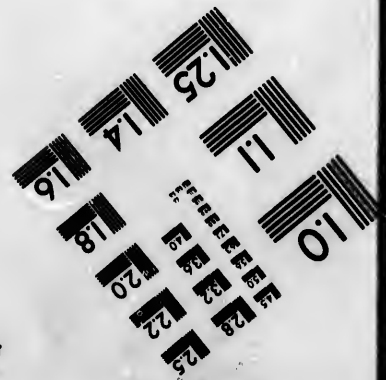
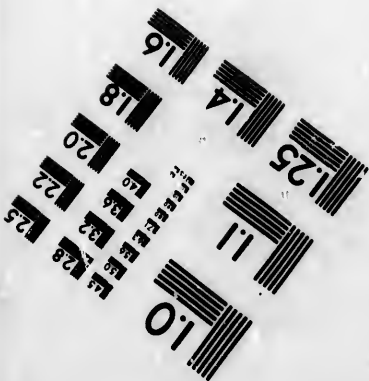
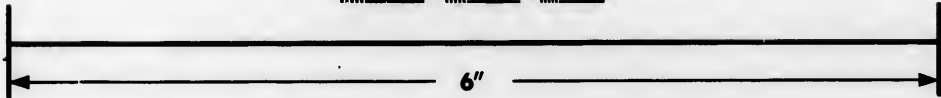
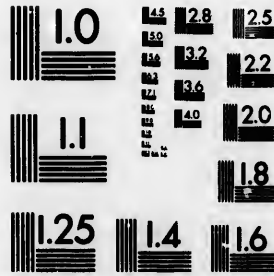


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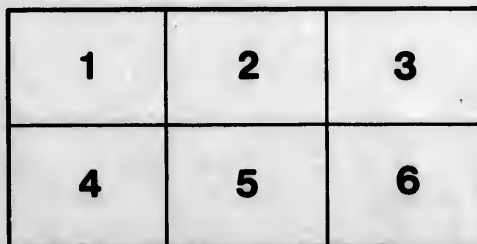
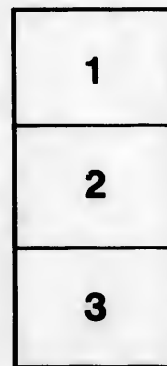
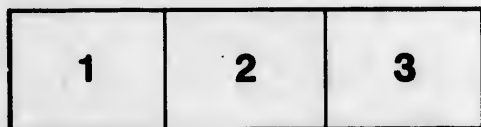
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# Church Association of the Diocese of Toronto.

OCCASIONAL PAPER, No. VII.

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## WATCHMAN, WHAT OF THE NIGHT?

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There has been no period in the history of our Church in this Province in which her faithful members have had more reason to echo this inquiry.

We see the unmistakable efforts of a part of our clergy to follow as far as they dare in the steps of those extreme so-called High Churchmen, who openly denounce and strive to undo the Reformation. We see a gradual introduction of forms and ceremonies not authorized by the Rubrics of our Church, but on the contrary, which are derived from, and are imitations of the Roman Worship. We witness efforts made to return to practices which involve the assertion of doctrines repudiated by the Martyrs and Confessors of the Protestant Church of England. We perceive a stealthy circulation of publications which are hostile to the doctrines of our Church; and, from time to time, some of our own Clergy put forth views as to doctrines and sacraments which are a thinly veiled recommendation of the Roman Catholic faith, and which the articles of our Church expressly condemn. To borrow the recent language of an eminent statesman, we find here as in England,—though not as yet to the same lamentable extent,—“the practice by a certain portion of the Clergy of ceremonies which they themselves confess are symbolical of doctrines which they are pledged by every solemn compact which can bind men to their Sovereign and their Country to denounce and repudiate.” Moreover, we find that the Imperial Parliament has passed a measure to “put down a small and pernicious sect who are assuming an attitude of opposition to the Church to which they professedly belong.”

For such reasons the Church Association (now numbering upwards of 900 members) was formed. The effort to obtain the concurrence of the Lord Bishop in its formation, as well as the reasons assigned for his refusal, have been published at large; and the urgent motives impelling its members to persevere were also

made known by the Address of the Association to the members of the Church in this Diocese.

There was no long delay on his Lordship's part in disclosing his feelings as between the Association and the parties against whose sinister proceedings we had felt it our duty to protest in the first Address. Commencing with a slightly veiled sarcasm on the "watchful care and fraternal monitions of a Church Association of Clergymen and Laymen," the Pastoral attacks the more important parts of the Address. It deploras the "excesses and errors" into which the Ritualists in England "have drifted, and the serious injury they have inflicted on the Church;" but for other matters affecting our own branch of the Church,—but in his Lordship's judgment seemingly neither excesses nor errors,—there is a gentle palliative which, whatever the intention, countenances rather than disapproves of them. The connection between the excesses and errors, and the apparently slight departures which ended in "extravagancies in ritual" is not even glanced at. Not so a late English Bishop, one certainly never considered a Low Churchman, who, in giving judgment on the Rev. W. G. P. Smith, against whom proceedings had been instituted for placing, in various parts of the chapel, and especially on the Communion Table, ornaments and other unauthorized additions, said: "Now would it be lawful for any person whomsoever, even for those officers to whose care the ornaments of the Church are especially committed; would it be lawful for them to deck the Lord's table, in preparation for the Holy Communion, with vases containing flowers, and with a Cross placed on the table for the occasion? Certainly not, unless there be an express or implied direction so to do. It is not enough that there be no express prohibition. The very nature of the case, the general requisition of uniformity, and the positive enactment that *no form or order of common prayer, rites, or ceremonies*, shall be openly used other than what is prescribed and appointed to be used; all alike lead to the same conclusion that it is not lawful for any person whomsoever to introduce novel ornaments at his own discretion. In truth, where would the claims of such discretion end?"

And here it may be well to recall another matter which occurred before the formation of this Association. It was ascertained that a clergyman of this diocese was a member of THE CONFRATERNITY OF THE BLESSED SACRAMENT OF THE BODY AND BLOOD OF CHRIST; and the fact, together with some account of the tenets of that body, was communicated to the Lord Bishop; who, in reply, stated that he had for some months been aware of the existence of the Confraternity,—that certain of their views were in his judgment unsound and untenable,—that he had earnestly requested its dissolution, or, at all events, the withdrawal from it of the only clergyman in

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Toronto known to be connected with it. Neither of these requests was yielded to, though on the part of members of that Association (some of whom, it may fairly be assumed, were known to his Lordship), there was a "hearty disavowal" of any opinions that savored of the Romish superstitions condemned in our 22nd article. This disavowal is to be interpreted with the aid of the Manual of the Confraternity, which contains such passages as these: "Jesus, our wonderful God, who vouchsafes to be present upon the altar when *the priest pronounces the words of consecration*;" "Jesus the Lamb without spot, who art *continually consumed* yet still remains perfect;" "A sacred victim *consumed on the altar by us and for us*;" "A sacrifice should be offered *on the altar by the priests*;" language approaching "perilously" near to the doctrine of transubstantiation; and which the 28th article of our Church declares to be "repugnant to the plain words of Scripture."

It cannot but awaken in the minds of many members of our Church a mingled sense of surprise and alarm to learn that, if the Rev. C. T. Denroche was suspended, or his license revoked, he has been reinstated in his privileges as a clergyman in this Diocese; and that—whether there be any relation between the two occurrences or not,—at the very same time the forbidden "Confraternity" is revived, and openly proclaims its most obnoxious doctrines. His Lordship has declared his conviction "that we have not in a single instance in this Diocese an approach to the "extravagancies in Ritual" to be found in the mother country. But he cannot be unaware that this "Confraternity of the Blessed Sacrament"—this organized Church brotherhood for setting at defiance the Church's Articles, and the very foundation of her antagonism to Romish error,—still flourishes, advertises its existence, circulates its "Intercession paper," and invites prayer for the dead.

The letter of the Lord Bishop of 24th April, 1871, states his failure at that time either to procure the dissolution of the Confraternity, or the withdrawal of Mr. Denroche from it. It has been very recently seen that clerical co-operation and encouragement are openly accorded to other objectionable Confraternities in this Diocese. Inasmuch as his Lordship then saw fit to say, "I could not allow myself . . . to grant a license to minister in this Diocese to any clergyman asserting the views embodied in the Manual of that Confraternity," may we not respectfully inquire; Has the Rev. Mr. Denroche disavowed any longer holding the views embodied in that Manual which, as a member of the Confraternity, he must have adopted, and which His Lordship regards as opposed to the spirit and teaching of the Church of England?

The members of the Church Association cannot but witness with wonder and sorrow their appeals on behalf of the principles



of the Reformed Church of England, its articles, and its liturgy, made the special objects of Episcopal denunciation, while such unsound and "untenable views" are being openly propagated.

The Lord Bishop at the last Diocesan Synod renewed the expression of his disapprobation of the Church Association, which had been less forcibly stated in the pastoral already noticed. To this we forbear to make any answer in detail. It is enough to say that a similar Association among members of the mother Church in England is violently and intemperately opposed by the party which is there pushing to the extreme the doctrine that the power of the keys was delivered to the Episcopal body,—which claims for the clergy the exclusive authority of giving admission into the Church of Christ, and which asserts the administration of the Sacrament of the Lord's Supper to be an *offering* by the Priest on behalf, and on the part of, the partakers thereof. Foremost among those who, in equally intemperate language, have denounced our own Association, are some very advanced advocates of similar opinions, doctrines, and practices, in this Diocese.

Another matter, though at first sight it may not seem directly to affect this Association, is no less significant in this connection.

The controversy which arose in Montreal, respecting the "*Rule of Life*," and the suspension of the Rev. A. Prime by the Metropolitan, is no doubt still unforgotten. The Rev. Mr. Wood, the curate of St. John's Chapel, Montreal, sympathising with Mr. Prime, delivered an address to his congregation in which he to a great extent defended the "*Rule of Life*," holding with it, that "the Holy Communion besides being a Sacrament, is in a real and true sense a sacrifice also;" and set forth his creed in Latin and English. Whatever party name Mr. Wood may assume or repudiate for himself, his doctrine in this address, and the ceremonial in his chapel, alike justify his being considered an advanced Ritualist. At a service at St. John's during the recent meeting of the Provincial Synod, there was on the communion table a metal cross, or rather a crucifix, having on it a figure representing our Saviour, surrounded by bunches of flowers; and on a ledge, apparently part of the table, were two candlesticks; the table was covered, not with "a fair white linen cloth," but with a green embossed cloth; and only on the face of it was there a narrow white stripe. There were repeated turnings to the table by the acolytes, who wore white surplices or tunics. There were continuous bowings and genuflexions, frequent approaches to the table by the celebrant with his back to the people, clasping together of the hands; and profound adorations, when the forehead apparently touched the table. An assistant was at each elbow. At one part of the service one assistant approached the celebrant with a paten, which the latter took and elevated it to a

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line with his eyes, and then with a profound reverence placed it on the table. Again an assistant approached with a flagon and two glass phials, from one of which the celebrant poured water, and from the other wine, into the flagon; which with similar elevation and adorations, as with the paten, was placed on the table. Enough has been stated to show that this was not a celebration of the Communion according to the order of administration set forth in the prayer-book; on the contrary, most of the forms, ornaments and ceremonies used have not only been pronounced illegal in the English courts; but some of them were expressly "forbidden in the Church of this Province" by the House of Bishops and the Lower House of the Provincial Synod, in 1868. Among those are the elevation of the elements, and the mixing of water with the wine; and the English Courts have in like manner condemned the having a metal crucifix on, or in apparent connection with the table. On this occasion the Lord Bishop of Toronto,—who could not possibly be ignorant of the notorious character of the services as performed at St. John's,—was present and partook of the Sacrament. As his Lordship was out of his own diocese, and had no call of duty to lead to his presence there, it cannot be unreasonable to treat this act as an approval of the ceremonial and administration of the Lord's Supper by Mr. Wood; were it not that it seems impossible to reconcile them with the order appointed to be used by the Church, of which the Rt. Rev. Dr. Bethune is a prelate.

In his reply to the address of this Association, his Lordship upheld the character of *Hymns Ancient and Modern*, against the objections therein urged. On this occasion he had the opportunity of hearing and joining in Hymn 350, accompanied as it was by a ritual and ceremony in many respects repeating that of a Romish celebrant of the Mass, and by a sermon in full accordance with the services. We would still encourage the belief that his Lordship felt moved to review his defence of a Church Hymnal which offers for Protestant worshippers such words as these:

"Thou within the veil hast entered,  
Robed in flesh our Great High Priest,  
Thou on Earth both Priest and victim  
In the Eucharistic feast."

Another matter deserves notice as illustrating the difficulties of those who are dissatisfied with the anti-protestant character of the practices and ceremonies in some of our Churches. The Church Association, in the exercise of a painful duty, drew attention to the existence of a Guild and Chapel in one of the city parishes of Toronto in connection with which books of a thoroughly Romish character were being surreptitiously circulated. The Lord Bishop privately

stated his assurance that the Incumbent disapproved of the Guild; and protests and counterprotests followed, bandying about conflicting and irreconcilable statements of incumbent, guild and vestry. In our Occasional Paper No. 4, we therefore named one of the clergymen of that parish who had officiated in the Chapel of the Holy Cross, at the service immediately following which "*The Path of Holiness*," with its grossly superstitious and unscriptural teachings, was giving to some of the Sunday school children. The Lord Bishop has been prompt to publicly denounce the action of this Association. What he may have seen fit to do privately in reference to the Rev. E. Day, and the Holy Guild of St. Lawrence, we know not; but this his Lordship must know, that the "regular Chapters of the Guild" are duly advertised in the *Church Chimes*; and its annual commemoration was openly held at Weston, on the 17th August last, under the special favour of the Rev. W. A. Johnson, the incumbent of that parish. A procession with banners, crosses, &c., led the way—the Clergy wearing "stoles of the colour of the day." A high "*celebration of the Holy Eucharist*" took place with the Rev. C. P. Mulvaney as celebrant, the Rev. E. Day as deacon, and the Rev. W. A. Johnson as subdeacon, while the music of the *Missa de Angelis* was rendered under the direction of "brother W. T. Goldsmith," the distributor of the notorious "*Path of Holiness*" among the Sunday-school children, in the parish of the Holy Trinity. In a sermon preached by the Rev. C. P. Mulvaney, he referred to the "encouragement afforded them by the Bishop of their Church," "Toronto's late charge," while in charitable tones he alluded to "the persecuting policy" of this Association which, "like Saul before his conversion, it was their error to mistake for duty!" Then coming to the point, he said: "*for any one to talk about a priest, or an altar, who did not believe in a Sacrifice was absurd.*"

The parish in which those proceedings took place was aptly chosen. It is within easy access of Toronto. Its incumbent has recently circulated, "*for private distribution only*," a card of "Divine Services at the Chapel, Weston," which runs thus: "Daily 6.15 a. m. EARLY MASS; 9 a. m. *Matins*; 7 p. m. *Evensong*; Sundays 8 a. m. EARLY MASS." . . . on certain days "Evensong and Lecture 7 p. m. (*Lit. of Rep. C. B. S.*)" In 1874 the Lord Bishop stated that he could not grant a license "to any clergyman asserting the views embodied in the Manual" of the C. B. S. In 1874 the incumbent of Weston seems in no fear about his license. His card intimates that in addition to "Funeral Services," he has also "*Mortuary Services, &c.*," when desired. Is it in these that the mysterious "*Lit. of Rep.*" of the Confession of the Blessed Sacrament is introduced? Or what may those strange novelties mean? It may well fill the minds of honest

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Churchmen with sorrowful forebodings that such proceedings and teachings go on in this diocese without protest, while the Lord Bishop specially selects the Association for his Episcopal denunciations; and its attempt to get at the root of this deadly evil, which is sapping the very vitals of our Mother Church, is made the subject of protest by clergy, among whom such proceedings have gone on for years; and is promptly responded to by his Lordship holding his first Clerical Visitation. Such action renders it the less surprising that his Lordship should declare that he cannot find "a single instance" of extravagant ritual; nor (spite of the often renewed protests of such parishes as Credit and Weston), in any congregation in this diocese, "a complaint that unsound doctrine was preached by the clergy—man set over them."

And while this is our own condition, a disruption has already taken place in the American Episcopal Church, occasioned by apparently analogous causes, and not only leading to complete severance there, but extending the same influence to our own and other Canadian Dioceses.

In view of all those circumstances, it ought not to create surprise that distrust has arisen, and is increasing among churchmen who adhere to the Reformation,—believe it is assailed as well secretly as openly by the Ritualistic party,—and have seriously taken to heart the question what steps they ought to adopt in defence of their Church, its freedom from medieval superstition, and from doctrines and ceremonies which have no more solid foundation than the "traditions of men."

The Church Association would gladly see their brethren in other Dioceses uniting together in the same cause, wherever circumstances call for such action; while they deeply deplore that matters should have been allowed to go on unchecked until they have already caused a large secession from our Canadian Church. Entertaining feelings of reverence for the Order of Bishops as essential to our ideas of Church Government; respecting the Clergy as the body appointed to be our Spiritual Guides; and animated by the warmest regard for those "faithful ambassadors" who labor among us in the cause of their Divine Master: we acknowledge neither respect nor deference for those who seek to draw us back into the errors out of which God was mercifully pleased to guide our forefathers at the Reformation. Happily it can no more be truly said of us now than of the Church of Old, when Elijah exclaimed, "I only remain a prophet of the Lord." We believe that among the widely diffused clergy of the Church there are thousands who have not bowed the knee to Baal,—who are not true to their ordination vows, and will not tamper with the

idolatry of the mass. We believe that a large majority of the laity, both here and in England, are sound at heart, and we confidently expect that if their earnest and respectful applications, though hitherto rejected, are persisted in the more strenuously as the resistance to them is the more obstinate, it will be found that they cannot much longer be treated with indifference. But we cannot too strongly urge on the earnest and devoted adherents of the Reformation that it is not by secession from the Church, not even by a secession so general as to leave the clergy without followers to go over with them into the Greek or Romish Churches, as some of their advanced leaders openly desire, that our object can be attained.

We owe it to our children to hand on to them, unimpaired, that sacred legacy of a pure, reformed, scriptural Church, with its simple Protestant services, which we have received, sealed by the blood of the martyrs and confessors of the Reformation, and of the reactionary era of renewed persecution under Queen Mary. We desire to refer as far as possible, with respectful deference, to the Clergy, and still more to the Bishops of our Churches. Would that we could extend to all of them a loving reverence as faithful pastors. But we owe a higher duty to the Church itself, and to its Divine Head, the great Shepherd and Bishop of Souls; nor—however distasteful or painful the duty may be,—will we shrink from the exposure of Ritualistic and Romanizing practices and teachings which are so insidiously, and with such suspicious secrecy and mystery, being introduced among us. “Watch, therefore; for ye know not what hour your Lord doth come. But know this that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.” St. Matt. xxiv. 42, 43.

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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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