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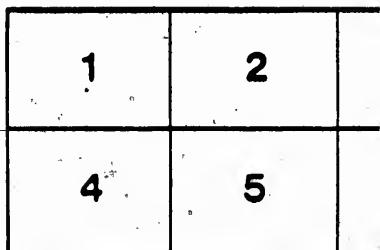
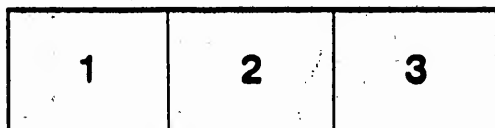
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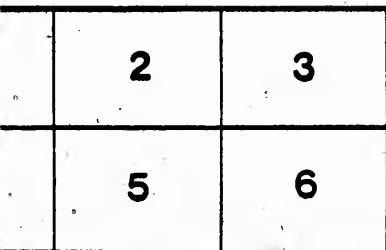
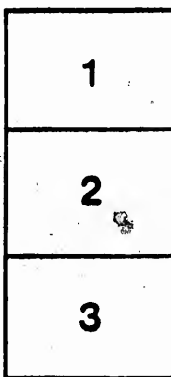
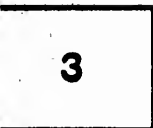
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illustrent la méthode.



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VI

**ADDRESS**

**Delivered Feb. 19, 1866,**

AT THE

**Parochial Meeting of the St. James' Branch**

OF THE

**MISSIONARY SOCIETY OF THE DIOCESE OF ONTARIO,**

**BY REV. R. V. ROGERS, M.A.,**

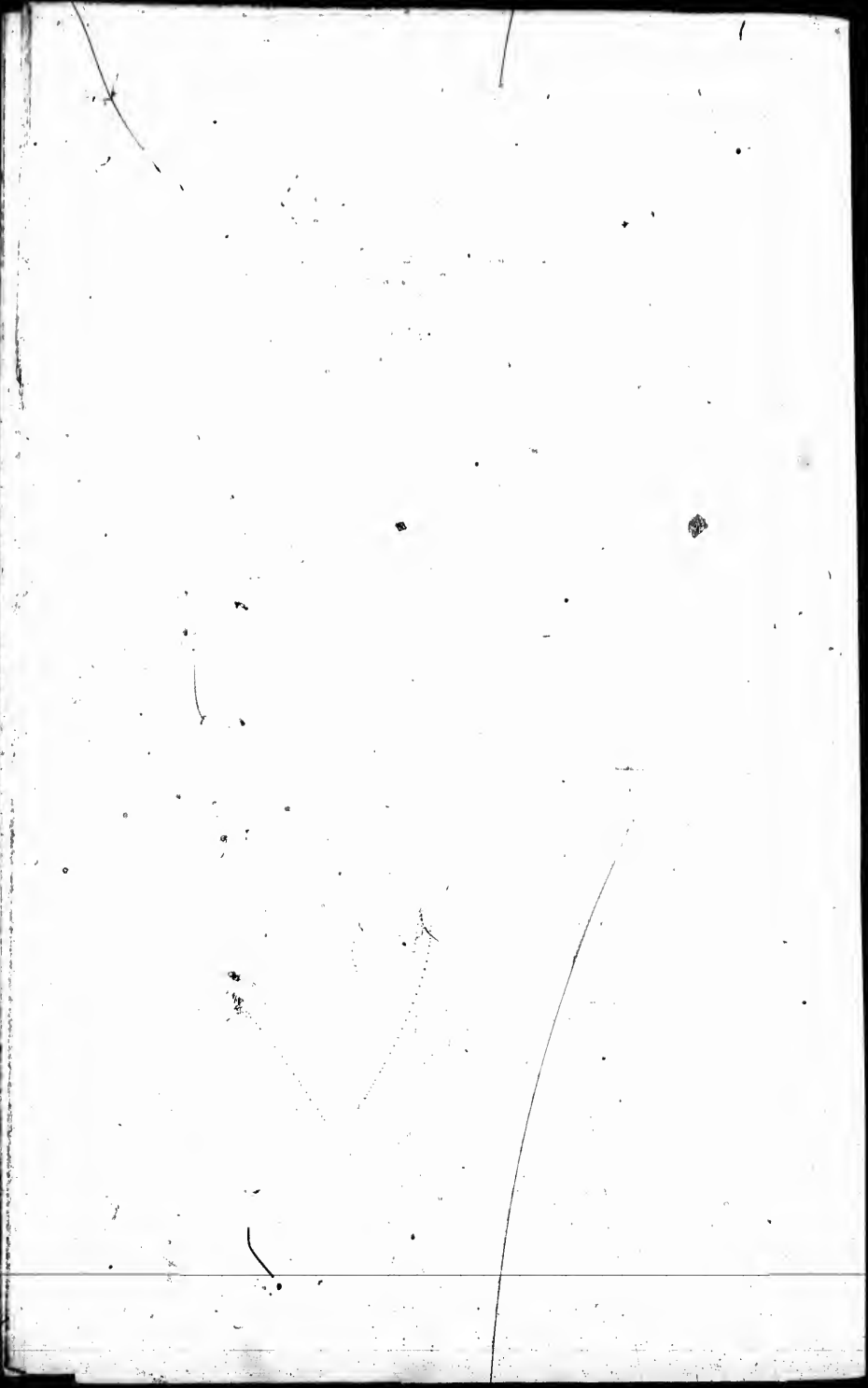
IN THE CHAIR.

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Profits, if any, will be given to the Ladies' Sewing Society in connection with  
St. James' Church.

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**KINGSTON:**  
**PRINTED AT THE DAILY NEWS OFFICE.**  
1866.



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## REMARKS

### On the Present Aspect of Ecclesiastical Affairs.

Every age has its duties, dangers, and difficulties ; therefore, to serve our day effectually is boldly to face our dangers, overcome our difficulties, and do our duties.

We must not forget that "the course of this world" is opposed to man's highest interests, because it is enmity with God—man's chief good.

The church and the world have distinct origins, objects, and ends. The church of God is God's representative, His body, "the fullness of Him that filleth all in all."

Having purchased it with His own blood, He did not take His church out of the world ; but pledged Himself to "keep it from the evil." His pledge implies her faithfulness, diligence, watchfulness. The enjoyment of His promise is conditional on all these : therefore the safety of His church rests on her close walking with God.

The world may be divided into—1st, the friends, and 2nd, the enemies, of God, and of His church.

We are either the one or the other, as we are contributing, or not, to its purity, prosperity, and health.

He who simply stands by, looks on, and does nothing, whether he will or not, aids and abets the world in its opposition ; weakens and paralyzes the church. He that is not for, is against the church of the living God, God's cause, and people.

The church, though "fair as the moon," like that great light-bearer, shines with borrowed light ; and, like her, waxes and wanes, may be eclipsed, but cannot be put out.

Then, when the church militant shines, it is with the reflected light of "the Sun of Righteousness;" when she grows, it is as His power rests upon her. She goes from strength to strength when, walking with Him, leaning on His arm; from victory to victory when her covenant God goes before her, and the glory of the Lord is her re-reward.

What the moon would be without the sun, that the church is without Christ—dark, cold, and lifeless.

When the moon turns her face to the sun, she is full, and the darkness of night is driven away, and even the lesser lights pale.

The church shines when Christ, by his Spirit, shines in on her. Then, her teaching drives away error; everything trifling and secondary hides itself when her Redeemer and Saviour is her God and glory. Now it is that the church of the living God "looks forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

The moon has her obscurations, arising chiefly from our earth. Hence come those mists and fogs which fill the clouds, and make gloomy and dark days, when neither sun nor moon appear, and all is cheerless.

And yet the sun is still in the heavens, though it is hidden. Then scatter the clouds, and the sun shines out.

What hides Christ from His church and people is from themselves—the remainders of sin; the mists of error; the pride of intellect; the would-be wisdom of this world—that moral and spiritual miasma, coming from unsanctified hearts and lives, polluted and polluting.

Storms and tempests are creations of earth.

By some action of the lower strata of the air, the balance has been destroyed which formed the genial and refreshing breeze, and the winds have lashed themselves into madness recklessly destructive.

"And whence come wars and fightings among you? Come they not hence, even of your lusts?" *St. James.*



With these prefatory remarks considered, we will proceed to apply them to our subject: The United Church of England and Ireland, as she seems to-day to one not a youth in her ministry.

I need scarcely say—1st, That this church is a true branch of the church of Christ. True, as tested by God's truth, the only appointed touchstone of that which is true, as containing "the truth as it is in Jesus," making His teaching her standard.

This church "calls no man Master on earth;" assumes no party title; nay, carefully rids herself of all human teaching as authority; and raises up as her standard—"Holy Scripture, as containing all things necessary to salvation."—Art. vi.

Like a faithful servant, our church introduces all who "would see Jesus" at once to the Master. "Holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved."—Art. xviii.

Her distinction between means of grace and grace itself is clear and decided. Her trumpet gives no uncertain sound. "Sacraments are means by which God doth work invisibly in us"—Art. xxv.—means of grace, not grace itself.

Primitive and Apostolic in her outward organization, as well as internal arrangement, she seeks to copy the Master in her spirit and temper. Self-government is a marked feature of our church. Moderation in her teaching and practice. Where, from the weakness of men's minds, positiveness would be arrogance, she gives latitude.

When a truth can be discovered only from a long deduction of reasoning, she receives it for herself, embodies it in her own system, but gives credit for equal loyalty to God and his Word to those who cannot accept of the same conclusion as herself.

In her formulas of devotion there is ample provision for the expression of breathings of the highest order. In the very words of our prayer-book—the babe in Christ can lisp the first utterance of infant life; the young man finds himself best expressing the soul's wants; and even the father in Christ,

when giving forth his highest acts of praise, or when resting his wearied soul at the cross, expresses these holy exercises the most aptly, when most literally.

To discover imperfections in our church standards, even when such are to be found, is but to say in other words, that she is still the earthen vessel which contains the gospel treasure, and not the treasure itself. Whilst to magnify them, is neither just, nor generous, nor kind, nor honest; to point them out in the spirit of love, is brother-like. By all honorable means to help to rid our church of them, is what she claims as proofs of her children's love. To pray for her peace, purity, and prosperity, is to consult our own happiness and usefulness, and our success will insure the approval of her divine head, and her perpetuity, as what for ages she has been, a grand agency for the accomplishment of his purposes, and the hastening of the coming of His kingdom of glory.

In order to prosperity there must be peace, and in order to peace there must be purity—internal peace, peace within her walls, peace among her children. To a certain extent, difference of opinion is of the very essence of a living church. Diversity of gifts will produce a diversity of ministrations. How great soever the diversity in operation may be, the object should be one—the church's good.

We serve our church most effectually when most like her head. By a holy and consistent life, each member of our church should commend himself to every man's conscience.

These are the epistles of commendation which the church demands; far more convincing to those that are without than the most logical treatise, though enforced by the most powerful eloquence.

That the Church of England and Ireland is passing through a great fight of afflictions is evident; that the end is not by-and-by, most perceive—with what actual results, God alone can tell. Sufficient for us to know, that the refiner's fire never destroyed a particle of pure gold, and that the fuller's

soap, whilst removing that which defiles the garment, never injures the fabric itself.

Equally certain is it that, just so far as "the United Church" is a branch of the true vine, a living member of the living Head trials will but purify, opposition will but strengthen, through the exercise of her real spiritual powers; and, if true and faithful to her Master, "a wide door, and effectual," will be opened to her; and, if He set before us an open door, none can shut it.

That a combination exists, to remove the old landmarks, to strip our reformed church of her Protestant name and character, to tinsel over, or to take away altogether, the pure gold, to deck out the lawful wife in the meretricious ornaments of the harlot, is but too plain to be successfully denied, and therefore should place every faithful member on his watch-tower.

What once our church repudiated, either actually or inferentially, there are they who would again introduce; to the great grief of those who love her for her support of God's truth as it is in Jesus; for her freedom from extremes, and for the grave modesty of her ritual and ornaments.

If these innovators be allowed to succeed, under whatsoever pretence they may be sanctioned, sooner or later divisions must follow; for sooner would light and darkness coalesce than the lover of the United Church, as she is, as she has been practically these many years, unite and harmonize with those who are seeking to bring back a ritual, with its ornaments, which would assimilate her services to those of Rome; and this, as the first step to something more grievous still—the destruction of her protest against all false doctrine.

To admit that such a church as ours, like her type, should be subject to change—now waxing, now waning, at one period of her history behind a cloud, and then again shining out with double splendor—is but to say that she is here on earth. An infallible, unchangeable church would be no part of the true church.

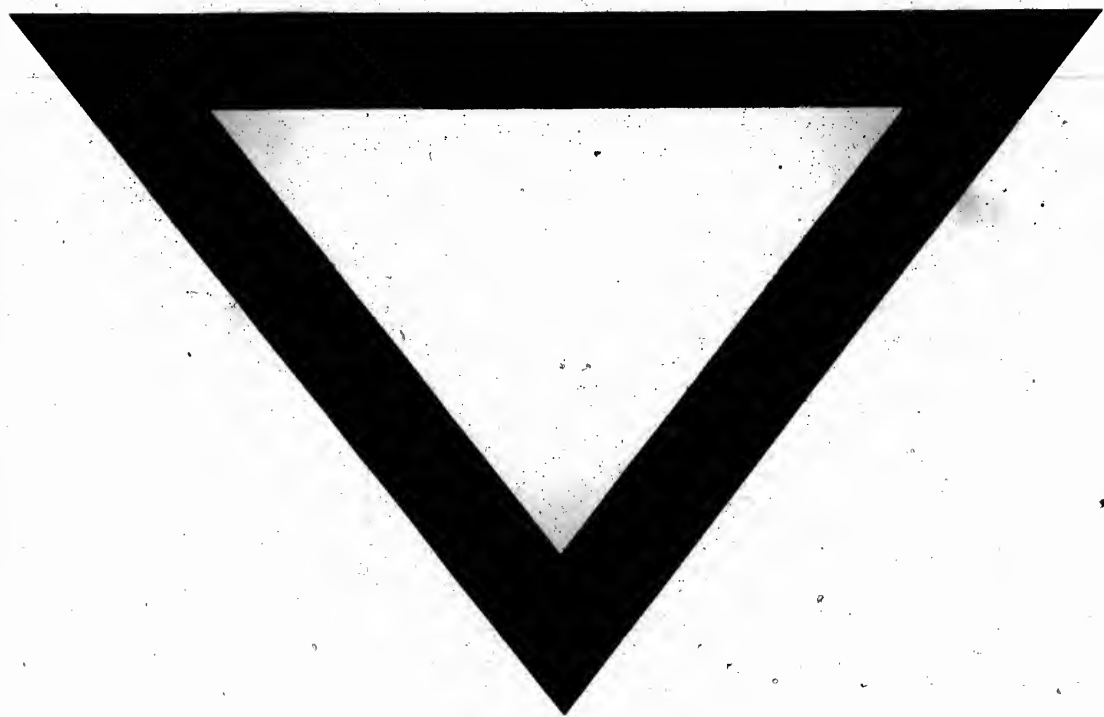
To confess that from her ownself have arisen troublers of her peace—men seeking to sully her purity, and mar her character, and hinder her usefulness—is but to liken her more closely to the church of all ages, of whom St. Peter prophesied: “Also from your own selves shall men arise, speaking perverse things.”

Though they were *in* her, yet were they not *of* her. They have gone out from her, breathing threatenings which, to gratify, would rob her of her scriptural character, then trample her in the dust, and rear on her ruins a church of the apostacy.

Whilst faithful to her trust, the Church of England and Ireland, by her struggles and contests, gives additional proof of her being a living part of the church of Christ militant here on earth.

The head and the body must be baptized with the same baptism, and drink of the same cup, fight the same battles, before they can together enjoy the final victory.

The world hates the Master and the disciple equally. It hated Him: it must hate “them that are His.” The redeemed church is beloved of God. Her true members are God’s dear children. And, “if children” of God, “then heirs,” “heirs of God, joint-heirs with Christ, if so be that we suffer with Him, that we may be also glorified together.”



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