

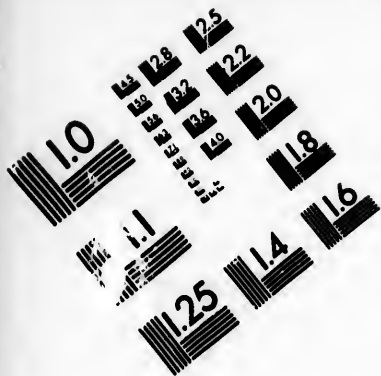
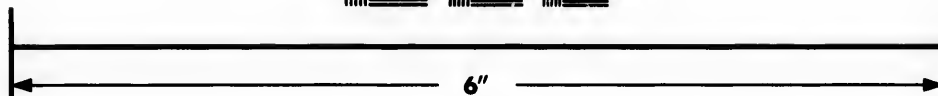
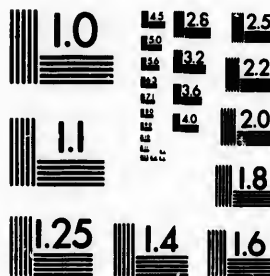


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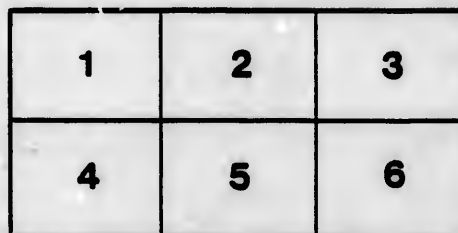
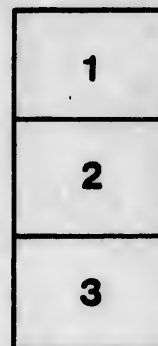
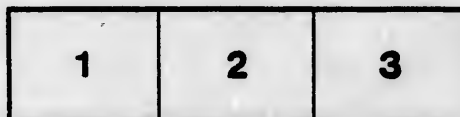
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PERFECTING HOLINESS.

A Sermon

PREACHED BEFORE THE SYNOD OF ONTARIO
AT ITS ELEVENTH SESSION, JUNE 4TH, 1872,
IN THE CATHEDRAL CHURCH OF ST. GEORGE,
KINGSTON.

BY THE

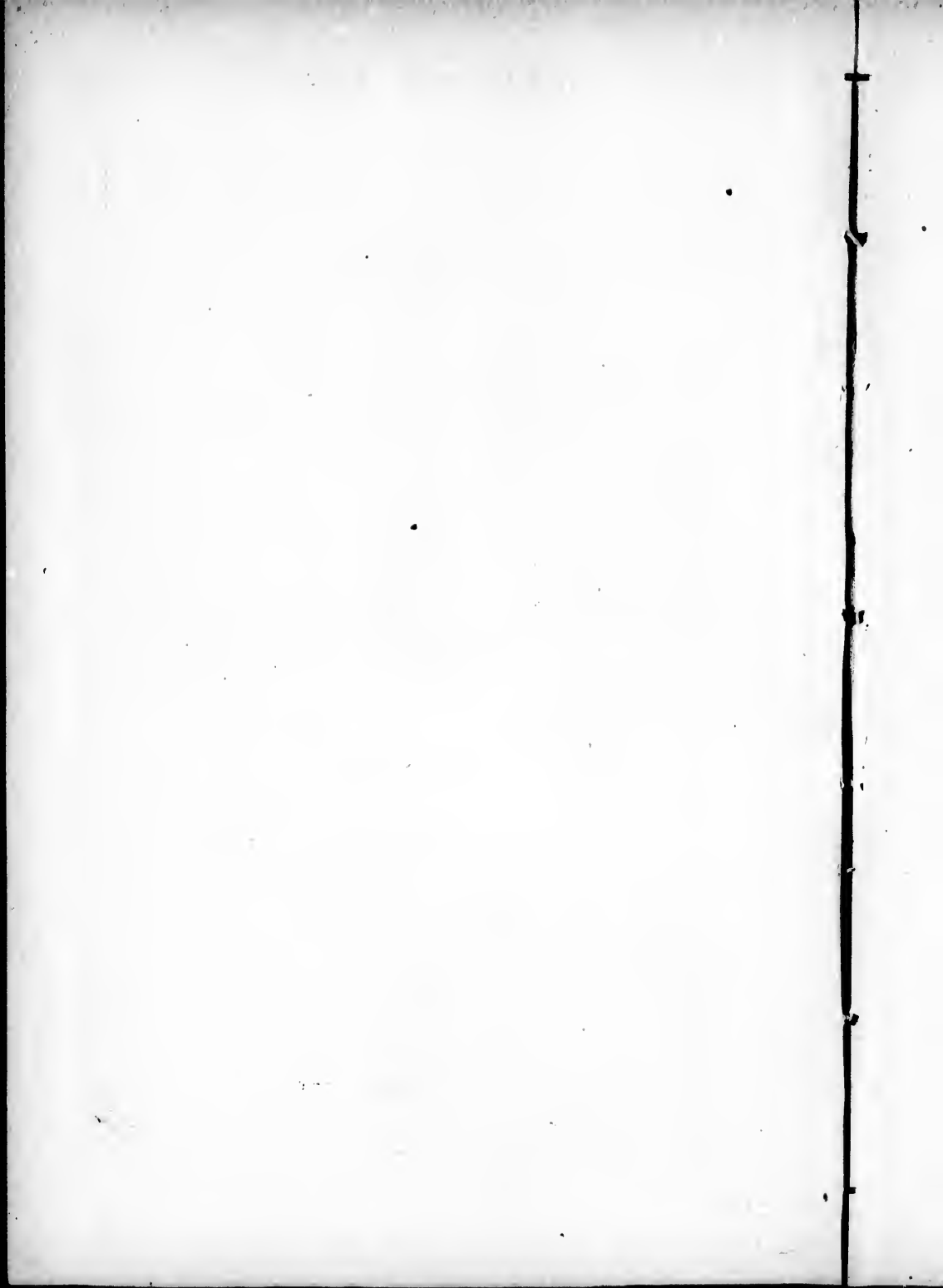
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SERMON.

2 Cor. VII. I. "*Perfecting holiness in the fear of God.*"

This, brethren dearly beloved, is the great business of our lives. It is the end of our religion. It is the reason for our having any religion at all. Two very solemn responsibilities rest upon us all as members of God's Holy Catholic Church. But one exists only for the sake of the other. The one is a due regard for the fabric of religion, the maintaining in a sound condition the organization, the temporalities of the Church; the other is a due regard for what the fabric shelters—the care, the well-being of that for which there is any need of either organization or temporalities—viz: *the living or dying souls of the Redeemed!* Now while we all meet in the Synod here to concert measures for the health of the body of the Church, it seems to me the duty of the one priest, who is appointed to stand in this sacred place, to speak of things that concern the spiritual temple, the souls of his brethren lay or clerical. According to the ability that God gives him, he has to deliver a message without fear or favour of man on subjects that are more suited to the sanctuary than the Synod Hall. It is, I conceive, his duty to speak of the higher solemnities of our faith, to stir up those meeting together on the Church's business to a greater sanctity and more fervent charity—with the key of knowledge committed to him by his Master he should strive to unlock some of the inner chambers of Christian hearts, and under the Divine guidance, and praying for the Divine blessing, to leave there some thoughts that may bring forth fruit—to *the greater glory of God.* In serious apprehension that for many reasons, and especially that I have been suddenly called on to take the place of a far worthier brother, with whom, in his sad domestic sorrow, I know we all deeply sympathize; and this, in the midst of pressing parochial engagements and preparations for a prolonged absence from my parish,—in serious apprehension that I must fall very short of what I aim at, and claiming your indulgence for my shortcomings, I select for consideration a subject which should have an abiding interest for us all whether as priests or people. I desire to bring before you, brethren beloved, the necessity of *perfecting holiness in the fear of God.* And my reason for taking such a subject is the painful conviction which I know is shared by many that the general standard of our holiness, whether as Christian laymen or Christian clergymen, is not as high as it ought to be, *i.e.*, as high as our Church considers it should be. And also because I am satisfied that we should have tenfold our present *success* both as the spiritual guides and instructors of Christ's flock, and as the lay representatives of some hundred thousand of Christ's disciples, in building up and beautifying the spiritual temple of the Lord in this diocese; more

success in all our efforts to establish more firmly and extend more widely our own branch of the Holy Catholic Church, were we to be seen, not only here and there, but everywhere, in each and every parish, walking resolutely and unitedly by the *Standard of the Prayer Book*, which for all practical purposes we put forward as *Our Common Rule* of spiritual life. In other words, I think the time has come when, being happily united as a Diocese in all fundamental principles of Church Doctrine and Discipline, and now past the struggle necessary to secure the temporal prosperity of a young and poor corporation, we may as a body of true Churchmen resolve to raise ourselves and our people to the *standard of Holiness*, that as it seems to me is required of us by our Church. For this is a matter in which of all others, "Unity is strength." I am satisfied that not only would this be conducive to our best interests, both in temporal and spiritual things, but that our influence with the Christian communities around us would be increased beyond measure were they to see a universal consistency between the standard of the Churchman's Prayer Book and the standard of the Churchman's Holiness.

And when I use the word *Holiness*, I do not mean *Asceticism*—a life of seclusion from the world, a total abstinence from the rational pleasures of Christian society. I refrain advisedly from expressing here any opinion about the wisdom or practical utility of a standard of holiness that is still higher than that of the Prayer Book. Indeed so few Churchmen in this country have as yet risen to what is plainly laid down as the normal standard, that there is no need to discuss the propriety of a level hopelessly above even our aspirations. Therefore I confine my observations to that holiness of life and conversation which, I believe, all will admit we should cultivate, and for the attainment of which our Church makes ample provision. To avoid misapprehension it may be as well briefly to define this holiness which it is our solemn duty to be constantly "perfecting in the fear of God." Holiness is, we know, the operation of the Holy Ghost dwelling in our bodies as in a shrine or temple. His presence is manifested therefore both by internal feelings and by bodily actions; the latter of necessity springing from the former. As God's word tells us, the Holy Ghost strives with our perversity, helps our infirmity, and guides us in the honest search after truth and the knowledge of God. More especially he draws our hearts towards Jesus the divine Brother, still as perfect Man as perfect God, filling them with love to Him as the Saviour and Sovereign of our souls, as our Friend and Refuge in all the storms of life, our blessed Consoler in the hour of death, our Advocate and Deliverer even in the Day of Judgment. Therefore He, the Holy Spirit, takes of the things of Christ and shows them to Christ's believing disciples. He draws them to Jesus in frequent communion, that from Himself they may receive "Meat indeed and Drink indeed," the nutriment as necessary to keep their souls alive with spiritual life—as *ordinary* food is necessary to keep their bodies from starvation, and *wholesome* food is necessary to keep them in a sound state of health. This holiness is shown by delight in all that is like Christ and for Christ in the world, and by the eager desire to help Christ's Church in all that will extend the kingdom and promote the glory of the Lord of our life and salvation. So this *holiness* is manifested in things *without* as truly as in the soul *within*. The Holy Spirit makes a man discharge as faithfully all his secular as all his sacred duties. The tenth, the divinely prescribed portion of his income, this much at least is annually devoted to the service of God. It

is God's rightful share of the temporal blessings bestowed by God. In this and in a thousand ways the Christian gives an evidence that he is perfecting holiness in the fear of God: in his chastity and sobriety; in an ever-increasing readiness to sacrifice self, in an ever-decreasing ostentation and mere sanctimoniousness; in short, to speak in the inspired language of the Apostle, in *cleansing himself from all, yea, all filthiness of the flesh and spirit*. Brethren is this an exaggerated definition of holiness? Is this a definition that goes beyond the plain word of God? I think not. If so how can we account for the sad fact that so many churchmen, not openly profane or licentious men, not infidels or scoffers, but men habitually seen in Church and perhaps now and then seen at the Lord's Table, fall so far short of this standard of holiness? Is it not true that earnest Dissenters and devout Romanists may, and do often, point at a multitude of our Brethren, living apparently indifferent as to the attainment of personal holiness? And, let us remember, that nothing is or can be a more serious matter, for "*without holiness no man shall see the Lord.*" Now, can we as men who have the Church's interests at heart account for this, and if so, can we remedy it? I think we can. We may, I believe, account for the very low standard by which our people live, by *the general neglect on the part of the Clergy in past and present days, to set up the Church's standard of Holiness plainly before the people, and to enforce it themselves by example as well as by precept*. And here let me observe that *Holiness*, like the other gifts of God is attainable only through his appointed Institutions, what we call Means of Grace. There is a wonderful and beautiful harmony as to where man's responsibility rests in the Kingdom of Nature and Grace. The harmony is not indeed strange when we know that the same Divine Being is the Author of both, the same Almighty Sovereign still rules both. Man's responsibility as regards his body and his soul rests in making right use of his physical and mental powers, as he is divinely directed. "Man does not live by bread alone but by every word that proceedeth out of the mouth of God," yet man must obey God's directions (such they must have been at first) in sowing grain, and eating bread, trusting to God to speak the word that promotes the growth of the grain and causes every meal to sustain animal life. In entire harmony with this you remember the sorrowful reproach of Jesus, "*Ye will not come to Me that ye may have life*—life spiritual, life eternal. Which coming to him for life He explains to mean, "The eating of His Flesh and the drinking of His Blood"—Flesh and Blood to be "verily and indeed taken and received by the faithful in the Lord's Supper." The Holiness then that we are to perfect in the fear of God, must come to us, by our attendance on God's Means of Grace, the divinely instituted Ordinances of the visible Church of God. And these Means of Grace, the channels of Holiness, I maintain, we, the Clergy, unrighteously withhold from our people, thus helping to lower the standard of that Holiness they might and should attain, when we do not fulfil our Church's orders in three respects—First, in letting nothing but the most urgent causes hinder every priest or deacon with a cure of souls, from saying in his Parish, "**DAILY MORNING AND EVENING PRAYER.**" Secondly, in having a **CELEBRATION OF THE HOLY COMMUNION EVERY LORD'S DAY**. Thirdly, in the due **OBSERVANCE OF THE DAYS OF FASTING AND ABSTINENCE** appointed by the wisdom of the Church. It seems to me unquestionable that our reformed Church, after considering for over 100 years all that was free from superstition and all that was absolutely essential for the development of holiness

in her children, deliberately puts these three means of Grace forward as Scriptural ordinances for the perfecting of holiness; and that her officers, the bishops and priests especially, are sadly and shamefully derelict in their duty to the people's souls if they neglect to practice them and inculcate their observance. These means of Grace show I think plainly enough what is the *standard of holiness* to which at least our Church expects us *all* to attain. By the neglect of them we may account for the comparatively low standard that too often makes our people's piety a by-word, and yet to a great extent the clergy have the remedy in their own hands. It rests with them to raise our people to a comparatively high standard—to the level to which the Church of England expects *all her sons* to rise—a level which they may and must with God's blessing attain, if they will only obey her orders.

Suffer me to say a word regarding each of these three means of Grace, as *Scriptural ordinances*, for I must not forget I am addressing a body of intelligent Bible-Reading Laymen. We all know that from the very time that God organized his worshippers into a visible institution called a Church, He set apart a special order of men to be continually engaged in the ministrations of His true religion. He defined precisely what these ministrations should be, and among them was the conducting of a daily service of praise and prayer. He commanded the priests to offer a daily intercession on behalf of the whole nation, then including all the members of God's Church in the world. This daily intercession was to consist of a confession of sin, and by a peculiar sacrificial ordinance before the Mercy-seat, the sin was to be transferred to the Immaculate Lamb of God. The sacrifice was a striking picture, a forcible method of teaching God's people of the coming all-sufficient Sacrifice of Jesus on the Cross of Calvary. It was not the blood of bulls and of goats that took away their sins, it was the precious blood of Christ, Who without spot of sin offered Himself up from all eternity, and actually and in fact on the Cross bore the punishment due to all sinners. When the Church of God restricted to the Jewish nation was widened into a Catholic Church, its essential features of faith and practice were not changed. And so the inspired constructors of this Church Catholic continued the existing custom of a daily public confession of public sin; they still went on offering daily not a bloody but a Eucharistic sacrifice (as the Prayer Book calls it) a sacrifice of praise and thanksgiving, in which then, as before, sin was transferred to the divine Sin-bearer, the Lamb of God, Which taketh away the sin of the world. They still duly pleaded on behalf of the whole Church, now or soon to be co-extensive with the world, the sacrifice of the cross in a divinely appointed institution which is in itself as true and forcible a picture of the Heavenly victim (His Body broken, His Blood shed) as that of the bloody sacrifice of the previous dispensation. *This showing forth to God and man of the Lord's death*, took the place of *all* the Temple sacrifices, including the daily morning and evening sin-offering, and we are expressly told by an apostle, *it was to be continued until the Lord come again*. Very soon, for reasons no doubt wise, the Church discontinued the *daily* celebration of the holy Eucharist, but she never gave up a daily morning and evening service of confession, intercession and thanksgiving by word of mouth. Knowing what is required for the due reception of the Holy Communion, it may be that the Church did not enjoin this every day on her children, for it involves or presumes the attainment of a *very high standard of holiness* indeed, and she

may have refrained from imposing a burden and restraint on her sons in ordinary life that would prove beyond their strength. At all events our own Church followed this rule as regards her people in general. She restricts the celebration of the Eucharistic sacrifice to every Lord's day and certain other festivals and solemn fasts. About these she leaves no option to her people. But she makes an equally imperative rule that by *word of mouth* all her ministers shall offer *every day of the year* a morning and evening sacrifice of prayer and praise along with the reading aloud of carefully selected portions of God's holy word. Every clergyman of our Church is as solemnly bound to have morning and evening service on every week day as on Sunday. I believe that it has been the general neglect of this that has more than anything else tended to make our people bear and often deserve the stigma of *Sunday Christians*.

I shall not stay to show as might easily be done, what a blessing to the souls of the clergy themselves as well as of their flocks, would be obedience to the Church's rule in this matter. I will only ask you, my reverend brethren, to consider, how can you expect your people who hear you so often and so earnestly preaching the need of holiness and the duty of obedience to the Church's order, to give heed to your admonitions and exhortations, if they see you *falling below* even the very lowest standard of the Church and openly disobeying her rules; and this in a matter that is hallowed by the Church of God in every age? I feel my brethren dearly beloved, that in this, as in all else that affects holiness of life, we should be in advance of our people; nay, we should each be, I believe, in advance of the most spiritually advanced of our flocks, if we desire to be respected as commissioners of Heaven, and as ourselves having faith in the Church's Means of Grace. The morning and evening Prayer is just as divinely appointed an institution as Confirmation and other like ordinances of the Church of God, and we who profess to hold by and live by a Scriptural and Apostolic rule of faith, and to have an Apostolic succession of office, should not be slow to give the evidence of Apostolic devotion and prayer and self-denial.

Two excuses are commonly made by the clergy for the neglect of daily prayer. One is that they can get few to attend. This excuse is unworthy of men who hold the Prayer-book in their hands. *Two or three meeting together* in the House of Prayer, the place chosen by Jesus to place His Name, are assured of his blessed presence. It is evident that neither our Lord nor our Church expects many more than *two or three* for daily prayer. But the fact is, *numbers*, many or few, have nothing at all to do with this matter. Let the people come or stay, the duty of the ministers of the sanctuary, as priests of God, is plain and unequivocal. Each priest is to be on earth like his Master the great High Priest in Heaven, an intercessor as long as he lives. This is his high and holy office; this the Church expects of him; for this she gives him her commission; to perform this she provides "the order of Morning and Evening Prayer daily, throughout the year." And few things would raise our office in the eyes of the people generally, more than seeing us day by day *praying for them*, even though they do not, perhaps cannot, come to *pray with us*.

The other common excuse for neglect of Daily Prayer is the expense of fuel during the winter months. Well, this is an excuse that, if valid at all, is valid for only half the year. But I can assure you all, my brethren, that the expenditure for heating your Churches for Daily Prayer is but a trifling addition to that of heating them for one day in the week. The

expense of fuel all last year from Easter to Easter in my own Church, and this comfortably warmed Church and school-room below, for all purposes, morning, noon, and night, was but \$52.

There are many things in connection with this subject I should like to have said, but which time forbids me to notice at any length. The examples of Christians in early days, and of God's eminent servants in all ages. The success of the Church when, and only when, Daily Prayer was observed; the need and example of a goodly Cathedral Church, with a full staff of clergy round the Bishop, a sweet-voiced, white-robed choir, engaged in carrying on perpetual prayer and praise with a holy, heavenly splendour, not to be attained by a parish church, but still the model before the eyes of the Diocese of the Church of England's highest ritual. These topics I must pass by, to urge on you the *two other Scriptural Means of Grace* which the Church provides with a view to perfecting the holiness of her children.

The first of these is the *celebration of the Holy Communion on every Lord's Day*.—This seems to me to be expressly ordered by our Church. Unless we make the Holy Communion part of our ordinary Sunday Worship, I think we cannot expect our people to understand either the nature or the need of the Sacrament as a means of Grace, nor can we hope that they will ever live up to the standard of holiness required by the Church of England. I have already alluded to the great object of the Christian Eucharistic Sacrifice as taking the place of all the Jewish Sacrifices. But it is, and it does, more than any of these. For in it, and by it, is the Union of the Redeemed with the Redeemer maintained. It is this Union only that ennobles the Christian's life. Nothing will raise a man to holiness of life, like frequent communion with his Divine Master. They who stand in the presence of a righteous sovereign and enjoy royal favours are not apt to be disloyal subjects. So with those who live in constant communion with Jesus, and week by week receive from Him the gift of purity and peace, the gift greatest of all—Himself coming as a guest to enter the faithful heart of his loving disciple. It is this divine fellowship—Christ dwelling in us and we in Him—as closely united to Him as the body of a man is to his head—this it is that alone enables the Christian to keep God's laws and to perfect holiness in the fear of God. In very truth, my brethren, true Christian worship as distinguished from Jewish worship consists only in the celebration of the Holy Communion. Without it our Lord's Day service, when we formally are assembled to offer our homage to, and declare our faith in, our Lord Jesus Christ, Crucified and Glorified, is utterly incomplete and wanting in its essential element. Again, brethren, I attribute the low level to which our people generally have fallen, to the neglect joined to a misconception, of the Holy Sacrament of Christ's Body and Blood; and to remedy this, I think we ought with one accord to set ourselves to obey the Church's rule, and teach our people that their holiness depends more on the Bread of Heaven and the Cup of Salvation than on any words of man however eloquent or impressive. The fact is, our sermons, as a rule, should be fewer and short, our prayers many and real, and our communions frequent and reverent, celebrated with all solemnity and every mark of honour. This would, I believe, soon raise the standard of holiness all over the Diocese. Coming with proper feelings of penitence and faith to celebrate the weekly commemoration of the Sacrifice of the Son of God, our Heavenly Brother, Who vouchsafes to dwell in

humble and contrite hearts, albeit He is the High and Lofty One who inhabiteth Eternity, under His Divine influence, our dear lay brethren could not fail to show forth a brighter light to the world—a light reflected from the Sun of Righteousness with Whom they were holding so close and loving a communion. Then indeed would all men take knowledge of Churchmen, that they had been WITH JESUS.

Once more, we should teach our people to perfect holiness in the fear of God, by *fasting or self-denial*. This was in St. Paul's mind, for he says explicitly that this perfection of holiness is to be reached by cleansing ourselves from all filthiness of the flesh and spirit. Now, my brethren, we all know that fasting and abstinence are the divinely instituted means for mortifying the sinful lusts of the flesh. Therefore it being a Scriptural discipline for perfecting holiness, our Church appoints certain days, especially all Fridays, on which we should practice this Scriptural discipline. And again I say in this, as in the two other matters, we may attribute the low level of our general standard of Holiness to neglect of our Church's directions. If anything at all is plain in the Bible, in the Old or New Testaments, it is the command of God to his servants to "keep under the body" and to make the unruly flesh obedient to the spirit. The great temptation we all have—we who are taught to be more self-reliant—I mean to strive after holiness with less help from the ministers of religion—than our fellow-Christians in other communions; *our* temptation is to pride and self-conceit. While we protest against the error of those who, we say, violate the Second Commandment and worship the true God under an image, we forget that we ourselves are boldly breaking the first, and worshipping a false God altogether. That idol is *Self*, which so many of us set up for adoration in the place of God. We see this Protestant idolatry breaking out everywhere, in all forms of pride and self-will, in reckless self-indulgence, in revolt against spiritual authority, in the scornful disbelief of what does not suit the individual notions of truth and error. Now the Divine corrective of this pride of spirit and pampering of flesh, of this gross idolatry of the creature man, is a stern and often severe restraint of our bodily appetites, the curtailing of bodily wants, the resolute abstaining from meat, or drink, or pleasure, or anything which in any degree hinders growth of Holiness of Life. Many of these things are in themselves innocent enough, but Christians are not free to indulge in them for this reason—because, though harmless as regards ourselves or some of our brethren who may use them without excess or sin, they not only do not in any way tend to spiritual edification, but many weak brethren of the household of faith find it impossible to use them in moderation, and without falling from grace. In all things our duty is to promote the glory of our Master, and this we do by strengthening our weak brethren on the struggle against sin at any sacrifice of personal gratification. "I will eat no flesh while the world standeth if meat make my brother to offend," cries St. Paul, and this should be our rule. It is a self-denial we should not be ashamed to practice. Then, as regards certain days of abstinence, especially Fridays, our Church does not define fasting to consist in depriving our appetites of a peculiar kind of food for the sake of gratifying them with another kind. But the Church, now as ever, does teach her children that it is an essential part of their Christianity to remember with contrition and shame, the death on the cross of the Son of God Whom their sins nailed to the accursed

tree. Too often they cannot turn their eyes to the bleeding, dying Lamb of God on Whom is laid the iniquity of us all. Is once a week too often? And what is the *Friday's Fast* but the weekly recurring reminder of this dying love of Jesus, and the atonement offered and accepted for our many transgressions? Just consider, should the few Fridays of Time which any of us has to spend be for the Christian days of feasting or days of fasting? The question needs no answer.

Ah, my dear lay brethren, be persuaded that in all these days, in all her ordinances and directions, *our Church's grand object is to draw you to the Love of Jesus and to the Life of Jesus.* Christ, and Him crucified, would she have you cling to for your salvation—salvation from sin first and from eternal death at last. In the steps of Jesus—steps of daily prayer—and self-denial—of submissive obedience to the Divine Institutions of God's Church—of self-sacrifice for the good of others, she would have you walk all your days. *A living union with Jesus* would she have you maintain by having you week by week receive the Heavenly food of His Body and Blood; thus week by week would she have you renew your incorporation in Him, your membership with His glorified manhood, for as St. Paul says, "we are members of His Body, of His flesh, and of His bones." It is even thus, dear brethren, 1, by Daily Prayer in the presence of Jesus; 2, in the weekly humble observance of the sorrowful crucifixion-day; 3, in the joyful and yet reverent celebration (as the Lord commands), of His resurrection day; it is thus, your Apostolic Church would perfect you in holiness in the fear of God, and so prepare you for the company of Jesus our Lord, to be seen by sight and not by faith, surrounded with angels and archangels in the blessed Home of the redeemed and sanctified—the House not made with hands, eternal in the Heavens!

Right Reverend Father in God, and my reverend brothers in the Ministry of Christ, I pray you forgive my presumption—if presumption it be—in urging you to make yourselves marked examples of holiness in private and public. It is because I am very jealous of your characters which will seem to be the character of our dear and holy Mother, the ancient Church of England, that I dwell on her Scriptural Means of Grace as the best, the only true help and guide to Godliness, i.e., God's likeness. Our ambition should be that as a body we should be conspicuous for holiness. We should stand in the van and front of all those who profess and call themselves Christians in this country to do battle with vice and infidelity. There is no reason on earth, my brethren, why you should not. You are well educated men; you minister to a loving and liberal laity. You have liturgical services, hallowed by the use of generations of the faithful, that must ever attract and delight all intelligent and refined minds. You have the prestige of an ancient lineage reaching back to the days of the Apostles; you can point to a long roll of Saints and Confessors and Martyrs from the days of the soldier Alban to Mackenzie and Patteson, the missionary bishops and heroes of yesterday, illustrious examples given by your Church to all the world. Above all, you have now in your hands the alone infallible *Word of Truth*, which you have learned to divide rightly and enforce earnestly. You have holy ordinances instituted of God, divine Means of Grace which you are commissioned to dispense for the perfecting of holiness in the fear of God, for the salvation of men's immortal souls. Three of these I have very imperfectly endeavoured to rescue from comparative neglect, and vindicate as imperatively and wisely enjoined by our Church for the edification of all her

members. But I should be untrue to my convictions were I not to say, that before we can win the people to attain a higher standard of holiness by the observance of these means, we must all (and God knoweth I speak to myself just as much as to you), we must all—Bishop, Priests, and Deacons, show that there is in them a living power to *make us holy ourselves*. Our private standard of Holiness should be higher than that of men engaged daily in the concerns of secular life, in the necessary work of providing for men's bodies. Our awful business is the concern of men's souls, and for this high and holy calling much has been given us, and, therefore, much will be required of us. Had I time I should have desired to speak to you about those means of raising ourselves to a high degree of spirituality, which have at home been found so fruitful of blessings:—*annual retreats* for the clergy, and associations wherein Bishop and clergy meet to take counsel together, to pray together and stir one another up to greater holiness, greater zeal and courage in doing battle against the unbelief of the age. And I rejoice to hear that our good Bishop purposes soon holding such meetings, and I pray that they may be blessed to us all abundantly. Oh, my brethren, we need great grace for our holy work, and we should value and use the means of grace ordained by our Church for our own sakes as well as those of our people. It is surely a solemn reflection that in some degree we have the immortal destinies of our fellow-beings in our own hands. We have accepted a trust that deals with the untold wealth of human souls, any single one of whom is so dear to God, that its redemption was accomplished only by the precious priceless blood of the Son of God. These souls under our care are members of the Holy Catholic Church, sheep of Christ's fold in which we are shepherds. They have a right to and we should not dare to deprive them of any of the Church's means of grace, it is for them to accept, it is not for us to withhold. In the solemn warning of the Church herself, "*If it shall happen any member thereof to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault and also the horrible punishment that will ensue.*"

Therefore, once more, in all humility, but with all the earnestness of which I am capable, I would implore you, my Reverend Brethren, you who have in a few years shown how, under wise administration, the youngest of the Canadian Dioceses has been brought to the foremost position of financial prosperity, show now equal zeal in bringing her to the foremost position of *Holiness*. You, who have succeeded well in the difficult work of making your people give *their money* to God, go on and employ the same talents and energy in persuading them to give *themselves* to God. Money is a good test of sincerity to God, but it is not all the test. Alms-giving is not holiness. Many a man gives liberally who lives licentiously. Let us aim, then, my Brethren dearly beloved, at being ourselves true saints, patterns of Holiness, the epistles of God seen and read of all men. Let each one of us be able to say to his flock with St Paul, "*Be ye followers of me even as I also am of Christ,*" and let us not rest day or night until we have raised our people to at least the *standard of Holiness* set before us by our Apostolic Church. Let this only be the measure of our success. Let us not be content with anything less than this. Then only shall we have done our duty. Then only shall we be sure that we have ploughed and sown and watered as God directs; that we have worked and are working with God's instruments of husbandry, which must be the best, and so may we expect His blessing in giving the increase, and hope to reap a bountiful harvest of souls, and so finally shine like stars in the Heaven of heavens forever and ever.

