

And should you at any time fall into darkness and despondency, say not, that your sins are too many and grievous to be forgiven, and that the Pestilence will find you naked and without hope. For though repentance deferred to the last gasp be a most discouraging thing, and a sick bed or the time of God's visitation not a fit hour for making our peace with our Redeemer—yet even then, blessed be our Father in heaven, the door is not absolutely shut, nor is repentance forbidden—nay it is not even at such a time unlawful, nor does this late period make it insincere, although our sin has been grievously aggravated by delay, and it may seem to others as well as to ourselves, not a little suspicious. The Prodigal never thought of returning to his Father till he was ready to perish. And Christ seems to relate the parable to meet among others, such cases as must frequently happen in times of pestilence, that He may touch with hope the hearts of the greatest sinners, and make them aware that He will receive them, however late, and by whatever necessity or distress they are driven to Him, and that if they come with faithfulness of



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plation of its return, we must not forget that it has been over-
ruled by divine mercy for good, and been productive of many
valuable social advantages, which are of a permanent character,
and will yield much benefit to mankind, when the calamity
itself shall have been long forgotten.

Not only have we become far better acquainted with the
nature of the disease, and the means of its cure and avoid-
ance, but it has been the cause of introducing many improve-
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community. Far greater attention is now paid to the cleanli-
ness of our towns and cities—to the purifying of the atmos-
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the encouragement of temperate habits—to the supply of warm
clothing to the needy, and nourishing and healthy food. The
kind sympathy of the rich has been called forth to the assist-
ance of their more unfortunate neighbours, and the distance
between the different classes of society has been lessened by
acts of generous kindness on the one side, and grateful
acceptance on the other. Moreover it has been shewn that
cholera, in its first stage, is by no means unmanageable by



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were in its grasp—hence their alarm at touching the infected, and their inability to assist and comfort the unhappy sufferers.

Now it is decided, by the best authorities, that there is no ground for this alarm, and that there is far less danger in watching a Cholera patient than one in Typhus Fever. But were the danger certain, as has been formerly held, it would prove no hindrance to the care and watchfulness of the truly religious. Such are ever found bold, active, kind and considerate in the day of calamity: they feel convinced that if God sends the judgment, He likewise puts it into the hearts of His children to love their neighbours as themselves, and to manifest their devotion to him by obedience to His laws, that is, by doing all in their power to assuage and to remove the affliction.

It is true that unbelievers, and such as have never felt the power of the Gospel, have frequently asserted, in their deplorable ignorance, that the pious are inactive on such trying occasions, and more disposed to sit with folded hands in stupid amazement or selfish indifference, than to employ themselves in assisting and comforting the diseased.—But let such truthless scoffers learn, that as the friends of Christ

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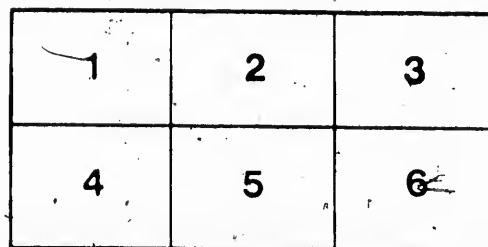
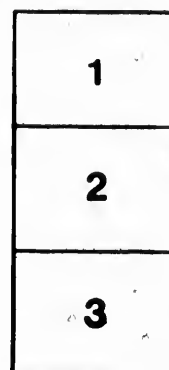
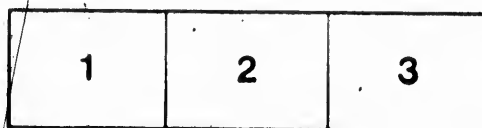
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I therefore recommend the following prayers to be used in all the congregations of this Diocese, immediately before the General Thanksgiving at Morning and Evening Prayer.

They are the same which the late Archbishop of Canterbury, of blessed memory, appointed to be used in England, when threatened with the Cholera in 1831, and where, it is believed, they were attended with a special blessing. And may we not, in all humility, hope that a like blessing will follow them here, if used in a devout frame of mind, with sincere repentance for our sins, and firm resolutions of amendment in heart and life.

It is during periods of great public affliction that men's hearts are tried, and especially the Ministers of God's Word and ordinances. Therefore, to your Sunday prayers and duties, my brethren, you must add active and untiring labour during the week. And this not merely in answering promptly every summons to the bed of sickness and of death, but going uncalled, on finding any of your flock attacked: nay, it is your bounden duty to make frequent inquiries, that no one may lose the benefit of your presence to administer the consolations of religion, and to satisfy the anxious cravings of the Soul in the

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in their hands, to stand between the living and the dead and fervently to pray that the plague may be stayed—and to shew to the lukewarm and unbelieving world that we have a divine arm on which to lean—a hope that may not be broken, but which is able to support the most feeble, though all the powers of darkness were leagued against them. "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day: nor for the Pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."

With my humble and earnest prayer that the Pestilence may be averted from this Province, and commending you to the merciful protection of God,

I remain, my dear Brethren,

Your affectionate Diocesan,

JOHN TORONTO.

Toronto 4th Nov. 1848

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OF
THE CHOLERA.

BY
JOHN, LORD BISHOP OF TORONTO.

TORONTO:
PRINTED AT THE DIOCESAN PRESS.
1848.



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TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO

MY DEAR BRETHREN,—

From the recent intelligence by the Royal Steamers we learn that the Cholera, after ravaging a large portion of Asia, and progressively advancing over the western part of Europe, has at length reached our Parent State, and commenced its destructive career in London, Edinburgh, and other places of the United Kingdom.

Hence it may be looked for in this country, by the way of the United States, or early in the spring by that of Quebec, unless stayed by the hand of Almighty God.

The two former visits of this terrible calamity in 1832 and 1834, are still remembered in this Diocese with fear and sadness, and more especially in this city. God forbid that we should a third time witness the scythe of the destroyer sweeping away our friends and neighbours as the winds scatter the leaves of the forest.

Had he confined himself to the old, the decrepid, and infirm, our dismay might have been less; but his iron-hand seized on the vigour of manhood, and quenched in death the

~~quicken the requisite knowledge, or the means of mitigating~~
its virulence.

Thanks to God, we have on this occasion full warning, and former experience leaves little or no doubt of its approach. Accordingly precautions are already being taken to secure the body against its fatal influence. But is this all? Are the interests of the body to be cared for, and those of the soul neglected?

Not that human precautions are to be overlooked, much less treated with indifference, for it is our duty to make reasonable and salutary preparation, and to use every means in our power to preserve ourselves and dependants from impending danger; but all we can *do* will be of no avail if unattended with the Divine blessing, and therefore ought we most earnestly to pray that He, by whom Nations rise and fall, flourish and decay, may be pleased, notwithstanding our manifold transgressions, to turn away the plague from our shores, or mercifully to mitigate the same, should it unfortunately arrive.

At this moment the civilized world presents a spectacle of contention, profaneness, and infidelity, to which the sad history of our race furnishes no parallel. Europe is convulsed from one end to the other—the foundations of society are laid bare, and all the elements of peace and order seem to disappear.

both public and private, to Him in whose hands are the issues of life and death.

Prayer is rewarded by a confidence which drives out fear, sustaining us by a present sense of protection in the time of peril. And I feel assured that were any kingdom, province, city or family, to assemble from time to time in humble prayer, confessing their sins, as the people of Nineveh did, the same happy result would ensue. To meet in our Churches, where we ourselves and our children have been baptised, and from which, in holy devotion, we have followed our parents and neighbours to the tomb, and to accompany God's Ministers with our heart and voice, beseeching Him, through the merits of His blessed Son, to avert the Pestilence, against which no art of man can avail, would at once heal the wounded spirit, strengthen the feeble minded, and raise the weeping eye from earth to heaven. Moreover, such a general and sincere act of devout humiliation would elevate and sanctify the whole bearing of Society, abash the ridicule of the wicked, and force upon them thoughts of another world.

The great leading iniquity of the passing age, and of which the wars and tumults now agitating Europe are the natural fruits, is the practical and systematic separation of

and the most revolting corruption of manners triumph without control. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrefying sores. The nations have despised God, and trampled on His revelations, and therefore He has left them to their own devices.

There appears not at this moment among the nations of Europe, Great Britain alone excepted, one single rallying point, or even the germ of hope towards the establishment of future order and tranquillity. Anarchy, fierce contentions, and social desolation, have so strongly set in as to overpower every opposition, nor can there ever be the slightest expectation of a change for the better till the religion of our Saviour becomes again, as it formerly was among all Christian communities, the foundation of Education.

What is the general aspect of society even in those places where some semblance of order yet remains? Does it not exhibit too generally intense selfishness on the part of the wealthy, without regard or sympathy for those below them; and do not the latter breathe dogged and mortal hatred against their superiors, and a spirit of insubordination, turbulence and discontent, ready to proceed at any moment to insurrection, pillage and blood.

nevertheless so blinded and fascinated with the things of time,
as totally to exclude those of eternity.

These busy and care-worn countenances daily behold their friends and companions dropping around them, and they well know that the moving mass of life, of thought, of ambition and avarice that is before them, will soon compose a heap of dust, of which they themselves will form a part; but they cannot bear to dwell upon contemplations so terrible, or to think that all must quickly share in the scenes of that eternity, whose important interests fail in the passing hour to arrest a moment's attention. Now, this sad state of things arises from the neglect to impress on the mind of the child the principles of religion, and to train him to their practice. God is banished from their thoughts, the influence and reign of evil extends without opposition; and this, perhaps the last attempt of the Prince of darkness to regain his dominion over this lower world, appears for the time the most successful of his devices.

But though all at present seems dark and gloomy, and the powers of the earth are seen marching under his banner, he shall be humbled in the dust, and the Cross shall rise above every temporal and spiritual enemy. The struggle may be fierce and long, and perhaps generations may have to suffer

of the name without a religious basis," and in this way a state of things was brought about infinitely more healthy and spiritual than is to be found in any other Christian nation.

In these National Schools the Bible is read and explained; the Catechism carefully taught, and the hearts and minds of the children impressed, and rendered familiar with those doctrines and precepts, by which alone we can be made wise unto salvation.

Not that the Parent State has altogether escaped unscathed from this moral contagion, for we must confess, with shame and sorrow, that before so much good could be effected many had been corrupted; yet the great mass of the people may be pronounced comparatively safe.

Would to God that the influence of this wicked device of separating the babes of the flock from their Saviour had been equally impotent in this Colony as it has been in the Fatherland. But here it is cherished in high places. Hence the low state of religion, and the divisions and contentions among its members. The desecration of the Sabbath, the irreverence so generally manifested to holy things, till even the appearance of religion is driven from our Legislative Hall, where the voice of prayer is now unheard; and where no blessing is implored on their deliberations, or any recognition of God in Christ in any of our public doings.

and little of duties; but in the religious mind they are reciprocal, and neither peace nor happiness can be enjoyed till both are freely recognised and in active operation.

Are we rich and powerful? Then ought we to discharge in meekness the duties inseparable from wealth and power. Our wealth is a trust conferred upon us by God for the good of the community, and our power to increase its comfort and happiness.

Are we poor? It is the portion assigned us, for the time at least, by God, and demands on our part patience, forbearance, submission and obedience. Were Christian principles to prevail there would be still rich and poor, weak and strong, as indeed there ever must be, but all would be brethren, all satisfied with their lot, and all happy.

But we now turn to the more immediate object of this letter, the probable appearance of the Cholera at no distant period. And let us not despond at this awful prospect, for the Lord God Omnipotent reigneth, and notwithstanding the falling away of many, we trust that we have still thousands of true hearts among us, as there were in the gloomy days of Elijah, prepared to resist the world, the flesh, and the devil.

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