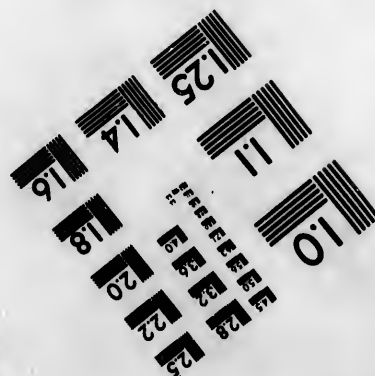
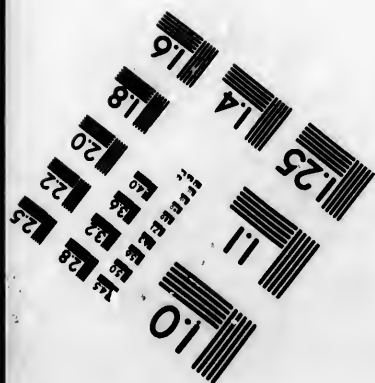
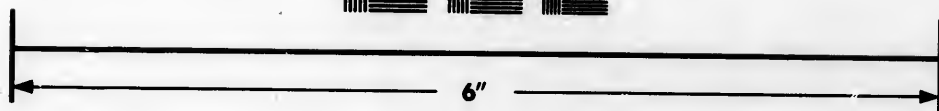
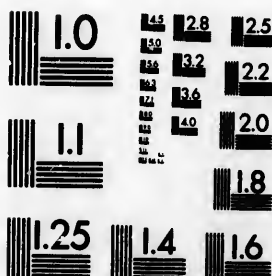


IMAGE EVALUATION TEST TARGET (MT-3)



Photographic
Sciences
Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

1.8 2.0 2.2 2.5 2.8 3.2 3.6 4.0 4.5 5.0 5.6 6.3 7.1 8.0 9.0 10.0 11.2 12.5 14.0 16.0 18.0 20.0 22.5 25.0 28.0 31.5 36.0 40.0 45.0 50.0 56.0 63.0 71.0 80.0 90.0 100.0

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

1.8 2.0 2.2 2.5 2.8 3.2 3.6 4.0 4.5 5.0 5.6 6.3 7.1 8.0 9.0 10.0 11.2 12.5 14.0 16.0 18.0 20.0 22.5 25.0 28.0 31.5 36.0 40.0 45.0 50.0 56.0 63.0 71.0 80.0 90.0 100.0

© 1983

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- ☐ Coloured covers/
Couverture de couleur
- ☐ Covers damaged/
Couverture endommagée
- ☐ Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- ☐ Cover title missing/
Le titre de couverture manque
- ☐ Coloured maps/
Cartes géographiques en couleur
- ☐ Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- ☐ Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- ☒ Bound with other material/
Relié avec d'autres documents
- ☒ Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distortion le long de la marge intérieure
- ☐ Blank leaves added during restoration may
appear within the text. Whenever possible, these
have been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- ☐ Additional comments:/
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- ☐ Coloured pages/
Pages de couleur
- ☐ Pages damaged/
Pages endommagées
- ☐ Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- ☒ Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- ☐ Pages detached/
Pages détachées
- ☒ Showthrough/
Transparence
- ☐ Quality of print varies/
Qualité inégale de l'impression
- ☐ Includes supplementary material/
Comprend du matériel supplémentaire
- ☐ Only edition available/
Seule édition disponible
- ☐ Pages wholly or partially obscured by errata
slips, tissues, etc., have been refilmed to
ensure the best possible image/
Les pages totalement ou partiellement
obscurcies par un feuillet d'errata, une pelure,
etc., ont été filmées à nouveau de façon à
obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

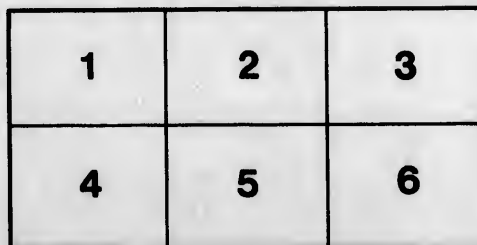
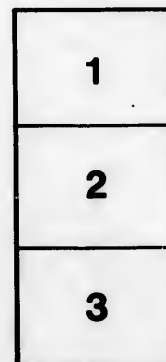
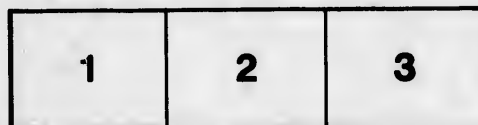
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \longrightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \longrightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

errata
d to
at
e pelure,
con à

ha
Ch
ha
ua
int
all
see
an

wi
we
op
It
sy
ab
Ch
of
bo
in
an

th
co
th
qu
pe
re
o

e
r
h
a
t

Church Association of the Diocese of Toronto.

OCCASIONAL PAPER, NO. II.

WHAT IS RITUALISM?

The Address already issued by the Church Association has warmed into active sympathy the feelings of true Protestant Churchmen throughout the province; while the responses it has called forth place beyond question this fact, that Ritualism does exist in our Church; and that it has its passionate, intemperate defenders, as well as its milder apologists,—or, at all events, those who look no further than its externals: and see in it only the gratification of a taste for ornate ceremonial and display in public worship.

In following up that Appeal by additional statements, it will be apparent that its first Address was not only just but well-timed; while the fundamental differences between us and our opponents will be brought out more clearly. For *What is Ritualism?* It consists of outward and visible signs and forms, more or less symbolical of doctrines which not only form no part of, but are absolutely hostile to the teaching of the pure and reformed Church of England. "It is now a question," says the Bishop of Gloucester and Bristol, "whether usages designed to symbolize serious modifications, if not reversals, of Reformed teaching and doctrine, can any longer be tolerated, be the earnestness and devotion of those who uphold them what they may."

The cardinal error of the Church of Rome, against which the Fathers of the Church of England witnessed an unflinching confession, was the doctrine of the real presence of our Lord in the Sacramental elements of bread and wine, and the consequent adoration of them. Hence its confessional as the indispensable preliminary to communion. Hence also, Rome's other requirement of receiving it fasting, in direct contravention of our Lord's institution of the Sacrament "after supper."

Among the comments which the first Address has elicited, the Pastoral by the Lord Bishop calls for our most respectful consideration; and all the more so that his Lordship has considered it of sufficient importance to merit such unusual attention. While it is impossible to leave it unnoticed, we desire that every reference to it shall be in a spirit of becoming respect

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

"no declaration that the receiver of it regards a fasting communion as obligatory." Here again, it is no "accidental" occurrence that is complained of, but the systematic teaching of mischievous error. It is not doubted that early communion has been introduced in some parishes with no other motive than the convenience of the congregation. But, had the "Brief Devotions" of "a priest of the Diocese of Toronto" come under his Lordship's notice, he would have seen that this Romanising novelty of fasting is, in some cases, by no means "simply accidental;" for there we read, under the head of "suggestions for a devout and orderly reception of the Holy Communion,"—"Rise early. *If possible communicate fasting.* For the carrying out of these two suggestions an early celebration is the most convenient." This is accompanied by the strange perversion of Scripture involved in a reference to John xx, 1, "The first day of the week cometh Mary Magdalene, early when it was yet dark, unto the sepulchre." Is there no insidious teaching here? First, communicate early. Next communicate fasting. Need we wonder that similar teaching has been followed by the adoration of the elements, and so by desertion to the Church of Rome,

But the question at issue is evaded. We are not to "render a reason for the faith that is in us." The Sacrament we are told, is an "ineffable mystery;" and that must suffice. Mr. Bennett, in two editions of his famous "Letter," speaks of "the real, actual, and visible presence of our Lord upon the altars of our churches." But this, under the advice of Dr. Pusey, he changed into "the real and actual presence of our Lord under the form of bread and wine upon the altars of our churches." In his latest definition he says:—"who myself adore, and teach the people to adore Christ present in the Sacrament, under the form of bread and wine, believing that under this veil is the sacred Body and Blood of my Lord and Saviour Jesus Christ."

The reference in the Address of this Association to "the symbols selected by our Blessed Lord to typify His broken body and shed blood," has been characterised by a clergyman of this Diocese as "pure Zwinglianism!" To simple minds we daresay this formidable word will sound strangely heretical, till they learn that it is the very charge which Gardiner, the favourite councillor of Bloody Mary, brought against the martyred Archbishop Cranmer.

The Modern Ritualist denies the doctrine of transubstantiation; but if, as he affirms, Christ be really present in the elements on the Communion Table, how can he say, as our Prayer Book does, that adoration of them "were idolatry, to be abhorred of all faithful Christians?" The Canadian clergyman

already referred to, after alluding to what he chooses to call *Zwinglianism*, says:—"I believe neither in the doctrine of transubstantiation, nor in the bare type, or mere memorial of puritanism, but in the mystery of that of which our Lord speaks as bread and wine, and which He also asserts to be His body and blood." Other Canadian clergymen are more explicit. The "priest of the Diocese of Toronto" already referred to,—who if fame speaks true, is one of those who have occasionally assumed the *soutane*, hitherto the characteristic distinction of a priest of the Church of Rome,—has gone very freely to the Romish Mass Book to supplement the Prayer Book of his own Church. In his Devotions, professedly for the use of members of the Protestant Church of England, we read in words wonderfully near to those of the Romish litany; "by Thy blessed Body, broken for us on the Cross, and *really given to us in the Holy Communion*;" and again, "Jesus who in this wonderful sacrament art *Thyself both Sacrifice and Priest*." In the Romish liturgy those words are designed for worshippers who mean nothing else but transubstantiation. By what metaphysical casuistry are our youthful communicants to make the distinction which shall preserve them from that deadly error? Where, moreover can any member of the Church of England find, either in his Prayer Book or in his Bible, any countenance to the idea that there is a *sacrifice of Christ in the Sacrament*? On the contrary we read in article xxxi, "of the *one* oblation of Christ *finished* upon the Cross;" as in Hebrews, chap. ix, St. Paul dwells on this very feature of the *one perfected* sacrifice, in contrast to the oft repeated sacrifices of the old dispensation.

It would be well, perhaps, to enquire how far the doctrines of this "priest of the Diocese," are any index of the kind of teaching to which the young men in training within its bounds are subjected. Certainly it fully accords with such teachings to find "Hymns Ancient and Modern" received into such favour. They deal with the same subject, and in precisely the same spirit. Hymn 203, for example, taken from the Roman Breviary, and specially used at Vespers for the Grand Romish Festival of *Corpus Christi*, thus sets forth the popish doctrine of the Real Presence for Protestant worship:—

"Word-made-Flesh true bread He maketh
 By His word His flesh to be;
 Wine, His blood; which whoso taketh
 Must from carnal thoughts be free;
 Faith alone, though sight forsaketh,
 Shows true hearts the mystery.

We
 refer
 lectio
 found
 never
 inten
 hers
 can
 a me
 "the
 and v
 puzzl
 206,

One

But t
 hymn
 of do
 and t
 Is no
 land,
 which
 Scrip
 given

servic

Therefore we, *before Him bending,*
 This great sacrament revere;
 Types and shadows have their ending,
 For the newer rite is here;
Faith, our outward sense befriending,
 Makes our inward vision clear."

We have indeed been reminded, in the Pastoral, in special reference to "Hymns Ancient and Modern," that "there is no collection of Hymns in which some sentiment or expression will not be found capable of being *strained and perverted to a meaning its author never intended.*" But there is no doubt what the author here intended. It is the Church of Rome's own Hymn, used by her on her special Transubstantiation Festival. If Protestant worshippers can honestly use it, it must be by straining and perverting it to a meaning it was never designed to bear. Again, the services of "the Octave of Corpus Christi" come to the aid of the Ritualist; and we find another of the Romish transubstantiation hymns to puzzle and bewilder the simple-minded worshipper, in Hymn 206, which commences thus:—

"Thee we adore, *O hidden Saviour, Thee,*
Who in Thy sacrament dost deign to be;
 Both flesh and spirit at Thy presence fail,
 Yet here Thy presence we devoutly hail.

* * * * *

O Christ, whom now beneath a veil we see,
 May what we thirst for soon our portion be,
 To gaze on Thee and see with unveiled face,
 The vision of Thy glory and Thy grace."

The English Ritualists have now been educated beyond this. One of their hymns has this couplet:—

"*The guilty slave, Oh wonder!*
Eats the body of his God!"

But though more vaguely and mystically expressed, the above hymns—which it will be noted, are not selected from the "few of doubtful taste and correctness" in the appendix,—convey, and their authors intended them to convey, the very same idea. Is not their introduction into the worship of the Church of England, a tampering with that very cardinal error of Romanism which article xxviii says; "is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions."

It was indeed a doctrine so bound up in the whole faith and service of the Church of Rome, that the early Reformers only

emancipated themselves gradually, and with difficulty from its influences; and with those who cannot accept of the simple justification by faith, as set forth in article xi. of our Church, such exaggerated virtues of the sacrament will ever find favour. Cranmer only slowly realized the simple truth. Gardiner charged him with being "first a Romanist, afterwards a Lutheran, and at last a Zwinglian." But there is no ambiguity about the final views of the martyred Archbishop. He says, for example:—"when I say and repeat many times in my book that the body of Christ is present * * * my meaning is, that the force, the grace, the virtue, and the benefit of Christ's body that was crucified for us, and of His blood that was shed for us, be really and effectually present with all them that duly receive the sacrament; but all this I understand of His spiritual presence of the which he saith: 'I will be with you unto the world's end.' This and similar statements he repeats again and again, adding thus explicitly, "I say Christ is spiritually, and by grace, in His supper, as He is when two or three are gathered together in His name, meaning that with both He is spiritually, and with neither corporally." There is no ambiguity here. "The wayfaring man, though a fool, cannot err therein." It is needless then to multiply similar evidence.

Until recent years, whoever entered any place of worship of the Church of England, whether in Canada or the Mother Country, on a Sunday, or other day appointed for the administration of the holy communion, was certain to find, in accordance with the Rubric, "the table having a fair white linen cloth upon it," and the officiating minister placing himself at the side of the table, where he could turn himself directly to the people. In all this, the fathers of the English Reformation aimed at a becoming simplicity, which should constitute for all times an instructive protest against the fundamental error of the Church of Rome. They were accordingly careful in all ways to discriminate between the "table," a moveable piece of church furniture, which, as the Rubric says, may stand either "in the body of the Church, or in the chancel," and that for which it had been substituted: "the altar" of the Romish Church, with its crucifix, its lighted candles, its floral decorations and images, its perpetual lamp, and its host enshrined for worship in the pyx.

With this contrast in view, and all that is therein implied, sincere and attached members of the Church of England in Canada, may be permitted to express with the most dutiful respect for the Right Reverend author, their fear lest remarks of their Bishop in his recent Pastoral should be wrested to the encouragement of practices which have wrought such incalculable

evils
times
speci
mean
what
the e
where
what
Table

I
contra
mass;
alone,
time o
the sin
would
they a

T
undue
of a ch
earnest
a false
for the
of the
Ritual
linen cl
aside, l
"altar
or Sain
from R
Mail, a
celebra
"on be
other s
usage
questio
adornm
of the
The M
a turni
out on
Th
assume
of the
of the

evils in the Mother Country. "If," it is there said, "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 acknowledgement, in a sacred place, of what we owe Him for the beauty and the abundance with which the earth is stored." To the believer in transubstantiation that whereon the Host stands enshrined is "*God's altar*;" but in what legitimate sense can the term be applied to the Communion Table of the Church of England?

It is not to be doubted that the essential elements of contrast between the Church of Rome, with its sacrifice of the mass; and the Church of England, with its "justification by faith alone," as set forth in article xi., have been typified from the time of the Reformation by the gorgeous altar of the one, and the simple communion table of the other. It is for those who would now do away with this significant distinction to show that they are not disloyal to the Reformed Church of England.

The Bishop of St. Asaph, in a recent address, laments "the undue leaning in the Church of England to the usages and ritual of a church against which our forefathers protested with all the earnestness of agony and blood. The meretricious ornaments of a false system ill become the simple grandeur of a pure faith; for the truth receives no support from the pomp and circumstance of the great apostacy of Rome." Yet the whole tendency of Ritualism is towards such meretricious pomp. The "fair white linen cloth" of the communion table cannot be absolutely set aside, but it can be laid on the top of an "altar" decorated with "altar cloths" of varying colours, according to special Festivals or Saints' Days, and wrought with crosses and symbols borrowed from Rome. An Incumbent of this Diocese, writing to the *Toronto Mail*, after defending his turning his back upon the people when celebrating the Holy Communion, goes on to plead habit and usage, "on behalf of crosses, varicd coloured altar cloths, flowers, and other seemly decorations, with this additional argument, that our usage *means* something which tends to edification." There is no question that all this substitution of the gorgeous ritual and adornments of the Church of Rome, for the reverent simplicity of the pure and reformed Church of England *means something*. The Mother Church has already had proof enough that it means a turning from the simplicity of Protestant Worship, and setting out on the way to Rome.

The Church of Rome has an actual altar, with its "victim" assumed to be on it. The presence of Christ in the communion of the Church of England is not on the table, but in the heart of the true believer. Any localisation of Christ in the chancel,

on the furniture, or in the bread and wine, is a gross superstition, which is only veiled by the vague and misty phraseology of its teachers. Jewel, teaches as clearly as Cranmer: "we say this meat is spiritual and therefore it must be eaten by faith, and not with the mouth of body." So says article xxviii.: "the body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner; and the means whereby the body of Christ is received and eaten in the supper is Faith."

St. Paul writes to the Corinthian Church, (1 Cor. xi). "The Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake, and said, take, eat; this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying this cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." It is to be noted that at this institution of the sacrament, Christ's body was not yet broken, nor his blood shed. The one sacrifice, about to be offered once for all, was not yet accomplished. But after the paschal supper, which had for the last time typified that sacrifice, until its accomplishment on the Cross; our Divine Redeemer gave to his disciples the new symbols which were thenceforth to serve as remembrancers of that one oblation in which, "once for all," Christ our passover was sacrificed for us. We do, therefore unfeignedly believe, in accordance no less with Holy Scriptures, than with the "Exhortation" in the Communion Service of our Prayer Book, that:—"to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which, by his precious blood-shedding, he hath obtained to us, he hath instituted and ordained holy mysteries, *as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort.*"

Those desirous of joining the Association will kindly send their names, addresses, and subscriptions to B. HOMER DIXON or JOHN GILLESPIE, Hon. Secretaries, Toronto, to whom all communications are to be addressed.

MEMBERS YEARLY SUBSCRIPTION, . . . ONE DOLLAR.
LIFE MEMBERS, TWENTY-FIVE DOLLARS.

ition,
of its
ment
with
Christ
venly
dy of

"The
read:
e, eat;
prance
men he
d; this
s often
Lord's
of the
shed.
accom-
the last
Cross;
which
e obla-
sacrificed
no less
e Com-
that we
Master,
e innu-
e hath
steries,
s death,

lly send
DIXON or
all com-

LAR.
ARS,

