy which will effect a cure in any particular case, but rather to consider intemperance as a prevailing evil, and to strive to ascertain what steps must be taken to abolish or reduce it. We are to treat of it as of a moral epidemic, the causes of which must be ascertained and dealt with if we would secure immunity to the individual. Then again, when we bear in mind the object for which we are called together, which must be something more

than mere profitless speculation, and nothing less than the mutual strengthening and directing of each other's hands in the high and holy work common to us all, we must narrow down this question still further, and ask, What can we, as God's ministers, do to remedy this evil? What cure is it within our province to prescribe? Of course there may be great difference of opinion as to what are the limits of our sphere of action in such a matter as this. For example, some one may hold the opinion that the only cure for this evil is *legislative enactment*, concerning either the manufacture, sale, or use of intoxicating liquors; and from this conclude, that it is his duty as a minister of God, to use his influence to obtain such enactment; while another might be strongly opposed to such a view, on the ground that this would draw us into the arena of worldly politics; a result in his opinion decidedly objectionable. Now without attempting to decide the question, who is right in the matter? or raising questions for the legislator or jurist, as to the efficacy of such a cure, or the justice or propriety of employing it, I shall pass on to the consideration of other objections which I believe may be very properly urged against this, as a remedy to be presented by *us*. Let me put one or two questions to him who entertains the opinion above mentioned,—Even supposing that the legislative action which you suggest might have some restraining effect upon those liable to abuse spirituous liquors, do you think it advisable to rely solely, principally, or even strongly upon it as a cure? Does it go to the root of the evil and destroy it? Even if you forcibly take away the means of gratifying the passion, do you of necessity subdue the passion itself? Do you root out and destroy all that is evil in the sight of God? Nay further, if there is a cure which can reach and destroy the root of the evil—a cure which the Great Physician Himself has prescribed, (and I am prepared to shew there is such a remedy)—is there not a danger of your relying upon the one which you have suggested to the neglect of this other? I think that did time permit, it might be proved that this danger is not imaginary,—and that an appeal either to the experience of the past or to the testimony of the present must convince, that the relying upon human

means not only fails to effect a cure, but also interferes with the use of means really efficacious.

But we must now pass on to the consideration of another supposed cure, viz: *Teetotalism*, or the giving of a pledge of total abstinence from the use of intoxicating liquors either to a society or to an individual.

Those who urge this as the cure for intemperance are ready with many arguments in favour of their prescription. For instance, they tell us that if every one would abstain from the use of intoxicating beverages, there could be no intemperance; "therefore," they say, "let us do something towards that desirable end by abstaining ourselves, and by leading others to abstain through our influence and example." My reply is this: You are striving to effect the impossible; you are endeavouring to annul an universal law of nature; you are endeavouring to destroy what is a human instinct. I am aware that these are strong expressions, but I feel justified in the use of them when I have such evidence as that which I shall now adduce.

In the third annual report of the State Board of Health of Massachusetts, dated January 1872, there is an analysis of a correspondence, "on the use and abuse of alcoholic stimulants among foreign nations, and a comparison of the same with the United States in this particular." This correspondence was with American Ambassadors and Consuls, and elicits information from all the civilized parts of the globe. This correspondence is most valuable to all those interested in this most important subject; and the analysis by Dr. Bowditch reveals some remarkable facts. Here is a brief summary:—"Stimulants are used, and often abused, everywhere, alike by civilized and by savage man. Intemperance is very rife above 50° F. Isothermal line. It is very rare and of a much less dangerous character between the Isothermal lines of 77° F. North or South of the Heat Equator. Intemperance is also rarer and less dangerous, where the vine is grown, and wines are made and sold cheap, and used with entire freedom by all, from babyhood to old age." And how does he answer the question—"Will total abstinence ever prevail universally?" I shall quote his own words: "As I consider the love of stimulants a

human instinct, which is seen wherever man lives, I cannot believe in the possibility of its suppression. It may be modified and regulated by the moral sense and by law, when the gratification of that instinct interferes with the good order of society; but it cannot be by any means extinguished or prohibited. It rests upon a great cosmic law, which cannot be annihilated by any puny effort of ours. The sun regulates that law as he regulates those of the seasons. We may modify its power, and save ourselves by proper efforts from its effects; but the tendency will remain for ever. In the presence of that really fearful law, all Maine laws seem to me utterly powerless. My position will be opposed by many. It will be denied that this is a human instinct, and in proof it may be said that some never, during their whole lives, use stimulants. There may be many that do not use alcoholic stimulants, but I suspect that there are but few, almost none, who "totally abstain" from all stimulants, unless perchance, it be some Anchorite in his mountain cell, who from fanaticism chooses to eat pulse and to drink water. I deem a love of stimulants as much a human instinct as any other of the so-called human instincts; and the proposition of total abstinence from stimulants, because intoxication prevails widely in the community, seems to me as preposterous as it would be to advise universal celibacy, because of the existence of gross evils in connection with those instincts that lead to the divine institution of marriage."

But there are some of the advocates of the pledge to total abstinence, who state their reasons for taking the pledge, as follows:—"We see around us many destroying themselves, body, mind, and soul, by the excessive use of alcoholic stimulants; we are satisfied that nothing but the giving of a pledge can save them; and we feel that we are inconsistent if we do not take the same pledge ourselves; or at least that we can be more successful in persuading them if we do so take it."

To such I reply: First, I do not believe that a pledge to total abstinence is a cure for intemperance. My objections to it are similar to those I urged against legal enactment; by it you are simply removing the means of offending, without removing the cause. I hold that a man may be in one sense a drunkard who takes the pledge and keeps it. The man who

longs for the life of his brother, but is unable to take it, because, in a better moment he had destroyed the weapon for that purpose, is, in the sight of God, a murderer; and the man who is restrained from intoxication only by the law of the land, or by the fear of public opinion, or by the fear of the guilt of a broken pledge, is a drunkard still. *Vide* Matt. v. 28. Who can deny, that in many cases when the pledge is kept, it is not the temperance that stands the test, but the veracity?

Again, I find the same objection to this being considered a cure, as I found in the former case, viz: that this which *seems* to be so efficient a means, if adopted; is apt to cause the neglect of that which is in reality the proper one.

But there are other objections, which must have especial weight with those whom I am addressing, and ought to have great weight with all thoughtful Christians. For instance; those who advocate a pledge to total abstinence as the cure for intemperance, are practically (and perhaps on that account most forcibly) declaring that a man has simply the choice between the being overcome by temptation, and the fleeing from it, and are either denying or ignoring the truths, first, that the true position of the Christian as a faithful soldier of the cross, is that of fighting against and overcoming the enemy; and second, "that man is to be perfected, not by being kept out of temptation, but by being victorious in temptation."

Then again, if a pledge to total abstinence be the cure for intemperance, how is it that we never find it prescribed in early Christian times, when drunkenness was certainly not unknown as a crime? Did our Lord or His Apostles, either by precept or by example, enforce total abstinence as a means of curing any others of the brethren that were addicted to intemperance? I dare say some are ready with this reply: St. Paul certainly declared "If meat maketh my brother to offend, I will eat no flesh while the world standeth lest I make my brother to offend," and in another place "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Consequently we may infer, that since wine does make many brethren to offend, we should drink no wine. But before such draw this conclu-



sion from these passages, I would beg of them to answer one or two questions. Did St. Paul totally abstain from meat, because a weak brother was in danger of offending by eating meat under certain circumstances? No doubt he abstained from meat offered to idols—for that is the kind of meat referred to in the first passage—but only from that. And again—if you believe that there were men in St. Paul's days who were intemperate in the use of meat, men whose God was their bellies, men whom the intemperate use of meat caused to offend—and you can scarcely believe otherwise,—do you think that text first quoted proves that St. Paul on that account totally abstained from meat? You can scarcely think that—and how then do you conclude that this text enjoins a total abstinence from wine because men are intemperate in the use of it? And with reference to the second text—do you not see that the argument you base upon it proves too much? If you think that the text proves that the abuse of wine by a brother obliges you to total abstinence from wine, why do you not also find a proof that you are bound to abstain totally from everything which your brother may abuse?

There are other forcible objections to the use which such make of these passages of Scripture—but time allows me to specify but one, and it is this: the weak brother of St. Paul's days was a very different sort of person from the so-called weak brother of to-day—and their treatment therefore should not necessarily be the same. The conscience of the former was weak through ignorance or over-sensitiveness, while that of the latter is either weak from neglect, or hardened by the assaults of the appetites. A modern commentator places the whole matter in a very clear light when he says: "St. Paul, in his charity, abstained—but did not *make a vow* to abstain—at certain times and places, from *certain* meats which his weak brother thought to be unclean. But in the case of the vow supposed, persons are called on to promise to abstain from wine, etc., not because others regard it as *unclean*, but because others *abuse* it, or *indulge* in it to excess. The cases therefore are not similar."

But if there be any, who notwithstanding all that has been said still advocate "the pledge" to abstinence through a

fear of causing the weak brother to offend—I would ask such, if they have no fear of causing their brother to offend in other respects—as for example by teaching him that a man has simply the choice between the being overcome by temptation and the fleeing from it; or by hiding from him the necessity of exercising self-control?

There is another objection to the pledge to total abstinence, as it is generally presented to the people at large,—viz: that it is an ignoring of the pledge to temperance given at Baptism—which I shall not dwell upon here, as I take for granted, that any advocate of such pledge, that may be here present, would make it subsidiary to the other.

Before I leave this part of the subject, however, I must notice what is a very common, and by some evidently considered a very strong argument in favour of the pledge. It is this: “all must allow that to reform drunkards; you must persuade them to abstain totally from alcoholic stimulants; and we feel that if we would be successful in persuading, we must set an example and pledge ourselves to total abstinence.” To this I would reply very briefly, and as follows: Surely the physician in good health is not required to partake of every remedy that he prescribes, as a means of inducing the invalid to use it, On the other hand, if he makes no distinction in administering the remedy between those that need it and those that do not, is he not liable to fail in impressing the former with a sense of the danger they are in, and of the difference which exists between them and others not so afflicted?

But having said so much with reference to those prescriptions which I conceive to be injurious rather than beneficial, let me now endeavour to answer in as few words as possible the question, “What is the cure?” To do this I would first ask, What is the disease? Intemperance is one of the symptoms, or one of the features of the disease, but not the disease itself. We must go deeper and then we shall discover that the root of the evil is simply *a want of self-restraint*—or in other words—the dominance of the lusts of the flesh in the heart. If this be so, then surely the true remedy for the disease—and consequently the proper and effectual means of removing the

dangerous feature of it which we are more particularly considering—is the obtaining of spiritual strength. Human appliances, which, at the best affect but the exterior, must fail to effect a real cure. Nothing but the grace of God, and therefore, as far as we are concerned, nothing but the use of the means of grace which God has provided in His Church, can be of real benefit. There is, however, one means of grace which should be especially used; I mean *self-denial* or *fasting*. I need not quote my authority for this. If it is the body that is usurping improper control it must be kept under, and brought into subjection. But not only do I believe that regular, systematic self-denial on the part of every Christian, is one of the principal cures for this disease, I go further; I believe that one cause, yes the great cause, of the prevalence of intemperance is the neglect, aye the almost general neglect of this duty. The Church undoubtedly prescribes certain days and seasons for fasting, but how are these observed by the generality of her members? Of the families which constitute our congregations, how many make any pretence of distinguishing between these days and any others? Can we not find some nominal Churchmen ready to brand their Clergyman as a heretic if he speak of a fast? What wonder that there are drunkards!

I care not for the boastings of success made by humanly devised societies. I have no faith in any of the prescriptions which are the emanations of the human intellect; there can be no success, no real cure, until on each fast day each member of the Church is ready to accept the advice of good old Herbert:

“The Scriptures bid us fast: the Church says now;  
Give to thy mother what thou would’st allow  
To every corporation.”

There was One Who “came eating and drinking,” and who was at the same time the great Advocate of true temperance. He has told us how a man may be His disciple—“Let him deny himself, and take up his cross and follow Me.”

“Who goeth on the way which Christ hath gone  
Is much more sure to meet with Him, than one  
That travelleth by-ways.

Perhaps my God, though He be farre before,  
May turn, and take me by the hand, and more,  
May strengthen my decayes.”

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APPENDIX C.

*On Lay Co-operation,*

BY THE

REV. G. J. LOW,

*Madoc, Ontario.*

In the first mission of which I had charge, I was once visiting a parishioner who lived some miles from the Church, and whom I will call Mrs. Smith. In the course of conversation she said to me; "Oh, you should visit the Browns" (who lived on the adjoining farm,) "they are all turning Methodists through your not visiting them oftener." I replied "I see them every time I come this way." "Yes," said she, "but you don't go as often as the Methodists do; they are there continually." "Indeed," said I, "is Mr. ——— (the Methodist Preacher) there so often?" "Oh, no!" "When was he there last?" "I don't know" she answered "that he was ever there; but then Mr. Jones, and Mr. Robinson, and Mr. Thompson are always visiting them." "Why, Mrs. Smith," said I, "these people you mention are their immediate neighbours, and farmers like yourselves!" "Oh yes, but then Mr. Jones is a local preacher and Mr. Robinson is a class leader." "And why don't *you* visit them, and persuade them to cleave to the Church?" "Well you see," responded Mrs. S., "my 'man' has no office in the Church." "And can you expect, Mrs. Smith," I enquired, "that I, single-handed, can make as many visits, and do as much work, as two Methodist ministers, six or eight local preachers, a dozen exhorters, and a score of class-leaders?"

This interview set me thinking what a vast power and influence is wielded in the organization of which I have spoken; and the following facts and ideas served to strengthen the impression.

My Mission just coincided with the Methodist Circuit. Now, doing my very utmost, I could only have three services on the Sunday; while on the same day there would be, throughout the same locality, some ten or twelve Methodist meetings—the Superintendent of the Circuit taking three, his junior three more, and the rest of the appointments being filled by laymen; and all this effected at but little more cost than our three services. Again; if from any cause I were absent from home on any Sunday, the Churches were shut, and the Church people invited to stay at home; while the Methodists could always meet at the stated times, even though their preacher were away. Again; suppose a Travelling Missionary of the Church is appointed to a very extensive field of labour. He comes to a certain place, meets the Church people, has service and so forth; and then goes on to his next appointment, promising to return, if possible, in a month, or two, or three, as the case may be. In the meantime the people have to look forward eagerly for the next service, but until then do without. On the other hand, a Methodist Missionary arrives—he holds his service—and he too promises to return in one, two, or three months, and goes his way. But note the difference! Before he goes, he takes good care to leave behind him *an organized congregation*, which meets regularly in the interval under the leadership of some layman appointed by him. When they each return, the Methodist Missionary finds his congregation have been kept together—while the Church Clergyman finds that the Church people have done absolutely nothing for their mutual edification, except perhaps to go and “hear” the Methodists, and, it may be, join them.

Now under all these disadvantages, how is it possible for the Church to compete with a system so ready to adapt itself to the peculiar needs of this country? It is not possible. It is utterly out of the question for us to hold even our own, unless we adopt, and that very extensively, a system of Lay Co-operation. And here let us enquire what kind of Lay Co-operation we need. It is not simply that help which we already possess, in the larger towns at all events, though perhaps meagrely even there. It is not, for example, the help of the Sun-

day School Teacher, or District Visitor. This, invaluable as it is, does not meet the case. Nor is it the help of the ordinary Christian man, inducing his neighbour to come to Church, or reading a chapter to a sick friend. It is not the volunteer efforts of private individuals, indispensable as they are and much to be encouraged, But it is *special* work to which *special* persons are to be appointed. We want some means whereby in the absence of a clergyman (and alas! are not such cases sadly numerous at all times?) the Church people may yet be gathered as an organized congregation, and privileged to worship God together, under some authorized leader. We want something which will obviate the necessity, or take away the excuse (whichever way we put it) of Church people going to other meetings to obtain a participation in united worship or in hearing the Gospel. We want Lay Readers, or Catechists, or whatever they may be called, duly appointed by authority, and recognized by the people, who will do for the Church what the local preacher or class-leader effects for his denomination.

Nor is it amongst the Methodists alone that Lay Co-operation is so extensively employed. The Presbyterians with their Ruling Elders—the Baptists with their Deacons, and so forth, all have adopted *some* system of Lay Help. Indeed, look where we will,—whether at the Church of Rome on the one hand, or on the other, at the numerous conflicting Protestant sects—we see that, with the solitary exception of the Anglican Communion, all Christian bodies whatsoever recognize—in practice if not in theory, in principle if not in name—the necessity and right of some system of “*Minor Orders*.” We want Minor Orders. Let us not be shocked by the terms; for, as we have said, the principle, if not the name, is admitted by all. Nor on the other hand let us pride ourselves on our isolation and say—because we differ from all others therefore we are right. The fact is, with our present machinery we are not competent to hold our own. We are not doing so. Just let us consider what large proportions of the population of Canada are, or ought to be, Church people:—then take a Canadian Almanac, and note from the “*Clergy List*” how many Ministers the various denominations possess, and then again take into calcu-

lation that each one of these ministers is supported by a large staff of lay helpers, and we must see how insignificant in comparison is the machinery with which the Anglican Church expects to evangelize this Dominion.

But it will be said in reply: "Lay Help is not forbidden by us. We would gladly avail ourselves of it. But the difficulty is to get the men."

In answer to this we must take up separately the two propositions which it involves; though indeed they act and react on each other.

1st. "Lay Help is not forbidden." This is true, but then it is not officially recognized; it is not incorporated into our Canons and Formularies, and Books of Discipline. It is not part of our system. It is not (to use an Americanism) an "institution" with us as with the others.

But let us proceed to the

2nd and more important objection—that it is so hard to get the men. This we must meet by admitting it—admitting it with sorrow and shame. It *is* hard to get the men, as every missionary knows. But let us ask, why is it so? Why should we find it harder to get Lay Helpers than any other Christian body? Surely there is not less earnestness or piety, or intelligence in members of the Church? Indeed our very safeguards ought to render it easier for us to obtain Lay Helpers. With us, for example, such a person would only have to *read* prayers, which among others he would have to *compose*. Surely the very possession of our formularies should be in our favor in the employment of such Lay Readers, relieving us of one great source of anxiety, viz.: lest errors in doctrine or incongruities of any kind should occur in such worship. What, then, let us enquire, is the source of this great difficulty which we experience? I would submit that it may be traced to the four following causes:

1st. Our requiring—or (which has the same effect) our laity dreading that we should require, too high a standard in such officials. The main thing, of course, is to secure earnest Christian men, who are anxious to work for the Church. The

chief qualifications after that, it seems to me, should be that they are able to read well.

2nd. The want of this Office being a familiar recognized thing with us. Its not being an "Institution," as observed before. Its being looked upon as an exceptional, abnormal affair, instead of part of our system.

3rd. The natural diffidence of our people to assume any such office. And why is this? I would say from the want of custom. It is a comparatively rare and untried thing, this Lay Reading. And, unfortunately, not only do persons hesitate to undertake the duty, but as a general rule the very congregations are averse to being led in their devotions by one of themselves. And this brings us to the

4th and most serious cause of our difficulties; viz.: The intense and extreme "Conservatism" of most of our people. They were brought up in the old country, and want to import into this, every minute particular which they learnt at home; and, though their experience in their fatherland might have been very limited—perhaps confined to some little Village Church—yet each one wants to reproduce in his place of worship *here*, all the little accessories, the deficiencies, and even the incongruities or deformities which might have prevailed in his own little Parish Church. Have we not all had to combat these various prejudices of "Conservatism"? Have we not had oftentimes to hear the mutterings of some "aggrieved parishioner," because the pulpit in the new Church was not quite so large as the one in *his* Church in the old country, or was of a different shape, or the choir were differently seated, or something equally serious? Now this "Conservatism" is, I conceive, our greatest hindrance in the matter in question. There is an undercurrent of distrust about it. People look upon it as something new, and therefore necessarily bad; an "innovation" which for all they know, may some day land them in Rome! This spirit of ultra-Conservatism makes it extremely difficult for any individual Clergyman to inaugurate a movement of this kind.

Let us now consider the remedy for this difficulty. How



are we to obtain Lay Helpers? How are we to remove or counteract the obstacles to their employment?

1st. Let the office of Lay Reader, Catechist, or whatever he be called, be made an established thing—an "institution" with us. Let it be looked upon, not as a thing which may be tolerated now and then, but as what has an official authority and place amongst us, as amongst other bodies; not as an irregular and exceptional way of doing things, but as a portion of the regular and necessary complement of *every* well-organized Parish. Let the holders of this office be with us, as with others, officially authorized and appointed by some ritual or other appreciable method, and let them be officially recognized. In short, let us have some regularly authenticated system of "*Minor Orders.*" These officers need not be intended eventually for Holy Orders; but as Presbyterian Ruling Elders, Methodist Local Preachers, and Baptist Deacons hold their respective offices with no expectation of subsequently assuming the Tonsure, so let it be with our Minor Orders. The consciousness of possessing a recognized official position will do much towards removing the natural diffidence of the Lay Reader, which is at present much enhanced by the unusual and anomalous position which he holds.

2nd. Let us not (if we are anxious to secure a large number of these co-workers) look for a high standard of education amongst them. For Minor Orders let us be content with minor qualification. Christian conduct and religious earnestness being indispensable, let the other tests be as light as consistent.

3rd. Let this reform begin, as all reforms should, in the centres of Church life and thought and work—the larger towns. Not of course that they are so much needed there, but to set the example, to authorize by their precedency the setting up of the system elsewhere. Besides, men suitable for these offices are more obtainable in such places. Let these officers be employed, after a formal induction, not simply when by chance the Parish Priest is absent, but let them wear their surplices and assist in the services under the Clergyman's supervision; say, at Morning Prayer; and then in the afternoon they might hold service in some outlying place. Then, instead of depend-

ing on the desultory and tentative efforts of some backwoods Missionary, the system would receive its official status and the public recognition.

4th. Let us agitate the matter in sermons, speeches, newspaper controversies, tracts, &c., in united action. Let us familiarize men's minds with the subject in every possible way. Let us strive to render it a topic of conversation and discussion amongst our people—not in one Parish, but throughout the Canadian Church. Let us in fine use every leverage whereby the tremendous vis inertiae of our ultra-Conservatism may be dislodged.

No doubt, to any and all schemes for the furtherance of this great desideratum of Lay Co-operation, there will be serious objections. But surely we must see that something should be done. The case is this: the Anglican Church has much to do which yet seems likely to remain undone; the already overtaxed Clergy cannot compass the whole field; our people are gradually being weaned away in the neglected parts; and at all events their children cannot in any justice be expected to have any attachment for a Church, whose ministrations they have rarely, perhaps never, enjoyed. Other bodies by their adoption of Lay Help have far outstripped us, and it will not do for us at every suggestion to fold our arms and say "Non possumus." Something must be done.

We are very apt in the face of existing things to console ourselves with the thought; that if we do lose the masses, still we gain the thinking, the intellectual, the respectable and refined. But surely the Church is not thus fulfilling her mission. If this state of things prevail among us, we shall reduce the Church to the condition of a sect—the sect of a certain favoured class,—and so she would lose one bright mark of her Catholicity, viz.: her adaptation to all classes and all conditions. She should not only embrace the wise and prudent, the noble and refined; but should extend her ministrations to the poor, the "babes in Christ," the "weak brother for whom Christ died." To maintain this Catholic character unimpaired, she should be able to say not only of her faith that it is "Quod ab omnibus;

but of her system of exhibiting and establishing that faith, that it is "*Quod pro omnibus.*"

In order to do this—to adapt ourselves to the peculiar needs of our new country—we must somewhat modify our system. We have a large mission work to do, and we attempt to compass it by the mere parochial instrumentality of an old, established Church, in an old, steady-going, long-ago settled country. We have vast forests to clear and we come to the work with our steam ploughs and combination reapers, when we want the sturdy wielders of the axe. The missionary finds his labour covering a field as large as an English County, and he has to apply to it the machinery with which he would work a small English hamlet! What wonder if we do not succeed in planting the Church as it should be planted? It is time we saw this in its true light—time we ceased striving to work this vast missionary field as if we were a set of compact English Parishes—time we ceased attempting to square this circle, to put this new wine into our old bottles—and that we should set about remodelling our present incomplete system—not indeed by any new inventions which may be subversive of her ancient order and discipline—but by those additions which would commend themselves as useful and yet Churchly; by a revival of those "differences of administration and diversities of operations" which the Holy Catholic Church in her earliest and best days availed herself of, and which, call them by what name you will—Lay Readers, Local Preachers, Sub-deacons, Catechists, Ruling Elders, Exorcists, Exhorters, Acolytes, or Class-leaders, may after all be summarized and known as the

#### MINOR ORDERS.

## APPENDIX D.

### *Sisterhoods.*

*A Speech by the REV. C. FORREST, Merrickville, Ontario.*

In venturing upon this subject [Sisterhoods] I feel that I need the indulgence of my audience, and for this reason: In the seclusion of my little country Mission—isolated from almost all sources of information as to what is passing in the Church—I have had but scant opportunity to acquaint myself with those various details, which have characterized the rise and progress of these important associations. I have, however, long felt that there was pressing need for such agencies. I have, in common, I am sure, with many of my Brethren, realized that, in many departments of parochial work, the intelligent and religious co-operation of Sisterhoods would prove a signal blessing. We need connecting-links between the Clergy and certain classes of our people. We need hearts and hands to render services to which our present working machinery is not adapted.

Few, for example, are the cases in which, as Clergy, we can acquire an intimate knowledge of our people's wants; still fewer those in which our desire for their good—whether secular or spiritual—can be exercised in such manner as to render our office one of special benefit. We have, and can have, but very slight connexion with or control over the young. We stand at almost equal disadvantage with regard to our young men and young women. We are utterly destitute of everything like organized and reliable help in our ministrations to the sick, or in our efforts to reach the poor. And, in the latter cases, the difficulty in our way is intensified when the case to be dealt with, and the sympathy which alone can influence it, is, on our part, very partially, if at all, understood. In all

these departments, and especially in the last, the agency of a devoted and experienced Sisterhood would prove invaluable. They could most effectually open and prepare the way for our higher work. They could also foster any religious impressions which, by help of God, we may have made. The Church needs this help. And I am sure many Christian Churchwomen would, in such occupation, find their true vocation, to the honor of religion and to the great advantage of our people.

Surely there is no just reason why the work of the Church, such work as I have mentioned, should be restricted to men! or why woman should not be regularly enlisted and acknowledged as a helper in it! She possesses in an equal, and oftentimes in a higher degree than man, all the qualifications essential to success. In instinctive appreciation of bodily or mental suffering she excels. In winning sympathy, in patient endurance, in devotedness and self-sacrifice, she is unequalled. Ought not such powers to be utilized? and can they be more effectively turned to account than by that training and application peculiar to Sisterhoods?

I am aware, Mr. Chairman, that there prevails a prejudice against them! that they are looked upon as a relic of dark and evil days! that, in times past, they have been abused! Admitting all this—every good thing has, in its turn, been abused! and very precious relics indeed have descended to us from dark and evil days. I am bold to say that *association for religious purposes* is one of them: and it may be of advantage to this Diocese so to regard it. But, in fact, such organizations as Sisterhoods claim a higher and earlier sanction than that of those 'evil days.' If my poor memory serve me rightly, such combinations were neither unknown to, nor unprofitably employed by, the Jews of old. They were worked under close restrictions, certainly—but they were not the less really agencies of professional skill and charity. The holy women also, who "departed not from the Temple," (i.e. sought no other home) but served God night and day," are, by many high authorities, supposed to have been, in the intervals of devotion, occupied in labours precisely similar to those in which our English Sisterhoods are now engaged. To *women* (Luke viii.

2, 3,) was permitted the high privilege of ministering to the wants of our Lord's humanity,—as if prophetically indicating the services which they should thereafter render to "His Body, the Church." And that such charitable offices were discharged in the Apostolic day no one can doubt who reads carefully and dispassionately the instructions given by St. Paul for their guidance and encouragement. Indeed, many of his directions would lead us to infer that he was ordering—not individual, but—associated action for the instruction of the ignorant and relief of the needy.

It was, we may believe, on such warrant as this, that the Church, at a very early day, based her *associations of religious women* for the purposes of charity. Devoted to Christ, trained under a godly discipline, and acting under the guidance of the Church, these constituted a ministry whose efficiency for good it would be difficult to over-rate. By their means the faith was brought home to the domestic hearth, was inculcated in lessons of piety on the young, and breathed, in the spirit of consolation, into the ear of the bereaved or afflicted poor. Truly the early Church utilized her strength. All her resources were brought into play. She did not, as we do now, work with only one half of her powers. Woman, as well as man, found a vocation and associate life in her service; and the result was—the triumph of religion!

It is objected, Mr. Chairman, that the institution was abused, and on that account set aside. This is true. In later times, when the Church became worldly and forgetful of her early life, abuses did creep in. They reached to almost every doctrine, practice, and order of our holy religion, and that these particular institutions should have suffered is not surprising. The contrary would indeed have been so. But it may justly surprise us that at the Reformation,—when so much was attempted—no effort was made to restore this agency to its former dignity and usefulness. What was lawful in the one case was certainly also lawful in the other.

For this however there was a reason. The spirit which guided the Reformation was *not wholly pure!* There was confessedly much zeal, much regard for the truth of God; but

there was also much intermeddling of *political hate and personal greed*. So that, if to the former we are indebted for the many precious blessings we to-day enjoy; to the other we must ascribe the suppression—for the spoil's sake—of many of those special agencies for good which worked so well in ancient times;—and the still greater evil, viz.: a bitter, *because ignorant*, repugnance to their restoration.

But, within the last fifty years, there has—thank God—been a revival of knowledge, life, and Christian purpose within the Church. And, co-incident with that revival, has been a yearning for the re-establishment of these Christian Sisterhoods. We know how the movement originated. We know also with what bitterness it was opposed. Every element of persecution which distrust and hate could devise was employed against it. But, in vain! The work went on. Steadily its promoters pursued their task, “overcoming evil with good,” until opposition was changed into approval and obliquely into praise. And *now* these Sisterhoods are recognized as amongst the most valuable and honored institutions of the land.

Here then, Sir, the question naturally arises—ought we not to be sharers in the benefits which they confer on the Church? We have the same needs, should we not seek the same relief? It may be said that we have already associations of ladies occupied in good works, such as “Friendly Aid,” “Visiting,” “Dorcas,” and other Societies. So we have, and grateful we ought to be to them. But surely a moment's thought should convince any one of the inferiority of such bodies to the Sisterhoods of which I am speaking. Nor could it be otherwise, for they labour under many serious disqualifications. They are not naturalized to the work, are under no systematic guidance, are bound by no obligations to obedience or continued service, and are taken chiefly from the upper grades of society. Experience has proved that the atmosphere of the drawing room finds but little acceptance in the hovels of the poor;—that the habits of thought, feeling and dress peculiar to the one class can evoke little sympathy in the breasts of the other. The visits may be tolerated, for many selfish reasons; a certain amount of bodily wretchedness may be re-

believed; but the root of the evil is rarely reached, and by consequence the Church profits little. Too frequently, indeed, these voluntary Societies are a hindrance rather than an aid to parochial work, as they must needs be where there is no training for that work, and no discipline in the prosecution of it.

The case, however, is wholly different with Sisterhoods! These consist of persons who have distinctly assumed a life of self-denial and usefulness. They have separated themselves from the pleasures and prospects of what the world calls 'life.' They have put off all the insignia of pride and fashion. "Poor in spirit," as well as in this world's good, their vocation is to minister to the Lord's poor, and to succour the afflicted. We can, therefore, easily understand *how* and *why* the heart of the miserable and suffering should go forth toward them as it goes not forth to others. There is a reality in their ministrations which must make itself felt;—a force in their sympathy to which none can be indifferent. This is their moral qualification! But to this must be superadded careful, systematic and religious *training*—training of spirit as well as of mind. How successfully to approach, deal with, and, if possible, recover the sufferer, can be determined only by study and experience. The Visitor and the Nurse, therefore, require to be schooled for their work. This is indispensable. Visiting (especially visiting the sick) is—as I am sure all my Brethren will confess—a delicate and trying office. The human heart is a mysterious thing, difficult of access. Its approaches are oftentimes closed even against sympathy. And when this is not the case, its weaknesses, unsusceptibility of impression, sometimes its very deceitfulness, render vain every effort to minister to its needs. We have all felt this. Yet it is, in just such cases as these that the patient endurance and intelligent method of the trained Sister assert their value. Where the untrained would be discouraged, baffled—the daily task of noting difficulties and preparing to meet them (assisted by the counsels of an experienced head) gives to the Sister a courage not to be daunted and a skill seldom unrewarded by success.

The whole work, moreover, is guided and protected by a well proved discipline. The time, the duty, and the fitting



agent to discharge it are all carefully considered and provided for. Nothing is left to chance or caprice. On the contrary, every act is weighed, every office entered upon with religious purpose, and discharged with sole reference to the honor of God, and the welfare of His Church. Thus the work is emphatically Church work, done under Church guidance, by Church agents, and to Church ends. Can we, Mr. Chairman, over-estimate the value of an agency thus conducted? or should we hesitate to give it a welcome amongst us?

One remark I would make with reference to another department of their work. A word or two has been dropped respecting Separate Schools; and the example of the Church of Rome in her care of the young has been held up to us. Well, Sir,—establish these Sisterhoods, and you have, at once, at command, the most admirable machinery for educational purposes:—a machinery comparatively *inexpensive*, altogether Churchly in its character, and which, from a humble beginning might hereafter rise to exercise great influence over the destinies of the Diocese of Ontario. In England, the experiment has been tried with marked success. It would, without question succeed with us also.

One only suggestion more, Mr. Chairman, will I venture to offer. It has reference to the tie or obligation by which these Sisters may be bound together, and to the work on which they may be called to enter. Confessedly, there must be some bond, some co-operation. In my humble opinion this engagement should be restricted to a simple vow of service and obedience, and be revocable at any time, after due notice given to the governing head of the establishment. Nothing beyond this should be attempted or allowed. Every Sister should be free to retire from the Sisterhood, and to enter again upon the ordinary duties of life, at her own option. The service should be altogether a willing service. Then it would have the guarantee of safety and be beyond all suspicion or danger of abuse. Rome forgot this and mischiefs followed. Knowing the danger, let it be our wisdom to avoid it.

Thus, Sir, I have endeavoured, although very imperfectly, to advocate the introduction of Sisterhoods into the Diocese of

Ontario. I wish I could have done justice to the subject, for it is an important one. For reasons given, I have been able only to speak generally—perhaps some of my Brethren will deal with it more in detail. I can, now, only entreat you, to lay aside all prejudice, if any there be, and to deal with the matter dispassionately upon its own merits. Consider if it be not possible to secure this great boon. Secure it, and it will reflect honor upon the Church, and shed blessing upon thousands throughout the land.



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## APPENDIX

### *Mission Work.*

*By the REV. G. W. WHITE, Smith's Falls, Ontario.*

The subject of "Mission Work," on which I would say something, has this advantage, that its great importance need not be proved to those who are under a special obligation "to preach the Gospel to every creature;" indeed *all* we do or say at this Visitation, where the bishop and his clergy are taking council together, how best to advance the cause of Christ, is of a Missionary character; wherever, in fact, churchmen meet, and whatever form the meeting may take—Vestry, Synod, Congress, Visitation,—there this subject is sure to be introduced, in some state or other, and as surely awakens the deepest interest.

It is well it is so; for when the Missionary spirit—the unerring test of spiritual life—pervades the heart of the individual, or the deliberations of the larger body, there must be a corresponding desire to hand on and extend privileges so highly valued, and an earnest effort not only to retain posts already occupied by the Missionary of the church, and so act on the defensive, but to be aggressive also, and induce as many as possible to attach themselves to our branch of the Church Catholic.

The subject under discussion, as far as we are concerned, will embrace Home, Indian, and though not to the same extent, Foreign Missions. Home Missions, to which our attention must be as yet principally directed, may be again subdivided into our old and settled Missions, Travelling Missions, and Missions in cities and towns. Though much has been done for the support of the church in the older Missions, you will bear me out, brethren, in saying that there still remains much—very much—to be done, and that we cannot spend our time more profitably than in devising some plan, whereby our hold on the country parts of the diocese may be retained and strengthened.

It must be evident to all who interest themselves in the subject that, as in all other countries, the tendency of the population is to gather to certain centres. By this means the places of attraction will continually increase and become stronger, in a church sense, as well as in other ways; while the places from which they attract must, as certainly, become weaker.

In corroboration of this, do we not find that certain of our Missions are every day becoming more capable of relying upon their own resources; while it must be confessed that others, not so favorably situated, are going *backward* instead of *forward*; and becoming *weaker* instead of *stronger*; seem less and less able to pay the minimum required by the Mission Board, and are, in fact, a portion of the time vacant, as being least desirable of all the fields of labor. This state of things is easily accounted for. The poorer missions have, in their best days, generally included in their congregations, one or more prominent churchmen, who were most probably the means of forming the mission, and of obtaining the services of a Missionary. In a series of years these pillars of the church, as they may be called, who have rendered valuable assistance, not only by a liberal contribution of their means, but by taking the lead among their fellow parishioners, drop away one by one, from various causes.

One seeks a more favorable opening for his business in some thriving place close by; others follow the tide westward; some are called away by death; while a few, it is to be deplored, though not actually leaving the place, become dead to all church-work, chiefly from the blighting influence of politics, and a consequent desire to be all things to all men.

In such cases it is easy to see how the parish must suffer; it has lost its leader and consequently loses heart, and by reason of the mission not being as comfortable, or as encouraging as before, frequent changes and frequent vacancies, follow, which evidently do not mend the matter. Or even where there is no such leading man, who can be so seriously missed, perhaps numbers move away, and their places being seldom supplied, the mission must, of course, become more feeble.

What, then, is to be the fate of such missions? What, can be done to supply the wants of those faithful members of the church who still remain, and *must* remain?—is a question which demands our most serious consideration. It is well known that there are several at this moment in danger of being closed, securing the services of a missionary after prolonged intervals, although in receipt of a large amount of aid, without which they could not exist a day, and with which they are in the deplorable state we speak of.

The question which must be decided very shortly is this—Shall they be closed altogether, when they fall below a certain amount of self-support, and our fellow churchmen be suffered to remain without the bread of life, or seek other pastures as best they can? If this course of action is decided on, better to begin at *once*, and thus not fritter away the means at the disposal of the Mission Board, which might keep open a mission having a little more life. Better *one* closed at *once*, than *two* in a little while.

Or, if we shrink from this, as we assuredly must, may it not be a fitting time for the re-organization of some of the missions, whereby, in some cases, two might be attached, or an additional out-station be added from an adjoining mission or parish—of course with the consent of all parties interested.

Or, failing this, might it not be well to appoint a deacon to work under the direction of a neighbouring priest, and to give services to as many outlying stations as possible. Of course, the best method of all would be to increase the grant to the missionaries in all these decaying posts, so that the minimum salary should be \$800, as decided at the last Synod; but to accomplish this more means must be forthcoming, although something in this direction will be gained, when the proposed classification of missions becomes law. But even so, before the missions alluded to can be put on an equality, as far as stipend is concerned, with others more favorably situated—the excess of one part of the church supplying the deficiency of another, as recommended by the Apostle—there must be increased liberality on the part of all members of our communion, both in the *assisting* and *assisted* parishes. There must be also

a greater readiness among our young men to offer themselves to the sacred ministry, as *that* most impedes the thorough working of the diocese, almost more than the lack of money; although the liberal supplying of one want might go far to relieve the other; but as this, though a kindred subject, is not at present that under discussion, we must not dwell upon it.

The subject of travelling missions, that is, those supplied by missionaries appointed to an extended tract of country, rather than to a particular place, to gather the scattered members of the church, with a view to future fixed missions, and to administer as far as possible to their present spiritual necessities, is of great interest. They are of a more decided missionary character, and are among the chief points on which we dwell at our missionary meetings. It is true that in our diocese the matter is more difficult, and the results less encouraging, than in others, owing to the peculiar character of our new settlements, which combine roughness and unproductiveness of soil with the ordinary privations and difficulties of a new country. We must expect to give liberal support to them for a much longer period than if the land were capable of being easily improved, and able to support a dense population; in which case thriving towns and villages and prosperous farmers would soon convert the pioneer mission into several self-supporting parishes—in turn able to assist in pushing on the good work, till every portion of the diocese should be adequately provided for; as in the case, *e.g.*, of the Western States, or even of Western Canada. But because the matter is difficult shall it not be attempted? The fact nevertheless holds good, that emigrants are constantly settling in the back townships, some of them accustomed to the services and bountiful ministrations of the Mother Church, and others, again, the sons and daughters of our people seeking to make themselves a home in such land as is still open to them. Is not the very fact of their being poor in this world's goods calculated to make them more desirous of the consolation and moral support of their church? And yet, does not the same fact, coupled with the sparseness of the population, owing to the broken character of the country, call more loudly on the Christian charity of the richer and

older parishes, which should feel bound to afford the same degree of aid so generously given them by the Mother Church, through the instrumentality of the S. P. G., in their struggling and feeble infancy? Surely we would not have a repetition of such losses from neglect or tardiness, as we have reason to deplore everywhere about us; and if not, we must not be content with talking about the wants of the "back country," while we leave it from year to year without any improvement, but must stir up both ourselves and our flocks to an increased interest in this undoubted duty. There is, doubtless, here again the same difficulty which is felt in all missionary undertakings—scarcity of money, and more particularly of men, who will devote themselves to this self-denying and peculiar work; but the first hindrance must be surmounted by attending to the wants of the most missionary parts of the diocese, and then helping those places, which are better able to help themselves; and the salaries of the missionaries being thus wholly, or for the most part, independent of the missions, surely there will be found some without the responsibility of a family, to take up for a time this important work. Or, if not, it might be fairly argued whether those entering on the sacred ministry should not be sent, as formerly, by those in authority, to fulfil the apprenticeship of missionary life, with the expectation of being relieved after a time, and rewarded with a more fixed field of labour.

As regards missions in cities and towns, we have not indeed many cases, but even in this Diocese we must not lose sight of calls immediately around us, while attending to those at a distance. The former history of the Church in England warns us of the danger of allowing the church population of a place to outstrip the church accommodation; while the present revival shows the good results of providing for the masses, in opening up new parishes and mission services, and in becoming in reality, as well as in theory, the church of the people. As we said, the tendency of the population is to congregate; provision, then, should be made in time to retain and attract it before it becomes indifferent, or is lead astray. For this purpose there should be an effort made to divide large parishes which are grown un-

wieldy, when it can be done without injury to the incumbent; and where this is not practicable, to sustain missions under the auspices of the parish church till they become fit for an independent existence. Surely it cannot speak well for the churchmanship of a large and wealthy congregation, if it allows any part of the population within its influence, from which too it derives much of its material support, to fall away from the faith because provision is not made for its wants, and it need not be feared that such a proceeding will seriously injure the revenue or the congregation of the parish church, because experience proves that the free mission services will be chiefly attended by a class who do not, as a rule, attend the usual service; and the offerings of such will help to defray the necessary expenses; but if not, those who are strong should in this case, as in others, bear the infirmities of the weak and not please themselves.

As far as our diocese is concerned with its own *Indian* missions, there would be nothing additional to remark, the only one we have being more settled than many other parishes, and we have not a sufficient number of the roving red men of the forest to render it necessary or desirable to make any further provision. But if we look at the matter in a more national and Catholic spirit, we shall find much to do in this department of "Mission Work;" and what we would do well—we must do quickly.

There is a large tract of country lying to the north-west of the Diocese of Toronto, to which our attention was pointedly directed last Synod. There have, it is true, been missions there for some time past, but they have been far from successful; chiefly because, as in too many other like cases, the work was not carried on in accordance with the practice of Primitive times; Presbyters and Deacons being sent to take up ground without the directing and stimulating power of the Bishop. This state of things has been often deplored in the Toronto Synod, but at last, owing probably to the increased importance of the country, its mines being worked on a more extensive scale, and it being a thoroughfare to the great North-West, attention has been once more directed to the subject, and it seems probable, that if the churchmen of Ontario will only make an



united effort, we shall have a Missionary Bishop of Algoma to oversee the Indian Missions, and to look after the spiritual interests of the emigrants, who are rapidly settling in parts of that territory. Roused by the burning words of the Deputation which addressed us last Synod, and by a kindred tract then distributed, we, as a Diocese, have expressed our willingness to help; it only remains for us to put our good wishes into substantial shape. It seems almost a pity that the work was not begun while the enthusiasm was at its height, as doubtless a large sum would have been promised, then and there, by the members of the Synod, Clerical and Lay; but since it was thought proper to manage the affair through a committee, it is to be hoped that the committee appointed, in conjunction with those of the other dioceses, will soon bring it prominently before our congregations, and that they will respond promptly and liberally to the call, and to this urgent need of the church, in whatever shape may be thought best; though perhaps an annual subscription for a term of years, freely given by the most zealous of our people, following the appeal of a special deputation, will be more easily managed, and be productive of greater and more permanent results; and when thus much is done, it will be but the beginning of this kind of work. Hoping to reap the advantages, we must also accept the responsibilities of so large an accession of country among which are the presence of a large number of Indians, many of them heathen, and the constant influx of a mixed population, which should make it the first care of the older provinces, through the Provincial Synod, to see that the work of the church is extended as fast as the necessity of the case demands.

A word in conclusion as to Foreign Missions. On this branch of "Mission Work" we have not yet entered; and, with so much work at our own doors, are not likely to do *much* in that direction for some time; yet surely the day has arrived to make a beginning, and at least show an interest in the work of the Mother-church, and our gratitude for past favors. It is well we have at last made up our minds to do without the grant which we have hitherto received from the S. P. G., as the money thus released will be available for more urgent calls, but would

it not be well also to carry into practical effect the suggestion of one of our brethren at the last Synod, and set apart a percentage of our winter collections, however small at first, as an acknowledgement of the duty of aiding in the great work of evangelizing the world. It would not, I feel assured, decrease our funds, for the very fact of the reproach of our doing nothing outside of ourselves being removed, would give a wider theme for the members of deputations; and each contributor, feeling that some part of his offering was devoted to external missionary enterprise, would feel constrained to greater liberality.

We have received an invitation from the members of the S. P. G. to unite with them in common supplications to the Throne of Grace; may we do so as a diocese, and with befitting earnestness; but let us go further, and shew the Foster Mother of our Canadian Church that, thanks to her untiring care, we are now not only able to stand alone, but that from henceforth we will aid her, as best we can, in the work of Foreign Missions.



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## APPENDIX F.

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### Should the Burial Service be performed over Persistent Non-communicants?

By REV. C. H. MOCKRIDGE, M. A., *Hillier, Ontario.*

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A great deal has been said about the unfitness of our Burial Service for general cases, and many have taken great exceptions to it on the grounds that it expresses too strongly the spiritual condition of those over whom it is read. The words which are most strongly condemned are these: "We therefore commit his (or her) body to the ground in sure and certain hope of the resurrection to eternal life," where, it is stated, we express ourselves too strongly for general cases. It is urged against this, that we do not state that we have a sure and certain hope of the resurrection to eternal life of that particular person, but of "*the* resurrection," *i. e.*, the general resurrection at the last day. This idea quiets the scruples of many who do not desire to be particular as to the persons over whom they read the Burial Service.

And, of course, the idea is correct. We do not, in that well known expression declare a sure and certain hope in the resurrection to life of the particular person buried, but in the general resurrection of the dead.

But while we admit this, it is equally true that the Burial Service of the Church of England, in almost every expression, pre-supposes the person over whom it is read to have been one who died accepted of his God. The construction of the whole service, from beginning to end, clearly proves this. The very first words that are uttered are words designed to give comfort to the mourners,—the words being the well known text beginning with, "I am the resurrection and the life, saith the Lord." How useless such grand words as a medium of comfort to those who died impenitent.

Then, in the proper lesson for the service we see the same design carried out. That majestic chapter which treats in such lofty language of the resurrection of the body, which

declares that death is "swallowed up in victory," and that "as we have borne the image of the earthy we shall also bear the image of the heavenly," can have little consolation except to those who have a sure and certain hope of the happiness of their departed brother.

Again, after the body has been committed to the ground, "in sure and certain hope of the resurrection to eternal life," it is declared in the words of St. John, "Blessed are the dead which die in the Lord: even so, saith the spirit; for they rest from their labors." Here again, how inapplicable such an expression is, except when read over those in whose eternal felicity we have a sure and well grounded belief.

We see the same also in both the collects which are used at the grave side. In the first we yield to Almighty God "heartly thanks that it hath pleased him to deliver the departed one out of the miseries of this sinful world."

We can easily see that to use this sublime collect carelessly or unadvisedly is nothing short of heartless mockery. In thanking God that He has delivered anyone from the miseries of this sinful world we must at least feel convinced that that one has not gone to misery *greater* and *more lasting*.

In the second collect we express the direct hope that when we shall depart this life we may rest in him (our Lord Jesus Christ) as *our hope is this our brother doth*. All this shows that the Burial Service was designed simply for the faithful, for the struggling, the penitent sinner who has given every evidence of acceptance with God. There is not an expression in the whole office that could lead us to any other conclusion.

It becomes then a most important question, over whom may or may not the Burial Service be read?

The Rubric at the commencement of the office directs that it is not to be used over any that die unbaptized, or excommunicated, or have laid violent hands upon themselves. These are the only cases specified, and it is easily seen why they are denied this office. It is because it is inapplicable to their case. Holding the true Catholic doctrine of the great necessity that exists for *all* to be baptized, the church could not use the bean-

tiful language of comfort and the strong expressions of assurance and hope in a blessed eternity which are everywhere found in the Burial Service, over those who had not received the benefit of the "washing of regeneration."

She claims that her Burial Service is appropriate only for those over whom she can express the warmest and most glowing hopes, the unbaptized being certainly outside that number. Having in her Catechism declared baptism a sacrament, generally necessary to salvation, how glaringly inconsistent it would be for her to order to be used over an unbaptized person, a service, which clearly pre-supposed his acceptance with God, and which yields to Him hearty thanks that He has delivered him from the miseries of this sinful world.

The same may be said about those who lay violent hands upon themselves. For the suicide, few people, if any, have hopes that he will be in joy and felicity, and therefore the Burial Service would be altogether out of place if used over him.

The other class of persons who are excluded are those who die "excommunicate." In these days the meaning of that has to a great extent lost its force. In the days when the church was not afraid to lift up its voice of authority and discipline, it was well known what was meant by the excommunicate. There were two kinds, the *greater* excommunication and the *less*. The greater excommunication, which was enforced in the case of heresy, or some determined or flagrant offence, consisted in a total separation from all church privileges, and it was only after ample retribution was made, and after the offender had given unmistakable proof of his penitence, that he was restored to the enjoyment of the privileges he had lost.

In those days it was a privilege to belong to the church. In these days people too often think that the privilege is the other way,—that the church may be thankful that they vouchsafe to be members of her. It must be confessed that, to a greater or less extent, the members in these days hold the terror over the church, and not the church over the members. Parish priests and others, seek by every means possible to conciliate some people with the hopes of "keeping them in the church." If things do not go exactly to suit them they will

leave it and go to "some other denomination," as they term it. And very often to conciliate such people, their shameful neglect of duty, or even their flagrant offences are passed over or connived at to an extent which must be injurious to the church.

In the early days of Christianity, the church took her proper stand before the people, and they were taught—what indeed is the truth of the matter—that if men left the church, the loss was entirely theirs; in these days it is too often considered the loss only of the church. If an Ambrose or an Athanasius or a Chrysostom were to view the state of the church as regards "binding and loosing," and excommunicating and restoring, they would be amazed at the almost utter loss of any such practices. The Emperor Theodosius, who had been excommunicated for a very good reason by the faithful and intrepid Ambrose, felt the *power* of the church, and felt it to his own good. Being shut out of the church, he felt himself shut out of heaven, and it weighed heavily upon his heart as he quoted over and over again the saying of our Lord, "Whatsoever ye shall bind on earth shall be bound in heaven."

Our own church in the Communion Service bewails the loss of this godly discipline, but seems to look forward to its restoration at some time in the future. And for that time we may indeed devoutly pray!

Now there is nothing which shews more conclusively the complete loss of anything like discipline amongst us, than the careless, promiscuous way in which our magnificent Burial Service is used at the present day. It is not to be used over the unbaptized, but there are some who openly disregard this, and put no difference whatever between the baptized and the unbaptized, and there are others again who quiet the scruples of conscience by "never asking questions," but taking it for granted that everyone is, *of course*, baptized; and this is certainly a proof that even in the minds of some of the clergy there is a disposition to shun the exercise of power, and to keep themselves out of trouble by glossing over every unpleasantness, even at the expense of beneficial and proper instruction.

The Burial Service is not to be read over those who lay

violent hands upon themselves, yet this is too often avoided under the plea of "temporary insanity."

It is not to be used over those who die excommunicate, yet inasmuch as there is no excommunication, there is almost a total disregard of this; in fact it is almost a dead letter, and however much the clergy may regret its loss, there are many of our laity who would be amazed to hear that such a thing as excommunication existed in the church. And no wonder,—they have never seen it enforced.

Now the main punishment in excommunication was the exclusion of the offenders from the Lord's Supper. The church always held the sacrament of the Lord's Supper to be necessary to salvation, and so her members were instructed. If they were excluded from the reception of it, they knew that they were deprived of the hope of salvation, and that their only hope of obtaining it was to become penitents, satisfy the church that they were sorry for what they had done, and fully intended to lead a better life,—and then present themselves at the Lord's Table. That was a common sense piece of discipline. In these days people would say, "as long as a person repents towards God he is sure of salvation whether he returns to the church or not;" but reasoning in that way only shews a false idea of what the church is. If a man commits an offence against another, he cannot properly repent before God without making restitution to the man he had offended. So if a person is expelled from the church for certain offences committed against her, he cannot be accepted of God as a true penitent until he makes restitution to her.

In this sense certainly, whatever the church binds on earth is bound in heaven, and if a man is expelled from the sacrament of the Lord's Supper, how can his repentance be genuine in the sight of God, if he does not seek to be restored to his former standing in the very same body in which he transgressed?

If then a person died during the time he was denied the sacrament of the Lord's Supper, or before he expressed any sorrow or shewed any genuine repentance, he was clearly to be treated as excommunicate, and therefore unfit for the privilege

of the Burial Service. Here again the reason is evident. The Burial Service is full of such strong expressions of the eternal safety of the departed one, that it would be most inconsistent to use it over one who had been expelled for some wickedness or crime.

And this is undoubtedly a species of excommunication, and it is one which lies in the power of every parish priest, for the Rubric at the commencement of the Holy Communion office says "that if any one who intends to partake of the communion be an open and notorious evil liver or have done any wrong to his neighbour by word or deed, so that the congregation be thereby offended, the curate having knowledge thereof shall call him and advertise him that in anywise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which before were offended." The minister is to give an account of this to the bishop within fourteen days at the furthest, and the bishop shall proceed against the offending person according to canon, *i. e.* shall admonish him and in the case of perseverance in his crime, excommunicate him.

Now this undoubtedly shews that the church puts into the hands of her bishops and priests the use of discipline which, if only exerted, would often save the church a great deal of scandal and a great deal of annoyance. We are too timid in those days. We need more nerve; we need more of the grace of God to enable us to speak boldly and to act boldly as we ought to do. It is well known with what effect the great and good Bishop Wilson, of the Isle of Man, put in force the power the church gave him to use this discipline. He boldly grappled with every difficulty which could present itself, even if they met him with the usual threat, "If you turn me out of your church I will go to another," he fearlessly told them that that would be no advantage to them, for there was every assurance that Jesus Christ would confirm the sentence of their former master, the one they had offended.

All this shews us that it is quite in the hands of our bishops and priests, according to their respective powers, to exercise



the discipline of excommunicating or separating a person from the reception of the Lord's Supper, and of refusing, should people die in that state, to read over them the Burial Service.

But we have in these days a class of persons which would be unknown were the discipline of excommunication properly enforced. I mean the persistent non-communicants. This is strictly speaking, an anomalous term. There should not be such persons as non-communicants in the church, except those that have not been confirmed. And our church establishes this fact when it declares that "every parishioner shall communicate at least three times in the year, of which Easter is to be one." Those who are non-communicants are virtually *ex-communicate*; and indeed, if the discipline of the church were properly administered, such should, after careful and judicious admonition, be pronounced excommunicate *because they are* "persistent non-communicants." For consider the position in which a "persistent non-communicant stands. Putting it in the mildest form possible, he in effect declares that he does not believe the sacrament of the Lord's Supper "necessary to salvation." Now the church declares that it is. It does so on the authority of tradition and of God's holy word. Here then is the issue between the two. The church declares in her catechism that the two sacraments, Baptism and the Lord's Supper are generally necessary to salvation. The persistent non-communicant declares that he does not believe it, or else, if he does, that he is willing to forfeit salvation. Now what hold has the church upon such persons?

It is extraordinary to notice the difference that some people, calling themselves church people too, put between the two sacraments, both of which are alike taught us as being necessary to salvation.

By their laudable eagerness and close attention to have their children baptized, they, by their actions, prove that they believe the *one* sacrament to be necessary for salvation, but by their constantly avoiding the Lord's Table they seem to imply that the other is not.

The question is then, "If people die in this state should the Burial Service be used over them?" It seems to me that there

is no other just conclusion than that it should not. I am speaking now of the "*persistent* non-communicant"—one who *lives* and *dies* without receiving the Lord's Supper. It too often happens that people will be non-communicant up to the time when they fear they are going to die, and then express a willingness to receive the Holy Sacrament. This is an exceptional case, which must be left—I suppose—to the judgment of the parish priest to decide upon. We are dealing now with the persistent non-communicants, for, alas! we have every now and then cases of such people,—people who are called members of the church, and are treated as such, may vote in vestry, and may even be church-wardens, and yet are never seen at the Lord's Table; and when we bear in mind what I have endeavoured in this paper to bring prominently forward, viz: that our Burial Service proves by almost every expression in it, that it is intended to be used over those who have died in full church membership, and never over those who died rebellious to her rules, it becomes very evident that people, by steadily refusing to be communicants, forfeit their claim upon that service. For, what are the reasons usually given by persistent non-communicants for continuing to be such? Sometimes the reason is given that "as long as the heart is right" it makes little or no difference whether the Holy Communion be received or not.

This is fairly answered by the stand the church takes on that question, *i. e.* that her sacraments are generally necessary for salvation, and if her Burial Service is read over one who has died in the midst of this excuse, she must necessarily forfeit the important stand she has taken on that question. She, in effect, says to her members, "You *ought* to be communicants; it is necessary that you should; nevertheless if *you should not* I have every hope that you will be saved, in fact I can use the same glowing terms of a sure and certain hope in the resurrection to eternal life over your remains, as over those of the most consistent and regular communicants I have!" It seems to me evident that the teaching here is injurious, and such as the church should never lend herself to.

Another reason usually given by such people is, that they are "not worthy,"—they are not "good enough" to receive

the communion. If the danger of *not* being communicants were properly placed before those who give this excuse, they would see the fatal result of such reasoning. By their own confession they lived unfit to be in full communion with the church, and therefore can have no claim upon her to be buried in the same way as those who did their best to serve their Saviour, by consistently and regularly endeavoring to follow out his injunction, "This do in remembrance of Me."

Other excuses may be given, but these are the most usual. But whatever cases you examine, it will be found that the very reason which keeps a person a persistent non-communicant is the very reason why the Burial Service is in-appropriate to his case and therefore should not be used over him.

Men have seen the unfitness of our Burial Service for indiscriminate use, and therefore agitations have been from time to time set on foot to have certain expressions in it changed, or at least left optional with the officiating minister to use or not at his discretion; and, indeed, the American church, amongst other ill advised changes, has moderated or omitted some of the expressions as they are found with us. The tendency of this is bad. To leave the matter to the judgement of the officiating minister must put him often in a very awkward situation; and a burial office *without* expressions of hope, is a cold unchristian service.

The fact is, the church takes the true stand, and if we clergy would *follow her rules*, all difficulty would vanish. Instead of lowering her Burial Service to suit all people, be they bad or good, how much better to educate her members to seek to guide their lives in such a way that they may be worthy of having the Burial Service read over them when they die. It never enters the mind of a churchman that he will be denied the burial office; but if he knew that it was possible, nay, *sure* to be the case if he did not comply with certain rules, he might the more easily be led to guide his life differently. We are apt to cry down the custom of preaching eulogistic funeral sermons in all cases, or as it is popularly called, "preaching people into heaven;" but in using our magnificent Burial Service, which teems with expressions of hope for the departed, too promiscu-

ously we lay ourselves open to a similar charge. Therefore it is better for us to work *by rule*.

The Burial Service, according to the rubric, is not to be read over the unbaptized or the ex-communicate, and a persistent non-communicant is self-ex-communicate. Here every parish priest has the power of exercising discipline, and if it is commenced judiciously and carried on firmly, it might prove the commencement of the restoration of that godly discipline, the loss of which the church deplures. The priest has the power of refusing the communion to open evil livers and such like, but if the Burial Service be read over communicants and non-communicants alike, the expulsion from the Lord's Table would carry little force with it as a punishment; but if such knew that by their evil living and such like conduct, they are cut off from christian burial, it would have, it must necessarily have a salutary effect upon their lives.

The writer of this paper has felt impressed for some time with the fact that one great reason that our people are so negligent about coming to the Lord's Table, is that they have nearly every church privilege without it. About the only privilege that they do not enjoy seems to be, that they are not allowed to be members of Synod; and this is a very excellent law. Beyond this they seem to have equal privileges with the communicants. They vote at vestry meetings; they may be church wardens, and control the temporal matters, if not to some extent the spiritual matters of the church, and when they die they know that a hope of eternal felicity will be expressed by their gravesides by faithful christian people.

Now is not the church too lax in this particular? Would it not be well to enact and enforce the same rule for membership of our vestries, that we have for membership of our Synod? Would it not be well at any rate, to insist that church wardens shall be communicants? And above all things would it not be well to educate *all* to the fact that unless they are communicants, (provision being made, as it is, for the exclusion from that number of all evil livers and so on,) they cannot expect

the great privilege of having the Burial Service used over their remains?

If we would do this judiciously, yet firmly, the church would be saved a great deal of scandal and a great deal of annoyance. At the same time many people would see the importance of becoming participants in the Lord's Supper, who now, from want of better instruction, occupy in our Catholic church, the anomalous position of members, and yet persistent non-communicants.



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## APPENDIX G.

### *The Diaconate.*

By REV. J. CARROLL, *Gananoque, Ontario.*

The subject which I have undertaken to introduce on the present occasion, is, in my earnest belief, of the highest importance to the growth and efficiency of the Church.

In viewing her mission in this vast Dominion, we may with all fitness employ the saying of our Blessed Saviour, "The harvest truly is plenteous, but the labourers are few." Even in this Diocese, so highly favoured in many respects, there is a pressing need of a very large increase in the ministry. Why, it may be reasonably enquired, this lack of labourers in our Heavenly Father's vineyard? And we are told "there is a lack of funds and a want of men," although the Saviour's gracious promise rings in our ears, and is stamped in our hearts, "Lo, I am with you always, even unto the end of the world."

There is, however, I am fully convinced, another cause for the evil and a remedy for it in our power; the cause is, that the Church has **not** adhered closely to Primitive and Apostolic usage, so far as regards her ministry; and the remedy which I suggest is, the restoration of the Diaconate.

It is evident that the ministry of the Christian Church was made to correspond with that of the Jewish, so far as was compatible with her altered position and duties. Our Bishops, Priests, and Deacons, stand in the places of the Chief Priests, Priests, and Levites; and this correspondence was noted in early times, for St. Jerome designates the order of Deacons as Levites: "*Episcopi, et Sacerdotum inferioris gradus, ac Levitarum innumerabilis multitudo.*" We may show a very few Deacons in the Church at present, but the "countless multitude of

Levites, *i. e.*, Deacons, is nowhere to be seen. The Levites of old, in addition to their service in attendance on the Priests, had various other duties. Whilst they journeyed in the wilderness, the principal part of the service assigned to them, was to take down and set up the tabernacle and to transport this movable temple from place to place. After the settlement of the Israelites in Canaan, the service of the Levites was changed, and became less laborious.

To some, was assigned the duty of assisting the Priests in preparing the sacrifices. To others, again, was committed the musical part of Divine Service, both vocal and instrumental. (1 Chron. xxiii. 3.) And when Levites were admitted to the service of the sanctuary they were regularly ordained or consecrated for their work. Num. viii. 5.

The corresponding order of ministers in the Christian Church was first appointed to minister to the temporal wants of the needy, but it is evident that their ministrations were not restricted to matters of a mere secular nature; for they were endued with the Holy Ghost, and became preachers and teachers, as did Stephen and Philip among the seven.

The order of Deacons is spoken of with very high respect by several of the Ancient Fathers. Ignatius, *Ep. ad Trull.*, "Study to do all things in divine concord under your bishop presiding in the place of God, and the presbyters in the place of the apostolical senate, and the deacons most dear to me, as those to whom is committed the ministry of Jesus Christ." Cyprian, *Ep. 65*, speaks of them in the same style, calling them "Ministers of episcopacy and the Church."

From early writers we learn some of the various duties which were assigned to the Deacons, *viz.* :—

1. To take care of the utensils of the altar.
2. To receive the oblations of the people and present them to the priest.
3. To administer the consecrated elements of bread and wine, but not to consecrate them.
4. To baptize.

5. To read the Gospel, in some churches.

6. To preach, when so authorized by the bishop.

Nor did these comprehend the whole of the duties assigned to this holy order of ministers? Many others, in addition, were required of them as occasions demanded.

We may perceive what an important and useful order of the ministry was the Diaconate in the early Church.

The opening paragraph to the preface of our Ordinal only states a plain fact, in speaking of the order of deacons in connection with those of bishops and priests. "It is evident to all men diligently reading the Holy Scripture and ancient authors, that from the Apostles times there have been three orders of ministers in Christ's Church, bishops, priests, and deacons."

Evident, however, as the existence of these three orders may be to the readers of Holy Scripture and ancient authors, in the organization of the primitive church, it is not so evident to the observer, that there are in our church these three orders of ministers.

It is true that in every diocese of the Anglican Church, in addition to the bishop and priests, a few deacons may be found, who are merely waiting the lapse of the canonical period until they are ordained to the priesthood, but I am not aware of any diocese of our communion, in which there is a working order of clergy corresponding to the Diaconate of the early church.

That the Diaconate was found most useful in the primitive church is evident from the fact, that wherever the church was planted, elders and deacons were ordained, and the great Ignatius tells us that "without the bishop, priests, and deacons, it is not called a church."

Now the Church in this country affords ample scope for the employment of an order of Deacons to aid our parish and missionary priests in their most arduous and perplexing duties. Since the order of Deacons, then, stands upon the same foundation as those of bishops and priests, and since it was found necessary in the primitive Church to have such an order of



clergy, surely it may not be prudently dispensed with now, especially in this new and thinly settled country. Is there not abundant work to be found for an order of Deacons in our urban and rural parishes, and in our large "travelling missions?" Can our parochial organization be complete and effective, wanting this order? In our large city parishes our priests have more work on their hands than they can possibly accomplish. Parochial visiting from house to house, the visitation of the sick, the care of the poor and needy, the religious instruction of the young, and the seeking out the heedless and straying members of the flock, in addition to the preparation of sermons and lectures, present a round of duties which it is scarcely possible for the most diligent and methodical to accomplish.

In our country parishes and missions the same duties are indispensable, and we know well from experience the labor and weariness attendant upon parochial visitation and the visitation of the sick, and the ever-recurring regrets that more frequent pastoral visits to all, and particularly to the aged and suffering, are utterly impossible.

There is another matter which shows the necessity for an order of Deacons. Our Sunday services do not reach half the members of the Church. People within a short distance of the place of worship usually attend Divine Service; but how often is this Service fortnightly, and how often less frequent? It is only the zealous who attend public worship from a distance. The aged, the infirm, and the young, in many places are not partakers of those precious though scanty means of grace; and the deplorable result is apparent in some localities. Many precious souls have wandered into strange pastures, the church has been unable to supply pastors, and in consequence has been losing her hold on the hearts and affections of many of her people, and her influence over not a few of the rising generation. For while the Church for lack of labourers has been unable to provide for the spiritual wants of many of her children, others have stepped in and occupied the ground.

This state of affairs, so much to be deplored, is not attributable to any want of zeal, energy, or care, on the part of our bishops and clergy; they have faithfully endeavored to discharge

their duty; but this want of labourers, and loss of members, may be attributed to our departure from primitive and apostolic usage in permitting the permanent Diaconate to lapse; for with an order of Deacons in addition to our priests, much more work might have been done and much more good accomplished. It is worth while to observe also that whilst the Church has in this respect departed from primitive usage, some religious sects have been led by expediency to fall into the Church's ancient method, and by means of men whom they call deacons, local preachers, readers, exhorters, &c., they have been enabled to occupy our waste places; but our clergy have been left without lay or clerical assistance.

If your duty should take you through many of our country settlements on the Lord's day, you would find nearly every school house occupied by a religious teacher of some kind, and a large proportion of the local population in attendance at the meeting, as it is called; and in those assemblies numbers might be found who ought to be at church, but who do not attend because the only service is five or six miles distant, or it may not be the Sunday for service in that part of the mission, or the roads may be bad, or it may be the season of spring work, and the teams and men must rest. It may be said, and with truth, that people making excuses of this kind are wanting in zeal and earnestness, and sound Church principles; but we want men to stir up zeal and earnestness, and to instruct such people in Church principles. We want to extend to such people Church privileges, we want to send out our clergy into the by-ways and remote settlements of our country parishes and missions, and gather together our own children and all who are willing to come; and I believe many would gladly leave the troubled waters of dissent, if the Church would send out more labourers to supply frequent religious privileges to our neglected people. "The harvest truly is plenteous, but the labourers are few."

Now men and money are required for this great work. But have we exhausted all our available resources? Have we brought into the Church's work all the zeal, talent, energy and good will, which might be secured for her service? Candidates

for the ministry are very scarce, because they who offer themselves intend to enter into the priesthood in one or two years. It is our duty to procure for the work of the ministry, men of as high literary and theological attainments as possible, but surely in the present destitute state of the Church we might be content with less attainments from men who would be willing to serve the Church in the holy order of Deacons. Men of "fair English education, well grounded in the Church catechism, with a moderate knowledge of Ecclesiastical History and the doctrines of the Church as taught in the Book of Common Prayer, of godly conversation and zealous for the cause of Christ and His Church, might be admitted into the Diaconate, and render valuable aid to our parish and missionary priests.

Can such a class of men be found, willing to devote themselves to the service of Christ and His Church in the Diaconate.

If our bishops should consent to return to the primitive practice of the Church and restore to her service a permanent order of Deacons, then our parish priests might seek out men of good report, of piety and zeal, who would serve in that order, and instruct and prepare them for their work, and I am confident that our people are not wanting in piety and zeal. I am convinced that there are many good men in the Church who would gladly serve her in the holy order of Deacons at the sacrifice of mere worldly prospects. Men who enter the priesthood do so, in general, at the sacrifice of worldly interests, should we then presume to suppose that the Church cannot also supply suitable men for the Diaconate, who would forego temporal advantages for the services of Him, "Who for our sakes became poor, that we through His poverty might be made rich?"

In the restoration of the Diaconate provision might also be made for receiving into the minor order or sub-diaconate, worthy men who need not resign their worldly callings. There are, thank God, pious and philanthropic men of various professions and pursuits who manifest a lively and commendable zeal in all the Church's work; many such men are to be found in our cities and towns and rural parishes. Amongst such men

might be found some who would devote their leisure time and their talents to the service of the Church, were they set apart by lawful and recognized authority.

But the Church does absolutely require a permanent order of Deacons to devote all their time to the work of the ministry. With one or two deacons in every parish or mission, what increased opportunities of public worship might be afforded to our people? Congregations which have Divine Service once a fortnight or once a month might have that blessed privilege every Lord's day. New congregations might be formed; for what clergyman in charge of a country parish does not know of one or two out of the way places where a service might be held with advantage, and a permanent congregation formed? And in addition to the increased opportunities of public worship which the assistance of Deacons would afford, there would also be a proportionate increase in those pastoral works now performed so seldom and under such great difficulties.

With respect to the sustentation of a permanent order of Deacons there are no doubt some difficulties to be surmounted. It is sometimes said, and the saying carries much weight with it, "that it costs but little more to support a priest than a deacon;" but without materially lowering the standard of literary and theological attainments required of candidates for the priesthood, a course of proceeding most undesirable, it would be found impracticable to procure an adequate supply of priests to meet the present emergency. Instead of this, it is, in my humble opinion, more desirable and expedient to restore to the Church the holy order of permanent Deacons. This order might labor in the Church under the supervision of our priests. Its duties might be clearly defined by competent authority.

With a ministry thus increased, affording increased privileges and multiplied means of grace, we might reasonably expect increased liberality on the part of our people. Let them see the Church putting forth her strength and her power for the diffusion of Gospel truth, let them see that she does care for their souls, and that she is employing all lawful means for their spiritual welfare and godly edification, and they in their turn

will, under the Divine guidance, pour their offerings into God's treasury, and we shall have abundance for every purpose; and when our Holy Church goes forth with her Bishops, Priests and *Deacons* to the work, as did the Church of old, "The Lord of Hosts will be with us," our labors will be greatly prospered, and such a degree of life and energy will be infused into our work and people that men shall be constrained in holy delight to exclaim, "See what God had wrought."



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## APPENDIX H.

### *The Desirability of Restoring the Discipline of the Church.*

By REV. C. P. EMERY, *Pakenham, Ontario.*

The most suggestive figure by which God illustrates the nature of His Church is that of a kingdom, and the first lesson that the Church teaches her children involves the fact of being, by Baptism, made an inheritor of a kingdom.

Now this Church, or kingdom, is of Divine origin. All the powers of the philosopher or of the politician combined could no more create a church than they could create a world. This divinely instituted church is laden with truths conceived in the mind of God from all eternity, for the good of the human race, who make up that church. To bring home those truths to man, the Almighty instituted a three-fold order of ministry, with power and authority to act in His name; to be channels through which He would communicate with men. Now the right method of conveying those truths is by the rule of discipline. As disciples we are to be taught by rule, to act by rule, in fact, our whole life is to be a life of rule. "We are to submit ourselves one to the other." And we are "to obey them who have the rule over us." By faithful adherence to this God-made plan, God works through His ministry in His Church:—

1. To regenerate fallen man through Baptism.
2. To convey the Holy Ghost in Confirmation.
3. To convey Christ through the Holy Eucharist, to be our "spiritual food and sustenance."
4. To grant pardon and forgiveness of sins to penitents.
5. To teach and instruct the people in all Divine truths.

When the Clergy are true to their office, God is true to his

promise to be with them and to guarantee that "no word spoken by them shall be in vain." And the people also are by them built up in "the faith once for all delivered unto the saints." With the right use of discipline in prosecuting the work of the Gospel comes grace, with the non-use, or the imperfect use, comes the decay of grace. And alas! we have to bemoan a painful state of things, emanating from a corrupt and careless age, when Bishops thought more of dancing attendance on kings and princes than their true office; and Priests and Deacons played the sycophant to the great and noble to insure themselves pleasant livings, when they devoured, rather than fed the flock of Christ. We have now to refer to other matters involving discipline. People have learnt to despise the means of grace through the contempt bred in them by a careless Clergy, not only of late years but for centuries past, but more especially during the reign of the Georges. And before they can be brought to understand the nature of the office borne by the Clergy, and their own position as members of the Church, in which are concentrated the means of grace necessary to salvation; the words of S. Paul, "The man of God must be patient, apt to teach," will have to be more than once experienced by a hard working and self denying Clergy. In the last few years about one sixth part of those who profess and call themselves Christians have had the presumption to start about ten hundred sects, which they, with the wisdom so singularly agreeable to that of the nineteenth century, denominate Churches of God. This folly, so outrageous to common sense, and the slightest knowledge of God's demands, must be exposed, and the people guilty of it have to be taught the necessity of being reconciled, by repentance, to the Church. Then we have to deal with people who still render imperfect, and indifferent obedience, with minds that have been poisoned against the truth.

One of the foremost truths so constantly dwelt upon by Christ and His Apostles is the maintenance of the Clergy, which, as a rule, has escaped the observation of the people. They have to be taught that alms-giving and offerings are on an equal footing with fasting and prayer. They must be dis-

ciplined by faithful teaching to comprehend their duties as faithful members of the Church. They must be taught the necessity of a holy life, to be obtained by the right use of the means of grace, and if they will persist in open rebellion they must be "cut off from the congregation of the Lord;" whilst communicants guilty of opposing themselves to the truth, or otherwise hindering the free course of the Gospel, must be excommunicated. This is no mere tentative theory; it is strictly in accordance with evangelical discipline. We have seen it practised with the best results. The openly profane we have seen excommunicated, treating his perilous position month after month with indifference, but in the end standing a broken hearted man confessing his sin, and with tears in his eyes seeking reconciliation with the Church of God, and afterwards restored to his privileges as a child of God. We may not flinch from our duty for fear of offending, nor from fear of decreasing our numbers. For it were better to have small and flourishing congregations, than large ones attacked with every form of spiritual decay. For in the one case the people will slide down into infidelity, whilst in the other they will gradually increase into large and faithful flocks of earnest minded followers of Christ. As Bishops and Clergy we have to carry out our divinely entrusted office for the food of the people, and to do so with the lively feeling of ambassadors in the Church of Christ. Now it is not becoming for Bishops to wait for the Clergy to act, they should be first in the field, the first to show example of wisdom, self denial, and fidelity.\*

Again: As Clergymen whether Bishops, Priests or Deacons we must remember that we are to subject one to the other. That if the lesser orders may do nothing without the Bishop, the Bishop should understand that his strength is in surrounding himself by his faithful Priests to aid him with their counsel

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\* Thank God! we have a Bishop who has ever proved eager to be first and foremost in action. To him we owe our admirable Church constitution, the proper working of the Synod; the excellent position of our temporalities; our sustentation fund; the enlargement of our borders; the revival of discipline; an unflinching maintenance of the truth as it is in Jesus; and every effort possible for man to put forth to bring home the pure truth of the Gospel to those that are without it; and these things he has effected through "good report and through evil report."



and advice\*. The Bishop must remember that he is the Father. The three orders of the Ministry are bound to act under discipline and not merely of their own motion. When they pay more attention to this, the people will learn to understand their position, and fear to do wrong, lest the impartial weapon of discipline be unsheathed against them. When spiritual rulers realize more than they do that a dispensation of the Gospel is committed unto them, and that woe will inevitably follow their neglect to preach the same, then the ruled will begin to perceive that there is something worthy both of their belief and practice in religion. If we have Apostolic authority as Ministers of God, let us show it in our Apostolic bearing towards those over whom we are placed in charge, and then we shall have true Christian men abiding "stedfastly in the Apostles' doctrine and fellowship, and breaking of bread, and in prayers;" instead of a people with no definite faith, and easily carried about by every wind of doctrine which may serve a worldly and a carnal policy.

The corrective principle of discipline has been freely exercised towards the two inferiors orders of the Clergy. It might prove both wholesome and profitable, if the same were brought to bear on both Bishops and Laity more frequently than it is. Harsh and careless Bishops might then be brought to a better mind, and those Laity who do nothing so much as hinder the spread of the Gospel would then learn their proper position; those halting between the Church of God and some humanly devised institution would ascertain the importance of consistency and fidelity; habitual abstainers from the means of grace would have their eyes opened, when they learnt that perseverance in their stubborn ways would end in their being buried without the last rites of the Church; and the impenitent would learn wisdom, were they taught to see that the true principles of repentance consist not only in sorrow for the past and serving better for the time to come, but that they must make restitution.

It becomes the Clergy to faithfully carry out the laws of

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\* In this again we have to be thankful that our Bishop has ever sought the advice of his Clergy, and our present gathering together around him has been brought about by his desire to listen to our experience to aid him in his arduous work.

God and not to follow their own whims. Then marriage will no longer be degraded into a mere legal service got up lightly in some private room, and baptism will no longer be associated in the minds of the people with a small tea party, by being administered in private houses as a sort of preliminary to the festive board. They must teach the whole truth with "the wisdom of the serpent and the harmlessness of the dove" They have to learn to do and suffer and to wait with patience for God to make their righteous intention as clear as the light, and their just dealing as the noon day.

And in respect to the Luity :—that black, devouring weapon, so skillfully shaped after the mind of Satan, and commonly known as "starving out the Parson," has to be boldly grasped and snapped into pieces, or made to recoil on the inventors, by their being left without the means of grace until they learn to obey the command of God, "to submit themselves to those who have the rule over them, and watch for their souls as those who must give an account." The people, for the most part, have yet to study their bibles to learn that most plain truth, that as the clergy do not derive their authority from them, but from Christ, so they are not accountable to them, but to Him; and then they will learn that further truth which follows on this, that if they refuse to hear Christ's ambassadors, it is all the same as refusing to hear Him. Pearls ought not to be cast before swine. And a succession of faithful ministers of God should not be heaped one after the other on a people who will persist in refusing to hearken to the message of salvation; lest by this means both the ministry and the Gospel be brought into contempt in their eyes. Through laxity of discipline, the path of infidelity has been rendered more easy and attractive, and multitudes of people who ought to know better, have preferred their own unbridled passions for their guide, rather than the chastened and chastoning rule of Christ.

There are many things connected with discipline which might be profitably discussed at this solemn and important meeting around our Bishop; for without discipline we are contending with spiritual elements that cannot be brought into a healthy condition.

Among other subjects I would suggest the following :

1. How are we to deal with those who have withdrawn themselves from the Church of God ?
2. With those who pretend to be churchmen, but never attend the services.
3. With Clergy who will persist in marrying and baptizing in private houses.
4. What are the best means for bringing the people to understand their duty in sacrificing to God of their substance ?
5. How are we to act towards persons desirous of being received into the Church and have only received so-called Baptism at the hands of those who are not even Churchmen.
6. With those who migrate from one parish to another without letters commendatory.
7. Would it not tend to edification were confirmation administered oftener ?

In all our efforts to revive Gospel discipline, we should remember the peculiar circumstances which surround us ; for they are such as no page of the Church's past history can be found to furnish. It will be necessary for us then to be discreet and patient ; for what might have proved useful to people in the first, third, fifth, ninth, or even the eighteenth century, might not only be out of place in this nineteenth century, but actually frustrate the object we have so much at heart, viz. :—God's glory, and man's salvation. We have to deal with those who have never been rightly taught the way of life, and who, by a carnal familiarity with certain religious truths, have learnt to despise religion from their stand point ; whose minds have been sharpened by a secular education, too weak to enable them to grasp the grand foundation of truth, and at the same time strong enough to allure them to the puddling streams of philosophy falsely so called, and thus only too many have fortified themselves with a spirit of conceit which proves the greatest of barriers against the pure and undofiled Gospel of Christ.

## APPENDIX I.

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### *The Separate School System.*

By REV. R. LEWIS, M. A., *Maitland, Ontario.*

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The subject on which I am privileged to address this learned assembly, is one of the most important that can possibly engage our attention—"Separate Schools"—by which I understand schools instituted and supported by a Church in order that the doctrines of that Church, pure and unadulterated, may be supplied to her children; that secular education may be seasoned and sanctified by religion; that the vine of secular knowledge, which is of the earth earthy, prone, if left to itself, to creep along the ground, being planted near the tree of truth, may take hold of its strength in a loving embrace—may lift its head to heaven, and, by favour of the light and sun, produce angel's food.

My lord, I think we are all agreed in this, that education is a good thing. I can picture a country ruled over by a despotic King, controlling the press, and allowing nothing immoral or infidel to see the light, in which even *secular education* would prove an unmixed good; but in a country like ours, where the press is free, even to licentiousness, it is oftentimes and to many a dangerous thing to pluck the fruit that grows on the tree of knowledge. It is true the eyes of the understanding are opened; they may take the Bible in their hands, and, under the guidance of the Spirit of Truth, drink deeply from the well of life and live for ever; or following the leadings of a corrupt nature, they may peruse the pages of some gifted fellow mortal who has painted sin in bright and beautiful colours, till they become enamoured of its beauty and wake not from their dream till the grim tyrant death lays his cold hand on them.

My Lord, it may be just and right in the state to compel

all who have means to contribute to give the children of the poor a sound English education, but I deny the right of this or any state to tax men to build palaces and pay large salaries to professors to teach the children of those who have abundant means to educate their own children. A few years ago the wise men of the country concluded that religion should be left to the voluntary principle. Religion—the want of which is not felt by all; religion—which those who need most, care least about; religion, which wise statesmen have ever tended with unwearied care, believing that it is “Righteousness which exalteth a nation:”—This the wise men of our country were willing to leave to the voluntary principle. But education, which all acknowledge to be necessary, they are unwilling to trust to the same principle; it must be richly endowed, its teachers must be educated at the public expense, and the children of high and low, rich and poor, must be driven, must be whipped into the temples of the God of the nineteenth century, where boys and girls worship side by side. Some persons are in raptures over this plan; they believe that the manners of the boys will be softened; but oh! at what price? At the price of female modesty. Now, we are proud of our women—they are the glory of our land; but let a few years pass away under the present system, and the glory shall have departed. But I am happy to say that there are thousands of fathers in this country who would rather follow their daughters to an untimely grave, than permit them to attend a school where they would come in contact with the worst boys a town or city can produce.

My lord, I believe that there may be too much secular education; I believe that while the world stands, the great majority of men will be hewers of wood and drawers of water; I have no faith in a millennium, at least on this planet, when every man will be clothed in broadcloth, wear kid gloves and patent leather boots. Now, if you take the children of a community and confine them in a crowded school room for six hours every day, from the age of seven to fourteen, you must injure their physical frame; and we all know that a healthy physical frame is the capital, the stock-in-trade of the majority

of men. Is it not an undeniable fact, that the great body of the hard work of the country has been done by foreigners—that our canals and railways have been built by them? The native Canadian, like the native American, loves not hard labour. He hopes to live by his wits. If driven to extremities he would prefer to peddle books, tins, yea, even rags, rather than labour with his hands. There are thousands of Canadians in straightened circumstances, who would not accept as a gift one hundred acres of bush land, if burdened with the condition that they should clear it with the labour of their hands. No, the work is too great, the cry is now for prairie lands; they have strength enough to cut down the Canadian thistle or the dock, but do not ask them to face the monarch of the woods. Is it not an undeniable fact, that the native Canadian has not the strength of constitution that the native of the British Isles possesses. You may attribute this to the difference of climate, but I believe the true reason will be found to be this, that while young Canadians are shut up in crowded school rooms for six hours every day, young Britons (I speak now of the poorer class) are either engaged in light labour or playing at rough and tumble from morn till dewy eve. Now, if we can induce the native of the British Isles to continue the present system, to raise bone and sinew for us, we may safely continue to develop the brains, and the brains only, of our children. But what if this educational fever should spread even to the British Isles; what if they also should come to regard secular education as the one thing needful. I tremble to think of the consequences; already we see books advertised with these titles, "Every man his own lawyer," "Every man his own doctor," but we shall soon want a book with this title, "Every master his own man," and "Every mistress her own maid." Who does not know that the professions are over done? The country is flooded with lawyers; there are seven of them for every client. The doctors, also, have rapidly increased—more rapidly than their patients.

Our sons have gone forth north, south, east and west, in search of situations; their services are lost to the land that bore them, to the land that educated them; yet Canada needs men,

and to this end she sends forth her emigrant agents to the ends of the earth. Ask those intelligent gentlemen what kind of persons the country needs, and with one voice they proclaim, we do not want educated men, we want men servants and maid servants, we want mechanics. What, is there not bone and sinew enough in our land! I contend that there is, but that the school system of the country is teaching the children of the poor to despise manual labour,—is weakening the physical frames of those who will have to earn their living by the sweat of their brow,—while it is fitting thousands and tens of thousands for situations which they will never occupy, because other thousands, born under a luckier star, are already in possession of those situations, and have no intention of resigning them. Take a well-educated man, yet a stranger to religion, one taught in the Godless school of this country; let his means be exhausted in the vain search after a situation suited to his ability, let want place him in a ditch and compel him to toil there day after day for months. Is he a happy man? Is he contented with his lot? Far from it; you may reason with him, you may remind him that his father was a poor man and earned his living thus, and that he ought to be very grateful to his country, which has given him such an education; he cannot see it, he feels that he is capable of better things, he is discontented with his lot, he is ripe for revolution, and we all know that it is by such men, multiplied by the thousand, that states are overthrown. Look at France, the cradle of revolution, and what do we see there? A highly educated nation, but yet an infidel nation; it is the history in brief of all Revolutionary Nations. Take now an educated Christian, one taught in the Church's Separate School, where in the morning he has conversed with philosophers and men of science, and in the afternoon sat down meekly at the feet of Jesus; let want place him also in the ditch, let his feet rest on the damp mire. Is he happy? His thoughts are far away—his thoughts are in heaven. Is he contented with his lot? Yes, for he knows that a loving Father has placed him there for some good purpose, perchance the trial of his faith, and he believes that "all things will work together for good to them that love God." Teach men to believe in a God and their own immortality, and then whether they rule a

kingdom, or sweep a street of a city in that kingdom, they are contented, knowing that "the time is short," and that "He dooth all things well."

My Lord, have you ever stood on the pier of some noble harbour, and watched the departure of two ships bound to distant and sunny climes; they were both alike in every particular, both new, both strong and well equipped; they differed in this, one was commanded by an experienced captain, who had spent the best part of his days on the deep; the other was owned and commanded by a landsman, a novice, a visionary, who had persuaded himself and a few of his friends, that ballast was a needless encumbrance, wanting which the vessel would glide more swiftly through the waters; and after various efforts to induce some experienced captain to dispense with it for a single trip, he had built this vessel to try the experiment. The time of trial came at last, and thousands had gathered on the beach. The day was favorable, a gentle breeze filled the sails of each, and oh! it was a pretty sight to see the two vessels lying side by side, the one floating like a duck on the water, the other on account of her ballast not quite so buoyant. They started fairly, and the unthinking raised a shout when they saw the unballasted vessel rapidly shooting ahead of her consort; but the experienced sailors knew that the real trial would be, when having lost the shelter of the harbour, they entered on the stormy deep; that time came only too soon to Captain Novelty and his good ship "Secular Education;" two miles beyond the harbour she sank beneath the waves. Her rival was too far behind to save any of the crew, but gallantly she rode out the storm and brought all her passengers in safety to the haven where they would be; and, my Lord, is it not sad to think that there are thousands and tens of thousands of young men in this country, intelligent, well educated, well equipped in every respect to make the voyage of life a grand success, yet they no sooner leave the harbour of home and enter on the stormy voyage of life, than they are shipwrecked—"in time of temptation they fall away,"—simply because they have no ballast, by which I understand *principle—religious principle*.

My Lord, the schoolmaster is abroad, he is walking through the length and breadth of the land; silently he goes about his



work, there is no noise, no parade; and the youthful minds of the rising generation are as potter's clay in his hands, he moulds them as he will. I believe that the future fate of this great country; I believe that the weal or woe of the rising generation is in the hands of these men. Woe, woe to the nation that is contented to hand over her children to moral teachers who draw not their morality from the Bible! The mind of a child is like a sheet of paper fresh from the mill, the person who first gets possession of it can write on it what he pleases, and the writing remains; he can write on it a prayer which ascending to the Throne of Grace shall bring down blessings on mankind, or he can inscribe on it words of blasphemy which shall bring down fire. It was the saying of an eminent Jesuit, "Give me a child for seven years, and after that you may do with it what you will." The Church of Rome, wise in her generation, acts on this principle. I have often wondered, perhaps others have also, how Roman Catholics, educated men, could swallow whole the monstrous doctrines which are forged for them from time to time; but the secret must be sought in their early training: and the church that neglects the early training of her children, that is content to hand them over to the tender mercies of the State for the seven most important years of their life, that they may learn that success in life is the one thing needful,—that church cannot expect the blessing of God, she is acting the part of a step-mother.

All honour to the Church of Rome, with all her faults she loves her children and will contend to the death for them; woe to the statesman who attempts to come between her and them, better for him to meet a bear robbed of her whelps. But the Church of England is sunk in a fatal lethargy. Whereunto shall we liken her? She is like that false mother who once stood before the judgment seat of Solomon, claiming a child as her own, yet willing that that child should be cut in two, and she should have one half of its lifeless body. Oh for a bishop to rouse her from this fatal lethargy! Oh for a bishop to raise the cry "Justice for the children of the Church!" I believe that the clergy would rally round him as one man. I believe that unborn generations would bless him. I believe that he would attain a name and a place, not merely on this earth, but in the realms of light.

## APPENDIX K.

### *On the need of Authority in the Church as well as in the State.*

*By the REV. L. STANNAGE, Kemptville, Ontario.*

I have long observed, that the chief cause of all our divisions in religious matters is to be found in the want of a proper understanding of the authority which God gives to His Church. The real fact is, that ecclesiastical authority is well nigh lost among us. Hence it is that every man does as it seemeth good in his own eyes. However evil, or ignorant, or prejudiced, the conscience may be, conscience is the infallible ruler in all religious difficulties. *You understand the Bible one way and I understand it another way*, said a man to me once, *but you know we are both right for all that*. Is it not true, that if all Protestants do not say so in so many words, they nearly all do so practically? It is the prevailing idea abroad, and it requires but little reflection to see the fearful evils which must ensue. It would be all well enough if the conscience of man were always good and true, but in that case man could not be a fallen creature, and if he were not a fallen creature, we would have everything straight and perfect upon earth, both in civil and in ecclesiastical matters.

It seems to me, that men are forgetting that God has graciously provided two great systems of government for His creatures; one is for the body and the other for the soul; one is the civil and the other is the ecclesiastical government; one is the State, the other is the Church; and this is so plainly revealed in the Bible, and the Bible is so generally distributed among us, that it is truly astonishing that this part of Holy Scripture can be so generally overlooked or neglected. Does it not show that the clergy are too apt to make more of one portion of God's word than of another, and that the people do the same as a

matter of course? I fear it must be admitted with all humility, that we, the clergy, are much to blame for neglecting to put forth what the will of God is in this respect. It is true, that the Church authority, like the civil, has often been abused; but unless we are prepared to admit that the abuse of God's counsel nullifies God's counsel itself, we have no right "to put it under the bushel." Should we not rather, both clergy and laity, learn to make a better use of it?

Time will not permit my quoting many passages of scripture. I will only make use of two most prominently applicable, the one to the civil government of the world, the other to the government of the Church. The one says: "Submit yourselves to every ordinance of man for the Lord's sake;" and the other says: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

Now, we can all see that obedience is required of us in both cases. Nobody will deny this as respects the state. We know that without obedience to "the powers that be," there can be no peace, no safety either for life or for property. We have lately seen this most powerfully exemplified in the case of unhappy Paris. Confusion, anarchy, and misery, are the consequences of rebellion. It is like the sin of witchcraft. It is deceitful and deceiving. Only fancy what would soon become of us all if every man among us were to undertake to put his own construction upon the laws of the State, and would refuse to submit to the courts of justice appointed to explain those laws? And what if every one put his own different views in opposition to, not only the courts, but every one else? Could a greater Babel confusion be imagined? Happily it is not often that such is the case with respect to temporal things. There is usually common sense enough left for self-preservation in a worldly point of view. But how is it with respect to religion? How is it as regards the church, or the laws of the Church of God? Does not the Lord call His church a kingdom? And did He not give that kingdom governors and laws, and power to make and enact laws? And are the laws of the king-

dom of God of less value than those of the kingdoms of this world? Is not the soul worth more than the body? Are not religious interests, church interests, spiritual interests, quite as important and precious as the interests of the earth?

Can God require less obedience to spiritual rulers than He does to temporal rulers? Is it not the same Holy Spirit which says "*Obey*" in both cases? Must we not *submit ourselves* in both cases? Can we then oppose, and divide, and disobey the laws of the Church of God without sin, any more than the laws of the land? Was it not the same Lord that commanded us to give unto Cæsar the things that be Cæsar's, and unto God the things that be God's? Does not the same God say "Fear God; honor the king?" And does not the same Lord say, "If any man will not hear the Church, let him be unto thee as an heathen man and a publican?" And did not the same Lord give power to his ministers "to bind and loose" upon earth, promising to ratify all in heaven?

I am aware that it will be said, that Rome has so abused and usurped authority in ecclesiastical matters, that it is well nigh lost among Christians, and that we should not be surprised at this. This is true; there is, indeed, much allowance to be made in many cases for the present state of things. One evil usually brings a long train of other evils; and the abuse of authority at Rome has certainly been the main cause of all the schisms which have arisen since the fifteenth century, or rather since the separation of the East from the West. But that is no reason why evil is not evil yet. Heresy is heresy, and schism is schism, and disobedience is disobedience, wherever they exist. The Bible and the truth of God remain the same, whether Rome or Geneva has done wrong or not. It is not because one man at Rome arrogates to himself the title or attributes of God upon earth, that every man may do the same for himself in religious matters with impunity, or that the apostolic succession is lost. And one would suppose, that such could scarcely be the case in days when the open Bible was so well known as it now is, and when the means of acquiring information as to the history of the true Church are so easily obtained; but, to my mind, the abuse of authority in one man, and the abuse of authority in

many men, as under the plea of liberty of conscience or private judgement, equally proves the fallibility of all human nature, and the need of submitting to that authority which Christ has given to His Church; and which is as necessary to preserve peace and order in the Church, as civil authority is necessary to preserve peace and order in society.

The next great question which many would ask is this, Which then is the true Church, or the Church which has the Divine Commission, or the right authority? We admit, many will say, that what you say is all right enough, and plain enough, if only we could tell where that authority of which you speak, and that church to which Holy Scripture refers us, are to be found. There are so many so-called churches, and there is so much difference of opinion among the learned of all parties, that it is impossible for the mass of men to ascertain the real truth of this matter;—and who will say that this is not the case? Can we expect all men to be equally learned or equally talented, or able to search out the truth on such a point, when so many who are supposed to be learned differ so much? And yet, notwithstanding all these admissions, the Bible is as plain as ever. God's word speaks most unmistakably as to the need of obeying church authority as well as civil authority. We must *obey* and we must *submit ourselves*, or in the eye of Holy Scripture, we are no better than heathens. All our religion, and all our fine professions, and all our boasted enlightenment of the nineteenth century, become null and void unless we be humble and obedient children of the Church of God.

It will easily be seen that this train of reasoning would involve a larger essay than the present occasion will permit. But as I am chiefly concerned with churchmen, and the duties of churchmen, both lay and clerical, the few following suggestions must be addressed to them especially.

We profess to belong to the true Church of God. We believe the Anglican Church to be a real branch of the Catholic and Apostolic Church organized by Christ and the Holy Apostles. We believe all this, I say, and we openly declare this belief of ours each time of Divine Service; but the question is,

have we done all we could to teach the true meaning of this belief to our people, or to the surrounding sects? Is not a great deal of the ignorance which prevails among the nominal churchmen on this subject, and much of the spirit of division which is abroad among Protestants, to be attributed to the laxity of our faith and teaching in this respect? Is it not our duty to be quite sure *ourselves* of the purity of our faith, and of the claims of our Church upon our obedience and allegiance; and thus, while exercising the utmost charity and forbearance towards those who differ from us, yet feel strong enough and bold enough to do all in our power to rescue them from their present danger? For if it be true that we have the light, we ought to let it shine around us, and we ought to be sure of it. Nay, but every man, whether churchman or dissenter, ought to feel sure of his ground, and be ready to follow the truth whatever that may be. Thousands, doubtless, there are, who must go according to the light that is in them; but if they are truly honest and sincere, they will eventually be led to the true foundation; but my great fear is that we, the clergy, are too much afraid to offend. We love popularity too much. We know that schism is sinful and we are afraid to say so. We know that we have the true Church, and we are afraid to preach it openly, lest it should wound the feelings of those who have not the same advantage. We know that there can never be any unity of Christians without this knowledge and this obedience, and yet we are not very anxious to drive away and banish all these errors from our flocks or from our neighbourhoods. I do not mean that we should attack others in a rude and unkind manner from our pulpits. This would be doing more harm than good. But there are many other ways in which charity can be set to work for recovering the lost. Good faithful catechizing, and sound books circulating, will do wonders; and above all, more unity and uniformity among the clergy themselves.

There is, however, one danger to be apprehended. In preaching or teaching our own authority, we shall be very apt to raise the cry of Popery, or of presumption. It is strange, but it is a fact, that other bodies and other preachers, may presume ever so much and they are never supposed to be presump-

tuous. All this, doubtless, is owing to the little knowledge which exists, concerning what we consider to be our claims to authority; or what is the extent or the limit of that authority. If even our own people were properly educated on this point, they could not be but thankful, and they would be the greatest helpers we can have to propagate our views, and to hand down the right views to their offspring. For really, true Church authority is nothing more than that which we all cheerfully give to the judges and magistrates of the land; nay, but even all orderly dissenters themselves render the same allegiance to their own teachers so long as *they believe* them to have the lawful authority over them. The bishops and clergy are only the lawful executive officers of the Church. They are appointed by Christ Himself to execute the canons and rubrics made and sanctioned by the collective wisdom of our Synod, just as magistrates are appointed by the Queen to execute the laws made by the collective wisdom of our parliaments. They are, therefore, themselves bound by the same canons which they must enforce, and if at any time a case occurs for which there is no law, we should certainly not find it hard to obey Holy Scripture by *submitting ourselves* to their godly judgement, even though we should have to make some little sacrifice of feeling for the sake of unity and peace. This is the golden rule for all order in any community. No community can exist long without it. And if other bodies preserve unity by following this rule, surely the Church of God should not set a worse example. Why should there be less *esprit-de-corps*,—less common feeling of brotherly love and order among churchmen—than among Romanists? Is it because we have more pure truth and more liberty? But pure truth cannot be maintained, if we abuse our liberty. To *obey* authority is as much a part of pure truth, as it is to believe in Jesus Christ. To *submit ourselves* is as much a part of good works, as it is to honor and obey our parents. Any other course must produce schisms without end, and finally, that fearful result of all insubordination declared by the Lord Himself when he says, that “a house divided against itself cannot stand.” Nothing but downright and incorrigible heresy can be an excuse for open separation, and then we may possibly go from one

evil into a greater one. To be always mending matters, when needed, by *striving together* and *never apart*, must be the only sure way to retain that greatest virtue, which "suffereth long and is kind."

The limits allowed me do not permit my entering into illustrations of the defects of intellect or of private judgement, or of cases in which the conscience is at fault, or of the intricacies of Holy Scripture, which require both learning and authority to explain. It might also be shewn, that only a very few out of the masses have time to study religious questions involving deep research; all which would prove, that if we be desirous of faithfully doing our duty as members of Christ's body, by handing down the whole truth to our children's children, it is absolutely necessary that our offspring should be taught, as early as possible, to pay proper deference to their "spiritual pastors and masters," as well as to civil governors. They should be taught, as Romanists are, and with much more reason and much more necessity, how to obey their church. They should be taught the history of Catholic doctrine, even more carefully than any other history. They should be taught that their own judgements, their own hearts, or their own consciences, are never to be altogether trusted. In short, both we and our children should know that our reason, when well used, will only show us that "the wisdom of man is folly before God," and that our reason itself is imperfect, and has need of a divine authority to guide it; just as we have need of the laws of the State to rule and protect us in this world. In this way alone can the Church of God be like a "city situated on a hill, which cannot be hid;" and I verily believe, that if this doctrine were properly inculcated upon the conscience of every child from its earliest capacity, its moral power would be such as to require no other coercion.

In conclusion, and to sum up. We believe the Bible to be the Word of God. The Bible commands us to obey our spiritual rulers. These give us the Bible in our own tongue, that we may see that they do not wish to mislead us; but we find that the Bible is full of intricate and difficult passages. We also find that we sometimes differ from our clergy, or else we are easily offended and crotchety. We want our own way, and



we are inclined to be rebellious and insubordinate, and instead of agreeing to differ in matters of small importance, and instead of having patience with our fathers in the Lord, and waiting until we see things in a different light, we are too apt to fall out by the way, and to commit the great sin of schism. That is, we rend the body of Christ, as if it were a virtue to do so. We cannot, for the sake of unity, peace, and order, have charity enough, and patience enough, to mend matters by remaining together and "striving together" as members of the same body, and disciples of the same Lord, and fellow travellers towards the same home. And all this happens usually about non-essentials, or mere matters of form, or of taste, or of opinion. Is it not very plain that so long as that is the case, it is impossible for us to obey the Bible, which requires obedience to Church rulers, and strict unity among Christians? So long as that is the case we may well fear the doom of a house, or a kingdom, divided against itself.



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