

PROCEEDINGS
OF
THE SYNOD
OF THE
Diocese of Toronto.

REPORT OF THE COMMITTEE
ON
LESSENING THE AMOUNT OF DRUNKENNESS.

Dr. BOVELL, having obtained leave, brought up the following Report from the Committee on

LESSENING THE AMOUNT OF DRUNKENNESS.

According to the original Resolution of Synod, this Committee was appointed :—"to consider and report upon the best subsidiary or auxiliary means of lessening the amount of drunkenness, and aiding in the reformation of the inebriate and his restoration to society."

Your Committee beg to tender, with due submission to the Synod of the Church, the following Report, as the result of their considerations. They are of opinion that :

The first and chief means to be employed by the Church, in endeavouring to lessen the amount of drunkenness or other crime, must ever be her own manifestation of palpable purity, and entire freedom from allowance of crime

within herself. She must cause her own blessed light “so to shine” in the holy and unblemished lives of her children, that men, seeing their good works, may glorify their Father which is in heaven,—even that “Father of lights, from whom cometh every good and perfect gift,” and from whom, with the Son, proceedeth that Spirit of holiness, whose *fruit* is “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, *temperance*.”

To this end the Church, through her constituted agencies, must needs commence all works of general reformation with self-reformation; employing her efforts on such members of society as are also members of herself; “judgment must begin at the house of God.” She must herself take the initiative; purifying her own borders, and cleansing the “household of faith” by a duteous and jealous exercise of the authority committed to her of the Lord, “for edification and not for destruction.” Recollecting that her salutary Rule of Discipline was never meant to be made purposeless, or to become, by reason of desuetude, a lifeless letter; the Church is imperatively called on to take up and carry out, honestly and earnestly, the Canon of Communion contained in her Book of Common Prayer. She must use her godly authority to the preservation of her people from defiling association, and to the promotion of internal reform when needed. “Building herself upon her most holy faith and praying in the Holy Ghost, she must keep herself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, and of some she must have compassion, making a difference, and others save with fear, pulling them out of the fire, hating even the garments spotted with the flesh.” She must thus anxiously strive to save her children from the corrupting plague of communication with persons given to habits of ungodliness, whether of inebriety or other deadly sin; for if these persons be “spots at social

feasts, how much more so when they come to feast at holy Communion, there eating and drinking damnation to themselves, not discerning the Lord's body, while they offend those who should be kept 'unspotted from the world.' " She must give earnest heed to the Apostolic injunction,—“But now have I written unto you not to keep company, if any man, that is called A BROTHER, be a fornicator, or covetous, or an idolater, or a railer, OR A DRUNKARD, with such an one, no, not to eat.” * * * * “Therefore put away from among yourselves that wicked person.” (1 Cor. v. 11, 13.) “Now,” says the Apostle elsewhere, “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from EVERY BROTHER that walketh disorderly.” * * * * “If any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed; yet, count him not as an enemy, but admonish him as a brother.” (2 Thess. iii., 6, 14, 15.)

Your Committee believe that, in order to effect the objects of the Resolution in such sort as Christians should desire, this Synod must act in its sacred capacity as a **SYNOD OF THE CHURCH OF CHRIST**, and must therefore give all encouragement to those in authority within her, to use the legitimate means and appliances she still possesses, as well for cutting off all just cause of offence, as for “crucifying the old man, and utterly abolishing the whole body of sin.” In this conviction the following suggestions are respectfully submitted to the lower Estates of this sacred Synod:—That said Estates do signify to the Right Reverend Bishop their firm resolve, with God's help, cordially to sustain him in his official enforcement of the rules and regulations contained in the Book of Common Prayer; knowing that they were intended to conserve the morals of the Church's members, and, by

consequence, to influence surrounding society. Reference is here more particularly made to the provisions contained in the first and second rubrics of her Communion Office, and in the first rubric of her Order for the Burial of the Dead. The former regulations provide that persons guilty of scandalous wickedness shall not be admitted to the Lord's Table *until they have truly repented and amended their naughty lives*; and the latter (pre-supposing that the Church's discipline is honestly enforced against offenders) provides that the Burial Service "*be not used for any that die excommunicate*;" in other words, for incorrigible and reprobate persons.

Your Committee would further respectfully suggest that the subordinate Estates aforesaid do signify to his Lordship their strong conviction that our Right Reverend Father is fully justified in determining that no person of intemperate habits or manifesting a strong tendency thereto, shall be admitted a Candidate for Holy Orders; likewise, that no person, being thereunto already admitted, and disgracing his holy calling, through inebriety or other scandalous offence, shall be suffered to continue in the cure of souls, or, having been on such account removed, shall be restored, until he shall have plainly proved the sincerity of his repentance by and during a long protracted period of amendment of life, and of "patient continuance in well-doing."

Your Committee, moreover, recommend that this Synod do affirm its conviction touching Lay Officers of the Church, that no person, guilty of inebriety or other deadly defilement, is fit to be appointed Sexton, Sidesman, Clerk, Vestry-clerk, Churchwarden, Chorister, Organist, Synodical Delegate, Committee-man of Church Society or of Vestry, Master of Parochial School, or Professor or other functionary in the College of the Church; for that no person of immoral character deserves the confidence of the

Church : yea, rather must such be utterly discountenanced ; for “holiness becometh the house of the Lord for ever.”

Having referred, for the purposes of the Synod’s resolution, to the godly discipline still legal and available in the Church, and having also made suggestions calculated to guard her offices, both Clerical and Lay, against the intrusion of offenders, your Committee would next draw attention to a fact that ought not to be overlooked, when considering *the best auxiliaries to the lessening of inebriety*. The Church has herself provided a “subsidiary means” for the suppression of immorality among her members ; for such, in truth, is her solemn Service, entitled, “A COMMINATION, OR THE DENOUNCING OF GOD’S ANGER AND JUDGMENT AGAINST SINNERS.” This heart-searching Service she directs to be used not only on the first day of Lent, but “AT OTHER TIMES, as the Ordinary shall appoint.” Her people are therein enjoined to seal each and every sentence of God’s condemnation of the wicked with their own audible “Amen ;” “to the intent that, being admonished of His great indignation against sinners, they may the rather be moved to earnest and true repentance, and may walk more warily ; *fleeing from such vices, for which they affirm with their own mouths the curse of God to be due.*” Among these vices, drunkenness is distinctly specified. Why, then, should not the more frequent use of this Service (if the Ordinary think it advisable)—a Service so suggestive of fearful but yet most wholesome reflection, prove to be among the “*best auxiliary means*” for promoting the objects of the Synod’s Resolution ?

Among the Church’s other practical means towards averting habits of inebriety your Committee count with confidence upon her PULPITS, her PUBLICATIONS, and her SCHOOLS, both collegiate and parochial. And first, her PULPITS—The Committee believe that very excellent results would flow from the increased application to this

important topic. They would therefore respectfully suggest a more frequent delivery of discourses on this subject, of a familiar and forcible character. They should distinctly declare *the motives* to “temperance, soberness and chastity,” that should influence the Christian. They should plainly shew that, as a recipient of the Baptism of Christ and sanctification of the Spirit, the Christian is bound to walk in newness of life, not in the lusts of the flesh, not in rioting and drunkenness, not in excess of wine, not in revellings and such like defilements. They should instruct him to regard his body as a temple of the Holy Ghost, and to recollect how, that “he that defileth the temple of God, him will God destroy;” and that he is therefore bound above all things to reverence his body, and studiously to guard it from desecration, as that consecrated fleshy temple wherein the Spirit of Holiness has taken up his abode, and where He has set his name.

Secondly, CHURCH PUBLICATIONS :—

Your Committee beg to recommend the preparation and circulation of plain tracts, having the same object in view, tracts that shall echo the homely and holy teachings of the pulpit, representing pointedly the real nature of the Christian’s election and baptismal engagements. Simply, soundly, and powerfully should they prove that, as adopted into the family of God, he is called “into holiness,” and is sacramentally bound to purity of life with a force of obligation, immeasurably beyond the responsibility belonging to any humanly devised organization. The vows of God Himself are upon him. Those tracts therefore should teach truly the great peril of their breach, (be it through drunkenness or other grievous crime;) they should at the same time set forth the sure blessings flowing from their duteous fulfilment; inasmuch as true “godliness,” (which cannot exist without temperance in things lawful

and total abstinence from things forbidden,) "hath the promise of the life that now is, and of that which is to come."

Thirdly, SCHOOLS :—

Your committee are thoroughly convinced that a careful religious training up of the young, is indispensably requisite, in order to insure the continuous instillment of principles really productive of God-fearing temperance. They firmly believe that this sort of education must ever stand prominently forward, among the very "best means of lessening the amount of drunkenness," by exercising a wholesome influence on children duly taught and instructed to look on drunkenness as a terrible offence.

Your Committee proceed to offer the result of their considerations upon this question. Since many persons seem so unhappily constituted as to find it exceedingly difficult to use wines or other alcoholic drinks without yielding to a propensity to exceed the bounds of temperance, and thus, sin against the laws of God and man, what is their surest guard against criminality? Our answer is: the Christian, conscious to himself of any peculiar infirmity, will most surely be saved from "the sin that doth so easily beset him," if he yield implicit obedience to the command of God his Saviour, who "will not suffer him to be tempted above that he is able to bear, but will, with the temptation, make a way to escape, that he may be able to bear it." The Divine command instructs Christians wholly to shun, eschew, and cut off *whatsoever* is felt to be an *offence*: that is, a *hindrance* in their heaven-ward progress. If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. If thy right hand offend thee cut it off and cast it from thee, for it is profitable for thee that one of thy

members should perish, and not that thy whole body should be cast into hell." Herein is the Christian doctrine of total abstinence revealed. To this every Christian is pledged. The Divine rule of obedience will prove an effectual safeguard against drunkenness and every other besetting sin: that is to say, effectual with all who heartily and strictly follow it. It is bequeathed by Christ himself, as a holy Canon, to that Society, which He was pleased to organize for the regeneration of a lost world, even to that Church, "which is His Holy body." By this rule is every member of it *bound* to give up whatever he has reason to believe impedes him "in running the race that is set before him," though lawful and seemingly needful, as the right eye or the better hand. If we would induce men to *subdue their besetting sins upon Christian principles*, we must lead them to "Christ and the Church," and must shew them by our own living examples that that Church is His appointed Society and Association, His own chosen fellowship and brotherhood for the formation of total abstinence from every known provocation to sin; that it is indeed God's own glorious Guild (so to speak), for promoting temperance in the use of every gift of His, that doth not offend the Christian, that doth not hinder him in "running the way of God's commandments."

And here your Committee would observe that they deem it very desirable that this Synod should record its unqualified condemnation of the custom (prevalent both in the way of traffic and of a mistaken hospitality,) of urging upon others, through mistaken kindness, that which the supplier of it is aware, will prove an allurements to deadly sin. Conduct such as this is far worse than thoughtless. And it is extremely uncharitable to act thus by persons of known infirmity, whether they be members of the Church or not. Not only does it deserve the severe censure of the Synod, but richly merits punishment through the civil power.

Your Committee are fully of opinion that a thorough honest and earnest working out, within the Church, of her existing provisions for the promotion of godliness and virtue on the one hand, and for the suppression of drunkenness and such like scandalous offences on the other, would not only tend powerfully to the moral improvement and spiritual edification of her own people, but would also place her in the most advantageous position (because the only right position) for influencing "them that are without." The maintenance of godly discipline among her own children would prove to all men her utter detestation of the sins of the flesh, and would qualify her, as the only truly Divine Society, for the suppression of sin, consistently to "reason" with them of "righteousness and temperance and judgment to come."

As the law of our country considers drunkenness a breach of her social order, and consequently attaches penalties to the commission of this crime, we have the same right to expect their enforcement against drunkenness as against robbery or murder; yet if this Synod should urge the authorities of the State to discharge their duty in the premises, with becoming stringency, may not those in authority quote in reply the words of Christ, and say, "Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye. Do you yourselves enforce the Church's salutary laws against vice, before complaining of the remissness of the civil powers. Enforce first those laws of Church discipline which are now so utterly despised and neglected among you, that men may, without fear of censure or excommunication, live a life of vice, die in the Church's bosom, and be buried with the solemnity of Christian rites.

Your Committee had purposed, nevertheless, to suggest to the Synod the propriety of making application to the

Provincial Legislature, praying the passage of an act for lessening the amount of drunkenness, said act to be grounded in some respects upon the Imperial Statute, known as "the Forbes-Mackenzie Act." This contemplated practical measure has to a great extent been anticipated since the last session of the Synod by an act of the Legislature (chap. vi., 22nd Victoria) "to restrain the sale of intoxicating liquors from Saturday night till Monday morning." Your Committee have for the present to hope that its effect may prove highly auxiliary in promoting the welfare of society by diminishing improvidence, extravagance, and drunkenness, with their miserable consequences.

Your Committee beg to observe that the Synod needs to bear in mind an important Resolution, unanimously passed at its last assembling, when it was determined that the Legislature should be appealed to "for the establishment of an Hospital, or an Asylum into which inebriates may be received, and have such treatment given them, as may restore them to society and to a healthy mental and bodily state."

Your Committee further suggest, as an auxiliary means, the obtaining from the Legislature an act to enable the relations or connexions of the drunkard, to apply to some lawfully constituted court for such power as may enable them to place his property in trust for the benefit of the family, and even of himself, as in the case of lunatics or idiots.

Such a law your Committee believe has proved beneficial in some of the civilized states of Europe, and is, they understand, not unfrequently acted on in the Lower Province.

In conclusion, they have only to add their earnest hope and prayer that the foregoing practical suggestions upon the best means, proper to the Synod, for lessening the amount of crime, so abhorrent to every Christian principle,

may tend to the temporal and eternal welfare of “the Brotherhood,” and of their fellow men, and may redound to the glory of Almighty God.

JAMES BOVELL,
Chairman.

THE PETITION

Of the Right Rev. the Lord Bishop of Toronto, the Clergy and Lay-representatives of the United Church of England and Ireland in Synod assembled.

Humbly sheweth—That there are a number of unhappy persons in this Province who, from indulgence in the habit of drinking intoxicating liquors to excess, have reduced themselves to a condition which has, on the highest authority, been declared to be “Insanity,” ending not unfrequently in their own ruin and sudden destruction, but also in furnishing inmates to our Lunatic Asylums in the persons of their unhappy wives, and their still more unfortunate offspring.

That experience has proved that many of our fellow creatures guilty of intemperance would be saved, if they had an opportunity of retreating to some Asylum where they would be properly administered unto, and the habit of intemperance broken, by removal from the possibility of yielding to their strong temptation.

We therefore pray that it may seem good to the Legislature to make provision for inebriates, by the erection of suitable buildings, and such other means as may be adequate to carry into effect a system of reclamation.

And with a view to stamp with disapprobation so grievous a sin, we further pray,

That an act may be passed declaring persons known to be, or who may be proved to be habitual drunkards, disqualified from holding any public appointment, and that inebriate persons shall, on conviction before some qualifi-

ed court, be declared to be incapable of managing their own affairs, and that their property be placed in trust for the benefit of their families or themselves, as is the case with those who labour under other forms of insanity.

And your petitioners will ever pray.

22 VIC., CAP. XXXIV., SECTION 6.

AN ACT TO SECURE TO MARRIED WOMEN CERTAIN SEPARATE RIGHTS OF PROPERTY.

[Assented to 4th of May, 1859.]

Any married woman having a decree for alimony against her husband, or any married woman who lives apart from her husband, having been obliged to leave him for cruelty or other cause which by law justifies her leaving him and renders him liable for her support, or any married woman whose husband is a lunatic with or without lucid intervals, or any married woman whose husband is undergoing sentence of imprisonment in the Provincial Penitentiary, or in any gaol for a criminal offence, or any married woman whose husband from habitual drunkenness, profligacy or other cause, neglects or refuses to provide for her support, and that of his family, or any married woman whose husband has never been in this province, or any married woman who is deserted or abandoned by her husband, may obtain an order of protection entitling her, notwithstanding her coverture, to have and enjoy all her earnings and those of her minor children, and any acquisitions therefrom free from the debts and obligations of her husband and from his control or dispositions, and without his consent, in as full and ample a manner, as if she continued sole and unmarried, any law, usage or custom to the contrary notwithstanding.

