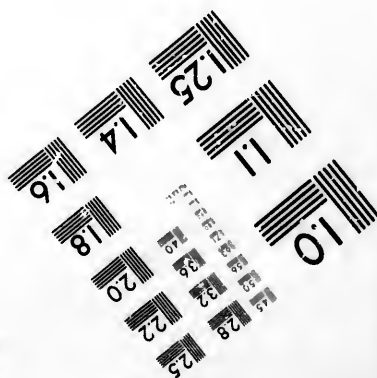
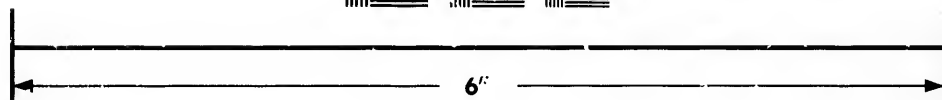
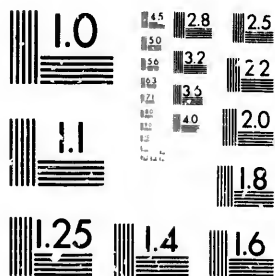


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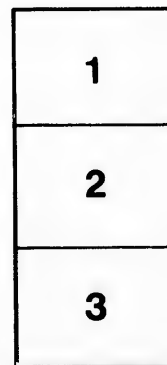
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PASTORAL

OF THE RIGHT REVEREND

THE LORD BISHOP OF TORONTO,

Dated 20th December, 1873,

IN REPLY TO A MANIFESTO PUBLISHED BY THE SO-CALLED

CHURCH ASSOCIATION

OF TORONTO.

Ottawa :

A. S. WOODBURN, PRINTER, ELGIN STREET.

1874.

[This edition of the Pastoral of the Lord Bishop of Toronto has been printed under the auspices of the Men's Guild of St. Alban, at Ottawa. Now that an organized body within the Church is hindering the Church's work, and endeavouring to prejudice the Faith once delivered to the Saints, it is thought that the Catholic-minded adherents of our Communion ought also to allay themselves together for her protection. It is therefore proposed to establish, as soon as may be, a CANADIAN CHURCH UNION, to be affiliated in due course to the ENGLISH CHURCH UNION. Any communications may at present be addressed to the Secretary G. S. A., Box 62, Ottawa.]

PASTORAL.

*To the Churchwardens, Delegates, and other Lay members of the
Church of England in the Diocese of Toronto :*

MY DEAR BRETHREN,—

There has recently been published and distributed an address to the members of the Church of England in the Diocese of Toronto, emanating from a body designated the "Church Association of the Diocese of Toronto," upon which I feel myself required to offer some remarks.

This address assumes that the principles asserted, and the practices adopted, by a party of considerable magnitude and influence in the mother Church in England, have such prevalence in this Diocese as to demand the watchful care and fraternal monitions of a Church Association of clergymen and laymen. But in reply to this, I have ventured already to declare to them my conviction that we have not, in a single instance in this Diocese, an approach to the extravagancies in Ritual which, in many cases, are so painfully exhibited in the mother country. And I may add that I have never received from any congregation in this Diocese a complaint that unsound doctrine was preached by the clergyman set over them.

And, on this point, I would reiterate a declaration already made, that should any deviation from the sober and prescribed form of public service which we are privileged to possess, be complained of, the individual chargeable with this would be more effectually and successfully dealt with by private monitions from his Bishop, than through any intermediate agency supplied by a voluntary association for Church defence.

There are quotations in this address from a Roman Catholic paper in England, entitled the *Catholic Register*, which triumphantly asserts a large gain of converts to Romanism in London through the preaching and practices of the Ritualistic party. I deplore, as much as any one can do, the excesses and errors into which this party have drifted, and the serious

injury they are inflicting upon the Church to which they owe allegiance. But I consider it to be neither wise nor just to spread a needless alarm by the unqualified repetition of statements like these. Those cited by the *Catholic Register* have been publicly questioned and denied; and there can be no doubt that they are exaggerated and magnified probably ten-fold. The conductors of such publications are found to be very reckless and unscrupulous; and there are good grounds for believing it to be their policy, through these exaggerated statements, so to alarm the Church authorities and Churchmen generally in England, and induce such harsh treatment and persecution of the Ritualistic party, as to *drive* them into the Church of Rome. They are not likely to hold up to the public reprehension persons, whom they impliedly regard as friends, without a motive.

It is an undeniable fact that, during the last twenty years, the converts to Rome from the intelligent and educated classes in England have been extremely few; and, amongst the humbler classes there, such is the general repugnance to Romanism that few, except from interested motives, could be gained over. At the same time, the fact should not be overlooked that, through the earnest and devoted efforts of what is termed the "High Church party,"—not necessarily Ritualists—tens of thousands in London and other great cities have been reclaimed from infidelity and all its degrading consequences, and have become devout and well-conducted members of the Church of England.

I am as ready as the authors of this address to condemn utterly the language adduced from the *Church News* and *Church Times* in disparagement of the Reformation, and of the good and faithful men who aided in bringing it about. But the extravagant and eccentric minds which indulge in such language, are but fractional exceptions to the honest convictions and sober practice of the great mass of Anglican Churchmen all over the world.

I see with regret, on page four of the Address, a reference to "Early Communion" as a first step to the revival of "old superstitions." Can it be questioned that, in large congregations, some such provision is necessary, as a complement of

the principal celebration at mid-day; both on account of the great number of communicants, and the impossibility that all who belong to the same household should attend simultaneously? If this be allowed, the early morning is undoubtedly far better suited for this purpose than any late hour of the day. Better, many think, to enter early than at a late hour upon that holy duty, and so escape the burden which the world's contaminations may accumulate upon the soul in the course of a single day. But 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 no declaration that the receiver of it regards a fasting communion as obligatory.

On the same page is a citation from "Hymns Ancient and Modern,"—the implied erroneousness of which would be more fairly considered if the whole Hymn had been given. There is no collection of Hymns absolutely faultless; and there is none in which some sentiment or expression will not be found capable of being strained and perverted to a meaning its author never intended. And Hymns Ancient and Modern, —against which a prejudice is so industriously sought to be created—besides being a compilation surpassing all others extant in the beauty of its poetry, the richness of its conceptions, and the depth of its devotional utterances, contains probably fewer blemishes than the theological or poetical critic would discover in any other of the many collections of Hymns that are before the world. A few of doubtful taste and correctness, as some of its admirers admit, have been annexed to a recent appendix to those Hymns; but as to the use of these the good sense and judgment of the clergy can be confidently relied upon.

The term "altar," referred to on the same page of the address, is, in the common use of it, simply a reverential substitute for the word "table," to strip the latter of its every-day familiar applications; and it had been used, in our Reformed Church, for many generations before the Ritualistic movement commenced. In no instance in this Diocese, I venture to believe, is it associated with that idea of material sacrifice prevailing in the Church of Rome. There are very many, out-

side the pale of the Church of England, who adhere to the terms "Sabbath-day," and "Sabbath-school," probably from a desire to invest the day with a greater sanctity than they consider to be implied in the word "Sunday." We blame them not for this; nor should Anglican Churchmen be blamed if, on such grounds, they use the word *altar* as a substitute for *table*.

In regard to private or auricular confession, referred to on page 5 of the Address, it has been denied by those to whom the reference was meant to apply, that any formal invitation or encouragement to such confession has ever been given, beyond what is contained in the Exhortation to the Holy Communion in our Prayer Book. It would be better, I am quite persuaded, if the members of our Church generally laid open to their pastors, more frequently than they do, their spiritual griefs and conflicts; if our clergy had, by this means, a better opportunity of contact with individual souls in their trials and perplexities. The hatred of sin would thus be deepened; there would be more self-watchfulness and self-examination. Persons would be led to walk more warily amidst the seductions and temptations that surround them; there would be less surrender to the world's cares and pleasures; and a closer fellowship and communion with their God and Saviour. They who deery so useful and ancient a spiritual exercise and means of grace as this, may be depriving many of an essential aid in the forsaking of sin, and in gaining that deep and fervent piety which is the ornament and solace of the Christian life. I mean all this, of course, within the bounds the Church allows and prescribes; when the sense of special need moves to such special outpouring of the soul's distress.

A statement is made, in page 6, that some clergymen of this Diocese presented themselves at the late Diocesan and Provincial Synods in a garb characteristic of the Romish priesthood. I confess to have met with some wearing, as a light and clerical summer dress, an ordinary cassock. This they have a perfect right to do; and it is often adopted with the good motive of being always recognized as one of God's ministers. If any have gone beyond what they are legitimately entitled to wear, I should be glad, on receiving their names, to have a friendly communication with them on the subject. And I should be thankful for the same opportunity of conferring with those of whom it is alleged that "they place the bread on the recipient's tongue, and pour the wine into his mouth, without his being permitted to touch the bread or cup."

As to the manner of receiving the bread into the hand, 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. Rather should we blame those who accept this solemn memorial of Christ's broken Body with seeming carelessness; sometimes with the left hand, and often without the glove removed.

It is stated on the same page, 6, that by these alleged innovations, "the offertory is converted into an offering." It is difficult to perceive what distinction is intended to be drawn between these two terms; as they have generally been considered to mean the same thing. But if offering is made to indicate more than offertory, it can only lead us to recognize it, from the occasion and the intent, as an offering to God; because it is made for those who are specially God's care,—His Church and the poor. There will be a general concurrence, I am persuaded, in the dutifulness of such a feeling; for our Lord reminds us of its truth and force when he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

There is great cause for rejoicing that so many have come to a better recognition of the duty of alms-giving; that the feeling has gained so much prevalence that, when in the Lord's house a Christian congregation contribute of their worldly means to charitable or religious objects, they do so not from the mere impulse of compassion, but as an offering which is well pleasing to God. They can take to themselves the comfort which the centurion must have felt when he was addressed by the angel in these words, "Thy prayers and thine *alms* are come up for a memorial before God." And when, in this spirit and with this hope, the Christian makes his thankful offerings, it is well that this should be done with the solemnity that is due to a recognized part of public worship. The Church expressly provides that "the Deacons, Churchwardens, or other fit person, shall *reverently* bring the alms to the Priest, who shall humbly *present* and *place* them upon the holy table." Can it be unfitting, then, that the *reverence* and *humility* enjoined on these officers of the Church should be *exhibited* by the congregation at large; and can such feelings be exhibited in any more simple or unostentatious mode than by their *standing* during the presentation?

And if, at special times, some of God's gifts,—the beautiful flowers and culled specimens of the harvest,—should be laid upon God's altar, it is meant as a reverential acknowledgment,

in a sacred place, of what we owe Him for the beauty and the abundance with which the earth is stored.

The jealous scrutiny which is exercised in respect of the practices of others, and the haste to denounce these practices as novelties which jeopardise the purity of the Church, is, I am satisfied, largely due to an absence of patient and impartial consideration of motives, and examination of results. On a general survey of the condition of this Diocese, I can affirm,—with all the joy and hope the assurance must beget,—that our clergy and congregations are, as a rule, improved and quickened in their spiritual life, as well as better informed on the fundamental principles of the Church which is their heritage. There is more animation in public worship; a heartier response; a more general union and warmth in the work of praise. There is more decorum and reverence in the house of God. The young are more faithfully instructed in religious knowledge and religious duties. More care is taken in the preparation of candidates for confirmation; and the consistent Christian life which should follow, is more earnestly, and with a cheering success, insisted upon.

The Church, we are thankful to say, is not stagnant or supine. If here and there we notice signs of lethargy, dullness and deadness; a dumb show of worship, and preaching that is not practical or stirring; and if, on the other hand, we notice here and there exhibitions of zeal which, though irregular, are signs of a healthful life; let us be tolerant. Let us endeavour to correct the shortcomings and irregularities on either side by kind remonstrance, and not by holding up the delinquents,—real or supposed,—to public vituperation and persecution.

With the hopeful signs we have of the Church's work and progress in this Diocese, let us be faithful and united in the endeavor to maintain and extend it. The Church of Christ throughout the world has trials before her; there are ominous signs that she has a battle to fight, not only for her genuine principles but for the truth of the revelations of which she is the authorized witness and keeper. In the contest against these gathering foes let us be all one; not dimming or destroying the love we owe to one another by unkind suspicions or rash accusations; not setting flocks against pastors, or brethren against brethren; but all one in the effort to promote "unity of spirit, the bond of peace and righteousness of life."

I remain, dear brethren,

Your faithful servant and Diocesan,

A. N. TORONTO.

Toronto, December 20, 1873.

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