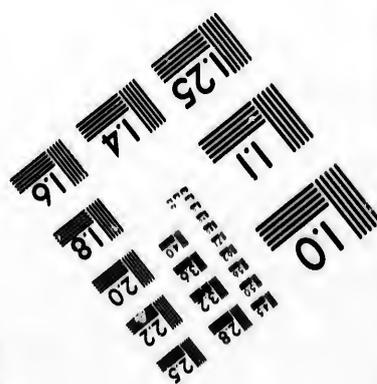
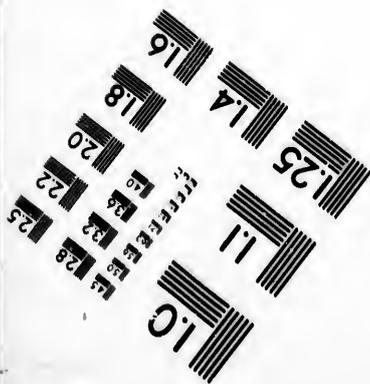
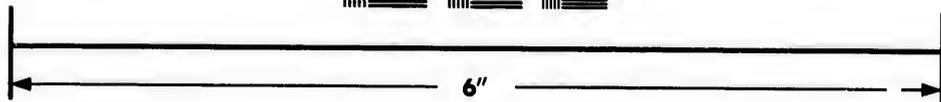
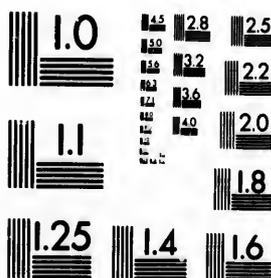


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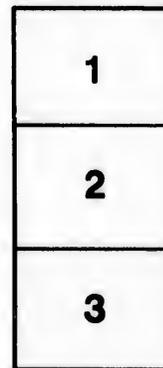
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FAREWELL ADDRESS

PRESENTED, DEC. 24, 1875, BY MEMBERS OF THE CONGREGATION OF THE
CHURCH OF THE HOLY TRINITY, TORONTO, TO THE REV. DR. SCADDING,
ON HIS RESIGNATION OF THE INCUMBENCY ; WITH THE REPLY THERETO.

*To the Rev. Canon Scadding, D.D., late Rector of the Church of the
Holy Trinity, Toronto.*

REVEREND AND DEAR SIR,

On behalf of the Congregation of the Church of the Holy Trinity, Toronto, we desire to express our deep regret at the separation, that has recently taken place, of the union that so long bound us together.

During the period that has elapsed since you entered on your incumbency here, how many and how great improvements have marked the progress of this Province and this City !

But it is not our present intention to notice the advancement in temporal blessings ; we wish specially to refer to the increased provision for the spiritual wants of the Church—a work in which, Reverend Sir, you have taken so prominent a part.

Some of us well remember the time when there were but two Churches in this City and suburbs, for the use of the members of our communion ; now there are in Toronto and its immediate neighbourhood, eighteen, and of these, several owe their origin, under God, to this parish.

We desire, Reverend Sir, to bear strong testimony to the excellence of your work among us, more particularly your inculcation, both by precept and example, of that moderation which teaches us to combine, with strict adherence to the Word of God, as interpreted by the Church of England in her Articles and Formularies—scrupulous regard to conscientious differences among brethren.

We further warmly congratulate you on the success which has attended the application of your leisure hours to the pursuits of Literature.

And now, in affectionately taking leave of you, we beg to express our most cordial wishes that "the peace of God" may be with you in your retirement, after the labours of so many years in His service ; and request that you will permit us to offer for your acceptance the accompanying memorial of our union, which, although it has ceased to be "in body," still we are sure exists "in spirit."

Signed on behalf of the Congregation.

W. INCE,
ARCH. CAMPBELL,
S. G. WOOD,

H. ROWSELL,
GEORGE BUCKLAND,
GEORGE HOLMESTED,

W. STEWART DARLING,

A. BLACHFORD,
H. J. BROWNE,

Churchwardens.

R E P L Y .

MY DEAR FRIENDS,

It was thoughtful of you, and most kind, to take the trouble of preparing for me this Address and Memorial. They were scarcely needed. After the unrestricted intercommunion of so many years, I could hardly doubt of my place in your Christian regards.

One has, indeed, as you observe, lived to see in this City and these Provinces, changes which one did not venture to flatter himself he should ever see ; all of them, no doubt, steps forward in that career of progress, material and social, which, according to the Divine ordering of all things, is designed ever to attend "Industry, Intelligence, and Integrity," and a diligent cultivation of Peace.

As to our expansion as a Church community here, it is but a counterpart of what, as you know, has been going on during the last forty years in the mother country, and, more or less, in every dependency of the Empire. In throwing oneself into this movement, long ago, one did but obey an impulse which seemed to come from the spirit of the era in which one's lot was cast. I am thankful for the humble part which I have been permitted to take in the general Church revival amongst us ; and in particular, I am thankful for my share in the planting and nurturing of the Church of the Holy Trinity in this city : and now that I am compelled, from several circumstances, to desist from very laborious physical work, I find a

consolation in the thought that my voluntary retirement rendered it possible for our Bishop to make an immediate arrangement in relation to that Church, whereby a settled future of well-being is, as we all hope, secured to it for many years.

I am glad to note that, in a review of my ministry, you are able to give me credit for moderation. In St. Paul's sense of "a ready discernment of what is just right," moderation ought to characterize a Church-of-England pastor; for it is, I think, a distinguishing characteristic of the English Church. In her written teaching she moderates, she discriminates, between what is affirmed in excess, and what is affirmed in defect, in other quarters. In her practice and forms, she moderates, she discriminates, between what is mediæval and later, and what is apostolic and primitive; and in all things she appeals—and so far as I have been able hitherto to discover, she appeals successfully—to History—to the consent of the earliest Christian antiquity. It is from the genius of the English Church, I think, that I have learned to hold, and to act upon the tenet, that exaggerations in word and deed, in the interests of a cause, are as mischievous, in the long run, as under-statements and low grades of conformity. I heartily subscribe to what the Preface to our Book of Common Prayer says on this point. I hope, my friends, the mark of Church-of-England moderation will long be found in you; and that, having at heart the enduring influence of our Communion, and its fair fame as a whole, you, in common with the members of all our congregations and all our synods, will be ever willing to sink individual notions and personal tastes in the broader and less selfish thought of the general good.

Voices which we cannot but hear, are crying out to us on the right hand and on the left, "Lo! here, Lo! there," calling us aside from the direct line of march which from our childhood we have been taught to keep. The several bodies around us which from time to time have gone out from us, display before us their respective distinctive excellencies, and ingeniously recommend them. On the one side we are told of an extra eagerness for unmingled purity and perfection in life and worship. On the other side we have, adroitly set forth, the ultramontane theories—strong assertions as to the one only way in which men can be bound together; the one only way in which spiritual sustenance can be drawn down from heaven.

But these inducements to a very serious change ought not, as it seems to me, to have with you any weight. The attractions offered

by Protestant well-wishers are countervailed, (1), by the forewarning words of the highest Authority that can be named, to the effect that a perfectly pure state of things will never be attained here; and (2), by the very visible fact, that efforts after the Impossible in this direction tend to break up, rather than knit together, Christian society. Whilst the attractions on the Papal side are wholly neutralized by the careful demonstrations again and again given by competent men, proving to a moral certainty that the theories referred to are no part of the original Deposit entrusted to the keeping of the Christian Church, but comparatively late developments, based on texts absurdly interpreted, and on documents tampered with or forged—the after-thoughts and contrivances of an anti-Christian ambition.

Moreover, my friends, from evidence daily transpiring, I venture to question, if you were transferred at this moment from the ranks in which you are, to the ranks of any one of the bodies that invite your permanent presence amongst them, whether you would find more rest there, more light, more certainty, more helps to Christian living, more encouragements to Christian living, than you find where you are, within the Fold to which legitimately and by blood you belong.

Quit not, therefore, I say—quit not your present company. It is very good company. You are journeying through a brief life, side by side with men as wise, as worthy, and as excellent, as any perhaps that our race has produced. Do not, on a mere venture, abandon the sure fellowship of such associates. Break not, moreover, your family and household connexion. Cut not yourselves off from your proper kindred and ancestry, that large band of estimable characters—many of them confessedly great characters—who in past generations within our Church and Empire, have been content to “walk by the same rule and to mind the same things” as you have been taught and trained to observe.

At the same time, in regard to matters which from their very nature can never receive absolute definition in human speech, one need not be surprised at meeting with many differences of view. And in the growth of every mind, as I suppose, modifications of thought must from time to time be taking place. Reflecting on this, and recalling the misconceptions and perplexities through which, as is probable, you have yourselves, each one of you, fought your way, you will readily understand why I have deemed it becoming to be tender towards my fellow-men's scruples, whenever I was aware of them.

You refer to the use I have made of leisure-hours. Leisure-hours have been, and are still likely to be, more than ever, forced upon me. I am thankful that I have been able to fill them up hitherto in a not unsuitable way. I take the beautiful Standish with which your kindness now supplies me, as a symbol of what my work must, in a great measure, continue to be. And I trust the results may not be without utility to the Church and the community.

I think it would be good for more of us than perhaps are wont to do so, to adopt in some degree the habits of the student, "to commune with their own heart, and in their chamber, and to be still." When I consider the great variety of matter and form in the Sacred Writings, partly prose, partly verse; partly childlike recital, partly the sublimest and most elaborate poetry; now formal history; now bare annals and genealogy; and now individual biography; now archaeology of the most venerable type; now allegories; now proverbs and sayings of the wise, "apples of gold in pictures of silver"—when I consider, I say, the great variety of matter and form in the Sacred Writings, I cannot but think that we were, all of us, intended to be, from youth to age, more or less of students—thinkers, observers, investigators—getting at the unbroken kernels of Truth by a gentle and patient removal of wrappings and shell.

A lover of books and of research from my early years, and deriving thence pleasures and advantages beyond price, I am the more inclined to say to you, and to any that care for word of mine, "Give attendance to reading." Of course, I mean, "some attendance." Let your daily occupation be what it may, and your opportunity ever so limited, redeem at all cost some quiet hours for the matchless literature of England. It is the product of a People who have been for many centuries Christianized. It belongs to you; and it seems to me you wrong yourselves, when you fail to appropriate to yourselves your portion in the grand inheritance. In the treatises of English theologians, in the creations of English poets, in the discourses of English philosophers and moralists, in the reports of English watchers and interpreters of the phenomena of nature, in the narratives of English historians of nations and of man—you have an inexhaustible store of wealth, mental and spiritual; and you may thence provide yourselves with personal possessions which no crisis of the times can deprive you of, and which, it is possible to conceive, you may bear away with you, to receive increase without limit and without end, in a higher, freer sphere of being.

I finish by begging you to accept my hearty thanks for this latest proof of your constant good-will ; and for your great considerateness, so often exercised, in regard to faults and short-comings, which I know to have been not a few. I likewise add that it is not my desire or intention to dis sever myself from you as a congregation, or to remove from my present place of abode. I hope still, as speaks our poet of the Christian Year,

“ near the shrine to keep
One lowly cell in sight of grace,”

namely, the old home, hard by the Church, where I am now glad to see you, and where I trust you will continue to find me ready to render whatever assistance, official or otherwise, it may be in my power to give.

You have greatly enhanced to me the value of the costly object now placed before me, by the inscription which I see you have had engraven upon it, and which I know you conjectured would have with me a special charm, if seen and read there, as it is, in terse and exquisite Latin. Being taken by a pleasant surprise in this, I am not prepared to enlarge, as I should otherwise have been tempted to do, on its substance : further than to observe that the *sapienter* and the *sancite* therein too generously applied to my ministry, are the very commendations which, virtually, throughout this reply, I have been endeavouring to urge upon you, as an aim and an aspiration, for time and for eternity, most worthy of your earnest regard as thoughtful and intelligent Christian men.

The “ memorial ” presented was a Library Inkstand of solid silver, designed and manufactured expressly for the occasion by Mr. J. E. Ellis, Toronto. It is richly ornamented with the emblematical Canadian devices of maple-leaves and the beaver ; and it bears the following Inscription, from the pen of the Rev. Dr. McCaul :—

HENRICO SCADDING, S. T. P.
ECCLES. S. TRINIT. APVD. TORONT.
PRESBYTERI. OFFICII S.
QVAE. PER. ANNOS. XXVIII. SANCTE. ET. SAPIENTER. EXSEQUEBATVR.
IAM. PERFUNCTO.
HOCCE. AMORIS. OBSERVANTIAEQVE. PIGNVS.
D. D. D.
LAICI. EIVSDEM. ECCLESIAE.
A. S. N. MDCCCLXXV.
KAL. DECEMBER.

The Address is an unusually fine specimen of graceful and delicate calligraphy, by Stuart Howard, Esq., C.E., Toronto, on vellum, with elaborate and artistically finished illuminations in gold and colours.

At a Vestry meeting, held Sept. 28, 1875, in the school-room attached to the Church of the Holy Trinity, at which the Bishop of Toronto was present, Dr. Scadding read the following paper, explanatory of his resignation of the incumbency of the Church :—

I have for some time been anxious about the future of this Church and Congregation; and, although the responsibility for their successful maintenance has been understood for some years past not to rest mainly upon me, I have felt in my conscience that the responsibility did rest on me ultimately, nevertheless; and, when now and then of late years the health of my colleague, Mr. Darling, gave way, I felt that responsibility weighing upon me somewhat painfully for I knew that from the disablements under which I labour, would be beyond my power physically, should the necessity arise, to undertake effectively much more serious Church work than that which I have been wont to undertake for some time past.

When, then, I learnt that the services of a clergyman of great experience and high repute were to be had for the benefit of this Church, if only a certain arrangement could be made in his favour—and knowing also that it was Mr. Darling's earnest wish, as well as my own, to see the future of this Church settled permanently, so far as possible—I went at once to the Bishop, and stated to him that I, for my part, did not desire to stand in the way; and that I was willing, for the sake of the future well-being of this Church, and through it perhaps of the Diocese, to relinquish the incumbency—this appearing to be the only mode by which it would be possible to secure to the clergyman referred to, the same guarantee in regard to the future succession which Mr. Darling held.

From the moment I first heard of Mr. Pearson, and became acquainted, from several sources, with his character and antecedents, I became strongly impressed with the belief that it was of great importance that he should be brought to Toronto, now that the opportunity had presented itself for so doing. Of mature years, and fine presence, skilled in Church music, and trained in the school of doctrine and custom approved of by Bishop Field of Newfoundland, and Bishop Medley of Fredericton, I felt sure that he was exactly the man—let him but have the chance and a fair field—to take up, and, whenever it should be necessary, to carry on, wisely and well,

the work begun here—to take it up and carry it on, on exactly the principles that have governed it from the beginning. Under these circumstances the Bishop accepted my resignation; and it is this incident, I believe, as his Lordship himself will explain to you, that has called us together now.

I should consider myself very stoical had I been able to take the serious step which, under a sense of duty, I have taken, without a very great wrench to my own personal feelings. From long habit, it seems to me as if this Church were a part and parcel of myself, or that I was a part and parcel of it: and it will be a great while before I get familiar with the relation in which I shall hereafter stand to it. It is now twenty-eight years since, through the great kindness and consideration of the late venerated Bishop, I was appointed to officiate here, and I regarded the appointment ever as a very great honour. From the peculiar circumstances of the original foundation of this Church, the late Bishop looked upon it as his own special property as it were—his own Church, as he used to call it—where he had full powers. And this is the reason that a few years since I suggested that the Incumbent of this Church should be styled a Vicar—not certainly in the old-country sense of being the substitute of a lay patron or impropiator, but as acting under the immediate supervision of the Bishop in his own Cathedral-town. It is in the spirit of such a relation that I have aimed all along to act. In every matter and thing relating to this Church, I consulted the late Bishop by his express desire and encouragement. And I have studied to do the same continually in regard to his successor. And this I trust will be the spirit of future Incumbents, and of future vestries of this Church: a word not unneeded perhaps at a period when, in so many quarters, we see men professedly accepting episcopacy as a principle, yet practically setting Bishops at defiance.

In relinquishing, under the circumstances described, the post assigned me by the late Bishop, it is a consolation to have, as I believe, the approbation of the present Bishop. And I think I shall not forfeit by the act the friendship of any one of you. I furthermore hope, when the pain which necessarily accompanies a crisis so serious (to myself, at least) shall have passed away, to derive hereafter a satisfaction from the decision to which I have come, when I see the life and vigour which will be thereby infused into the affairs of this Church, and the probability of a state of prosperity, material and spiritual, being secured to it for a considerable series of years.

