

for the chief pastor of the Church in this Diocese. It may, indeed, be assumed as certain that no body of which the laity constitute an active part could be found adopting language akin to that of one of the "*priests!*" of the Diocese, that:—"if fifty Archbishops of Canterbury and York rolled into one, were to unite with all the Church Associations that were ever formed," they would never hinder him in what he calls his "ministry of reconciliation!" But we cannot shut our eyes to the evidence of what has resulted in England from a too charitable ascription of good motives to the fosterers of incipient Ritualism. In truth, it cannot be too strongly insisted upon that evils alike in practice and teaching often reach extreme lengths without being brought under the Bishop's notice.

In the Pastoral we find it said: "as to the manner of receiving the bread into the hand (at the Communion), we need not be severely critical upon that point. *If some prefer to accept it in the palm of the right hand supported by the left,—IT MAY BE* cross-wise—and they regard it as more reverential than receiving it with the fingers; let us not disturb them in their good intentions, supported as they are by the custom of Christians fifteen centuries ago." But what is complained of is no mere private preferences for this and other innovations on the practice of the Church since the Reformation; but their public teaching, without remonstrance, or hint of disapproval. Unfortunately it would appear that a work entitled "Brief Devotions for the Holy Communion; intended especially for busy people," by "*A Priest of the Diocese of Toronto,*" has never come under the notice of his Bishop. For there,—along with a very pronounced doctrine of the real presence,—the communicant is instructed to "receive the Sacrament of the Body of Christ into the right hand, laid open and flat upon the left;" and the authority of fifteen centuries ago is thus quoted for this "novelty."—"Make the left hand as if a throne for thy right, *which is about to receive the King.*" In the Romish Missal such a direction will find a very appropriate place. But how the young Protestant communicant is thus to be taught to receive into his or her hand the bread as the actual Divine Majesty, and yet withhold faith from the cardinal error of the Church of Rome, it is difficult to conceive.

Again, after referring to the convenience of an early communion, in large congregations "as a complement of the principal celebration at mid-day," the Pastoral thus proceeds: "we may safely leave a question like this to the instinctive feeling of any religious mind. *That the Holy Communion is, at an early hour, received fasting, is in many cases simply accidental.* It is