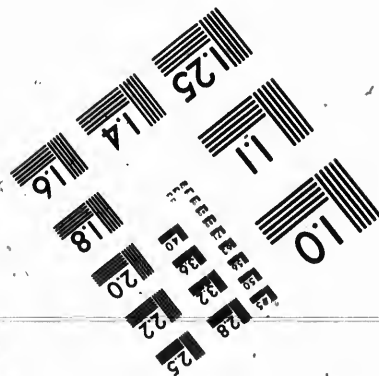
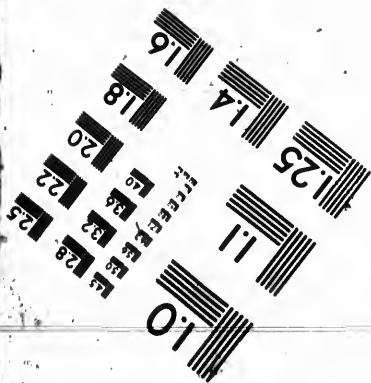
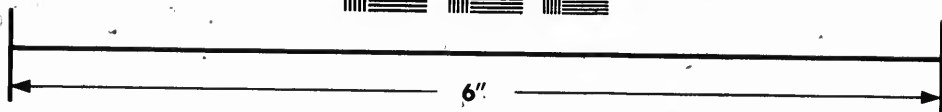
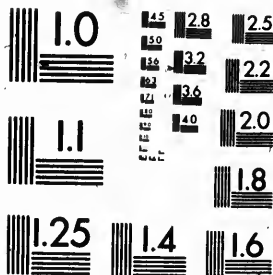


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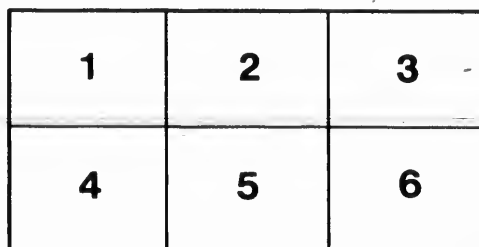
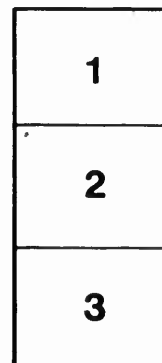
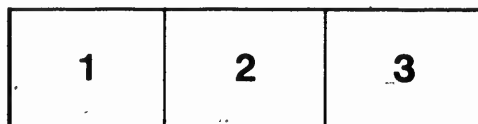
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Church Association of the Diocese of Toronto.

OCCASIONAL PAPER, No. V.

IS THERE NOT A CAUSE ?

The action taken by the Church Association is based upon the conviction that, although much has been for some years past done in this Diocese, and throughout Canada, towards educating Churchmen in *Sacerdotal* and *Sacramentarian* views and Ritualistic notions, yet that this work has not gone so far but that by a strong and determined effort it may be stayed; and the members of our Church may be brought once more to rejoice in that simplicity of worship, purity of doctrine, and humble faith in the finished work of Christ, which were marks of the Primitive Church.

That there is a deliberate design among a certain party in the Church of England to subvert the principles of the Reformation has already been pressed on our notice by the highest authorities in the Church. In further proof of this there has been sent forth from our own Canadian capital of Ottawa, this month, the first of a promised series of Church Tracts, "by Canadian Laymen," in which Luther, Zwingle, Melancthon, Bucer, "the notorious Cranmer," and others—the fathers of the Reformation—are spoken of as bigamists, adulterers, drunkards, &c. That gift of the Reformation, "an open Bible," is denounced, if "read without the guidance of the Church." The story of Luther's conversion by the accidental discovery of a Bible is called "this precious lie!" and "the period which followed the '*Blessed Reformation*'" is styled "an age whose very light was the blackness of darkness." Finally the Ottawa Ritualists, whose excesses have already led to the apostacy of one of their clergy to Rome, and have driven out of our Church a large and influential body of Laity, invite their fellow-churchmen to exert themselves to prevent "the so-called Church Association from staying the course of the *Catholic Revival*, and perpetuating among us the dull and cold traditions of the *real Dark Ages*"—that is, of "the Blessed Reformation."

But this, we will be told, is the work of laymen; just as the Rev. O. P. Ford, assistant minister of Holy Trinity, responds in a printed Tract, to Paper No. IV. of this Association; and thinks it reason enough for denouncing our exposure of the

dissemination of the most pernicious errors among children in a Church Mission School, to tell us that the distribution of "THE PATH OF HOLINESS," immediately after one of the parish clergy had performed Evening Service, was the mere act of a layman on his own responsibility." We have shown that this distribution took place so far back as 1872; that, in that same year books of like kind were being distributed in other parishes; that only since we exposed the nature of the book has it been withdrawn from the children; and that still, in 1874, the book has been found to be on sale in our Church Depositories, and continues to be in large demand. To all this the Rev. Mr. Ford offers this reply:—"In consequence of the advertisement of the Church Association, it seems all the copies in town were bought up, and others ordered"!!!

Let us then inquire if it be "the mere acts of laymen" that are thus subverting the principles of the Reformation. We have had sent to us the address of the incumbent of St. Philip's, Weston, to "his much loved parishioners," signed "*Your faithful and affectionate Priest, W. A. Johnston,*" and dated, "Advent, A.D. 1873." In this he speaks of "the Catholic Church, or, as they call it, the Church of England," and of "*the Protestant Separatists among us.*" He deprecates the cold-heartedness of those who "*neglect to pray for the Body of Christ,*" who withdraw their assistance at "*early celebrations,*" and so lead to "*the Protestant idea of the three services in one at eleven o'clock, with an occasional celebration.*" In the first Address of this Association, when referring to the seeming trifles which mark the antagonism of the Ritualist party to the principles of the Reformation, we remarked "the very words *Protestant and Reformation* have become hateful to perverted ears; and the Protestant Church of England is styled Anglo-Catholic, or by like terms suggestive of some affinity to the so-called 'Catholic' Church of Rome." The Rev. Provost of Trinity quotes this in his series of papers now printing in "*The Churchman,*" and characterizes it as "most disingenuous," claiming that many favor the name of "Anglo-Catholic" who by no means hate or repudiate the name of Protestant." What then is the "ingenuous" interpretation of the language here quoted from Canadian Clergy and Laity? It seems to admit of only one interpretation; and that is the one which the Rev. Provost styles "most disingenuous."

Such is the teaching in a parish within a few miles of Toronto. If the laymen of Toronto have been zealous, it has, happily, not always been in antagonism to the Reformation and its teachings; but on the contrary, as one notorious case proves,

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in arresting the insidious poison which a clergyman culpably—though, as he pleads, in mere careless ignorance—was instilling into the minds of children entrusted to his charge, on the very profession advanced by himself, of guarding them from the teaching of Romish Convents and Popish error. The insidious Romanizing teachings of such “Priests” is more dangerous even than that of convent schools.

At a future time we may enter upon the not uninteresting and not unimportant question of the origin, in this Diocese, of a state of matters so opposed to the general feeling of Churchmen throughout its bounds; but for the present we simply desire to call attention to the general tendency of the teaching, and to show that under a specious plea for union with the Roman or the Greek Church, the process of assimilating our principles and practices to those of these bodies has been commenced, and is being carried on to an extent little contemplated.

We desire not to attack individuals, but the system which has been inaugurated. We care not whether this education has been commenced by a “priest,” who leaves it to his guilds, confraternities, and sisterhoods, to bring to perfection the seed which he has sown; or whether he himself completes the work to which is due the chorister, monk, or sister of mercy. It in no way lessens the pain experienced by the parent who sees his child led away from our Protestant religion, to be told that she has gone further on the path to Rome than was contemplated,—that the clergyman whose ministrations she attended desired to halt at a place somewhat more distant from this goal; but that the more advanced of his congregation, educated so far by him, refused to rest short of a complete Romish service under an Anglican name, and that in such company his child has wandered astray.

We rejoice that the evil has not become so deep-rooted but that we may hope to prevent its further growth. But if the struggle is to be successful, the faithful members of the Church must face the foes within her household, and not be mere lookers on at the battle. Again let us urge the necessity and duty of watchfulness at every point. This must strike any one who carefully considers what is going on at the present day in the religious world. Churchmen were warned of the danger their daughters were exposed to by the teachings of sectarian and convent schools. A Church school was accordingly organized, where under Episcopal and Clerical oversight they could rely on their children being protected from all false teaching. Yet, it is

in this very School that the responsible Clerical Manager is found introducing a work which in its whole teaching strikes at the very root of Protestant and Scriptural truth; and which, but for the interference of a parent,—a layman,—might have continued in use up to the present time. The book we are now assured has ceased to be used as the School Text-book; we can assure Churchmen it has not. ceased to be in request. We have ascertained that it is one of the special books, on sale and in demand, alike in Church Depositories and by secular booksellers. A glance at its contents will show how exactly it reflects the Anti-Reformation views of the Ottawa Ritualists; and how difficult it is to conceive of its introduction and use into our Toronto Church School as "A Key to the Prayer Book," in total ignorance of its extreme Anti-Protestant character. At the beginning, Mr. Blunt clearly discloses the character of his teaching. He says: "In the end, the second Book [of Common Prayer] was adopted, but with some important changes, which made it more like the first one again; especially as to definite recognition of those *sacramental principles* which the Puritans endeavored, but always without success, to drive out of the Church." (1) The highly Ritualistic character of the teaching of this publication is not long left undeveloped. He thus introduces this question: "And because Adoration is the chief work of Divine Worship, a large amount of *Ceremonial* is used, after the pattern which God Himself revealed to Moses on Mount Sinai, to Isaiah and Ezekiel in their visions, and, above all, to St. John in the Book of the Revelation. If we went to church chiefly for the sake of being taught by the reading of Holy Scripture and the preaching of sermons, we need use little ceremony; but the Prayer Book principle is, that we go there to worship God, *and the worship of God must necessarily be of a highly ceremonial character, whether offered by Angels and redeemed Saints in heaven, or by ourselves on earth.* All the ceremonies set down in the Prayer Book ought therefore to be devoutly used, *and many more also which have come down to us by tradition from preceding generations, such as turning to the Altar at the Creed, . . . using the sign of the Cross, bowing at the name of the Holy Trinity and of Jesus, and others of a like character.*" (2)

"The confession . . . should always be said in a monotone—that is, in one uniform musical note." (3)

"The *Gloria Patri* . . . It is a very ancient and a very proper ceremony to incline the head at the first half of this hymn, as a humble gesture which recognizes the glory of

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God in three Persons, and which follows the example set by the Holy Angels when they veil their faces with their wings as they sing to the glory of the Trinity in the vision of Isaiah." (1)

"The Psalms are to be *said* (in monotone) by the minister and the congregation alternately." (2) There is no doubt, however, that the whole of the Litany, as it is now used, *was often sung at a faldstool in front of the altar as at present*, and that the Procession itself usually ended with the singing of the latter part of the Litany in the same manner." (3)

"He also arranged other Processions for public use; but Henry VIII. would not allow their publication, and they have now been lost." (4)

"Unction, however, had been used from the time of the Apostles, and probably it had always been used with the sign of the Cross; so that its disuse was a great innovation upon the custom of the Church." (5)

"The particular form in which 'special confessions' are to be made is not laid down in the Prayer Book, but the following is commonly used:—For these and all my other sins which I cannot now remember, I humbly beg pardon of Almighty God, and grace to amend; and of you, my father, I ask penance, counsel and absolution." (6) Here, as elsewhere, the reader may recognize not only the same teaching, but the same words as in "THE PATH OF HOLINESS."

"And His best passport to the other world will be the absolution of the Priest attending upon Him." (7)

The Prayer for the Church Militant—"The object of this prayer is—1. To commend to God the gifts which are then lying upon His Table, both 'alms' and 'oblations,' and also, 2. To commend to Him the whole body of the Church, living and departed, at a time when the offering up of the Eucharist makes intercession a special duty of love, and gives to it a special hope of prevailing power—such intercessions at such a time have been used by the Church of Christ from the earliest ages to which we can trace Christian customs, and they are one chief means toward drawing closer that Communion of Saints in which we so often profess our belief. The Mediaeval heading of this prayer containing the phrase 'Church militant here on earth,' has been supposed to exclude the departed; but the very prayer from which the heading (or 'oremus') is taken, mentions all the faithful living and departed, just as the present prayer does." (8)

"Festivals"—"They are also distinguished from ordinary days by Proper Hymns and by changes in the color of the Altar

Coverings and THE SACERDOTAL VESTMENTS ; but these latter observances form part of an exact attention to the proprieties of Church customs which is not at present universal in the Church of England." (1)

THE TRUE CROSS !—"The minor Festivals"—"*The invention of the Cross is a perpetual memorial of the finding of our Lord's Cross by the Empress Helena, about A.D. 326*" !!! (2)

"*Holy Cross day was instituted as a memorial of the day on which the Empress Helena carried a portion of Christ's Cross to be set up in the great Church which she had built at Jerusalem.*" (3)

What does the Christian parent think of this Anglo-Catholic inculcation of the grossest follies of Romish superstition? No wonder that the Reformers, and the very names of the Reformation and Protestantism are hateful to such "false brethren."

The length to which the spirit of bigotry can carry people, and the folly of even speaking of union when such teaching is inculcated, may be shown very plainly by the following extract: Private Baptism—"If a Priest or Deacon cannot possibly be procured for this purpose in time, some man (or, if a man cannot be procured, a woman) should carefully pour water on the child. A Lay Churchman should do this rather than a dissenting Preacher; the former being a layman in Communion with the Church, the latter a layman in schismatical separation from it." !!! (4)

The painful surprise with which Christian parents perceive their daughter transformed from a simple worshipper, into one trained, in bowings, crossings, processions, and those outward observances which are found so often when the worship of the heart is wanting, would not be diminished when they came to examine what had been the teaching in respect of doctrine as well as of practice. If this class-book is attentively perused and its instruction followed, she will be found a believer in the Romish Doctrine of Transubstantiation. Mr. Blunt begins with this general statement—"This celebration of the highest rite of Christianity strikes the key note of the following week, and connects the other services with the intercession of Our Lord by drawing down His Sacramental Presence, and making it a ladder between earth and heaven." (5) Again, "the Collect for the day connects the Daily Office with the Holy Eucharist from the cele-

(1) p. 130; (2) p. 135; (3) p. 135; (4) p. 81; (5) p. 22:

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bration of which it is borrowed ; and thus it is a link between all the praises and prayers of matins, and the great Sacrifice on whose wings they are carried up to Heaven." (1)

"The Lord's Prayer is said here . . . with a special object. . . . The celebrant uses it for himself . . . as a prevailing intercession connected with his particular duty, that he may be found *not unworthy to represent his Lord, the Chief Priest of the Church, in the offering of the Holy Eucharist.* It should be heard and mentally joined in by the people with the same special object, since the offering to be made is made by them in conjunction with their leader *who stands at their head in front of God's Altar.*" (2)

"After the sermon the celebrant again takes his place before the Table of the Lord, *for the purpose of making a solemn offering of the bread and wine* which are afterwards to be consecrated. . . . Until the time of the offertory it is customary (the custom being significant, but not essential,) to keep the bread and wine standing on a credence-table, at the side of the chancel, and not upon the Lord's Table. This custom. (or any other by which the elements are brought to the altar *at the moment when they are to be offered*) makes the oblation of the 'elements' a plain and important ceremony, as it has always been from the time of the Primitive Church. The bread is first placed upon the altar, *then a little water is added to the wine* (in accordance with a practice as old as the Church itself), to signify the union of the Divine and Human Natures in Christ, and as a lively memorial of Him who 'did shed out of His most precious side both water and blood ;' *and this mixed cup is also placed on the Altar.*" (3)

"THE SACRIFICE" !!!—"Our Lord's words, '*This do in remembrance of me,*' means, '*This offer for a memorial of me before the Lord your God.*' The word here translated 'do' in more than fifty places in the Holy Bible, is translated 'offer,' and thus means 'do sacrifice,' as in Jer. xxxiii. 18. The Holy Eucharist is therefore consecrated before it is partaken of ; and the consecration is a memorial offering or sacrifice of that which the bread and wine became by consecration—the Body and Blood of our Lord Jesus Christ." (4)

The prayer of humble access "forms a lowly approach of Priest and People to both the Act of Sacrifice and the Act of Communion ; and the name by which it is known in the Eastern Church, '*the Prayer of bowing down,*' indicates the spirit with which that approach should be made." (5)

(1) p. 41 ; (2) p. 52 ; (3) p. 53 ; (4) p. 61 ; (5) p. 68 :

"The object of consecration is, that *the bread and wine which have been offered and dedicated to Almighty God in the offertory may become the most blessed Body and Blood of our Lord Jesus Christ.*" (1)

THE CONSECRATION—“This is the most solemn part of the whole service. Standing at the head of the people in front of the Lord's Table, the earthly Priest stands there as the representative of the High Priest and Chief Shepherd, whose deputy he is, to act in His name and by His authority. That which this earthly priest does is, to use those ordained words and gestures by which ‘the outward part or sign,’ ‘the elements of bread and wine, become united to the inward part or thing signified, the Body and Blood of Christ.’ . . . His words and acts are adopted by the Congregation in the ‘Amen’ which they say at the conclusion of the Prayer, and they are ratified by Christ, who becomes really present under the form of the outward signs, and thus associates them with His Body in heaven. Little or nothing can be said in explanation of this great mystery. . . . Believing the fact of Christ's ‘Real Presence,’ we can however understand that the result must be that of bringing Him nearer to us than at any other time ; and that while he is thus near to us we ought to be very humble and devout in all our gestures, thoughts and words, adoring Him whose Body and Blood are those of the man who is God.” (2)

“If, moreover, we have any special prayers to offer up for the Church at large, for our friends, on earth or in Paradise, or for ourselves, this is the time when we may well believe they will most surely come before Him, whether or not it is His will to grant them.” (3)

“After the celebrant has delivered the Body and Blood of Christ to himself, he delivers them to the Bishops, Priests and Deacons who are officially present. Then, in well regulated churches, the other Communicants receive in successive order; first, the Choir, as subordinate ‘ministers’ in the service, then the men, and lastly the women.” (4)

“The omission of the ancient words led some persons to suppose that the Church of England had ceased to recognize the ‘Real Presence’ of our Lord; and by their restoration each communicant is separately reminded that what he receives is ‘The body of our Lord Jesus Christ, which was given for thee,’ and ‘the blood of our Lord Jesus Christ, which was shed for thee;’ so that no excuse is left for ignorant unbelief.” (5)

(1) p. 63; (2) p. 64; (3) p. 65; (4) p. 65; (5) p. 65.

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"When all have received, the remains of the consecrated elements are covered *with a veil, that is, 'a fair' or beautiful 'linen cloth,'* in reverent token that *they are as much the Body and Blood of Christ when standing upon the Altar after Communion, as when they were being administered to the Communicants.*" (1)

PRAYERS AND SACRIFICE FOR THE DEAD!—"The Holy Eucharist is essentially a *sacrificial act, offered up for the departed* as well as for the living." (2)

"The petition in the prayer of oblation is one which includes the departed members of Christ's whole Church." (3)

"So that the virtue of this sacrifice doth not only extend to the living . . . but likewise to . . . them that be already departed . . . At no time could this benefit be so appropriately sought as when, for the last occasion, the body of the deceased Christian lies in front of the altar for association with Divine Service." (4)

That such a work should find its way as a class-book into any school in this country is to be deplored; but that this should have happened in a seminary specially founded in order to furnish a religious education to the children of those belonging to our own Church, may well excite apprehension. We cannot but grieve that books like the above, edited by English Churchmen and published by Church of England booksellers, are being multiplied and circulated on all hands; but regret gives way to indignation when we find those entrusted with the instruction of the young members of our families betraying the trust committed to them, and in place of warning them against the evils thus propagated, placing in their hands works so replete with error. How false is the plea of charity that would call upon us to close our eyes to such Romanizing tendencies and teachings, and to take for granted that they will die out. Does it not rather summon us, in love for those who come after us, and for our Church, not to allow the well-known landmarks so to be effaced, but that our children may be enabled to walk with equal confidence and certainty in that path of sound Protestantism in which our fathers were led? Again let us draw attention to what is transpiring in England.

High Churchmen and Ritualists, while they refuse to learn from us, will perhaps accept the teaching of the late Bishop Wilberforce. He was led to adopt views of the Church as a visible body, and of the power of the clergy in

connection with the *ex opere operato* doctrine of the Sacraments, wholly inconsistent with the teaching of the Church of England as set forth in her Articles and Liturgy, and which have their only logical development in the doctrine and teaching of the Church of Rome. A large number of his clergy pressed on and on in their Romeward course, too long unchecked by the hand that should have restrained them at the outset; and when at length the peril of the situation had fully burst upon his mind, the Bishop, though he would now gladly have arrested these destroyers of our Church in mid-career, found himself powerless to suppress their vagaries, or to compel their return to "the old paths." In what melancholy strains did this Prelate, within three days of his decease, mourn over the crisis that overhung the Church, and indicate, when too late, how gladly he would have lived over again, to a far different purpose, the life which was to be terminated by so mysterious a providence. But, "he being dead, yet speaketh." Thus clearly, as it were with his dying breath, in his last allocution does he speak on the subject of Confession:—

"The tendency of the doctrine now put forward on this subject is to exalt the use of Confession into a necessity of Christian life. This leads on rapidly to the old habit of believing that private confession of sin before the Great High Priest is insufficient, and that without confession to a priest a man cannot be sure of pardon, and especially cannot draw near to God in the Holy Sacrament. *This is one of the worst developments of Popery. As regards the penitent, it is a system of unnatural excitement—a sort of spiritual dram drinking, fraught with evil to the whole constitution.* It is nothing short of the substitution of confession to man for the opening of the heart to God. *Then, in families it introduces untold mischief.* It supersedes God's appointment of intimacy between husband and wife, father and children, *substituting another influence for that which ought to be the nearest and closest.* And lastly, as regards the person to whom confession is made, it brings in a wretched system of casuistry. But far worse than this, it necessitates the terrible evil of familiar dealing with sin, specially with sins of uncleanness, thereby sometimes even tending to their growth, by making the horrible particulars known to those who have been hitherto innocent of such fatal knowledge, and *so poisoning the mind of priest and people alike—a fact which has of late been very painfully brought home to me.*" (1)

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It is instructive to note how entirely this accords with the wise foresight of the late Bishop Blomfield, who, in his charge in 1842, speaks of Auricular Confession as "a practice utterly unknown to the Primitive Church, one of the most fearful abuses of that of Rome, and the source of unspeakable abominations." Here then we see that at the very time when clergymen in our own diocese are straining the Scriptural exhortation in our Communion Service into an excuse for reviving the Confessional, Bishop Wilberforce tells us that he had found it, in his own personal experience as a bishop, the very source of foulest uncleanness,—a poisoning alike of the minds of Priest and People. No honest man can misunderstand the invitation in the Communion Office, to any who are troubled in conscience, to go to their minister for comfort and counsel. The same is the practice in every Protestant Church; and is utterly at variance with any idea of the confessional.

Again, as regards "Ritual," Bishop Wilberforce says, "There is great danger in men going on to add ceremony to ceremony, and introducing by little and little practices which, before the Reformation, were connected with great spiritual errors. The danger is, that the outcome of errors cannot be restored without the errors themselves coming in likewise. . . . Another great evil is the effect of these errors on the tone of preaching,—a preaching which exalts the corporate religion of the Church rather than the individual life of each soul which desires to draw near to God. The natural result is to deaden the internal and deeply spiritual part of the public ministry." (1)

"There is a growing desire to introduce novelties, such as incense, a multitude of lights in the chancel, and so on. Now these and all such things are honestly and truly alien to the Church of England. Do not hesitate to treat them as such. . . . All this appears to me to indicate a fidgety anxiety to make all things in our churches assimilate to a foreign usage. . . . I have no sympathy in the world with such feeling. I abhor this fidgety desire to make everything un-Anglican."

Let those who now in this country are setting so much store by the morning communion, in order that they may thus have a fasting communion, listen to and learn from the dying utterance of this same friend—"It is not in a light spirit that I say this doctrine of fasting communion is dangerous—it is a detestable materialism."

When we consider the length that the late Bishop of Winchester was at one time prepared to go in regard to novelties both in doctrine and practice, comment on this his dying speech, in which he casts so mournful a glance at a state of matters of which we see the unmistakeable beginnings in Canada, is unnecessary. May we all of the Church of England in this country follow this, his latest advice, and "not hesitate to treat" the innovations and inventions which are found in our midst as "things honestly and truly alien to the Church of England." Let us with him "abhor the fidgety anxiety to make all things in our churches assimilate to a foreign usage;" whether it be the idolatrous Church of Rome or the grossly superstitious Greek Church; and let us by example, influence, and every means in our power, lead all to walk in those good "old paths" of the Reformed Church of England from which some have so grievously strayed.

Those desirous of joining the Association will kindly send their names, addresses and subscriptions to B. Homer Dixon or John Gillespie, Honorary Secretaries, Toronto, to whom all communications are to be addressed.

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