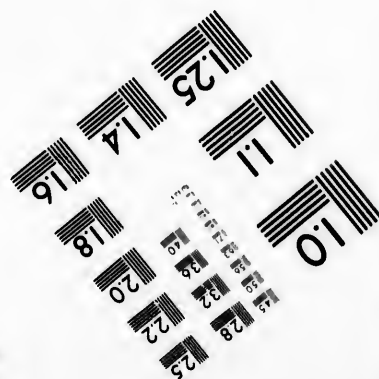
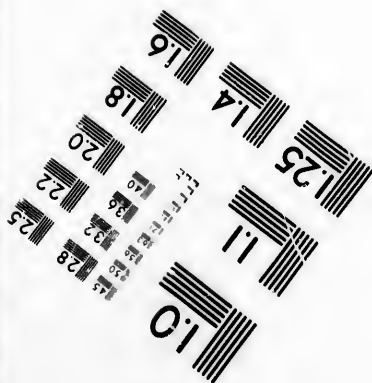
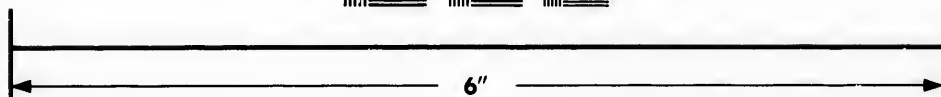
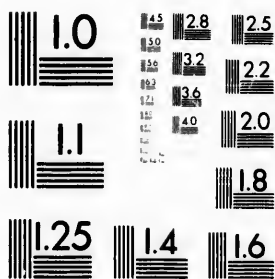


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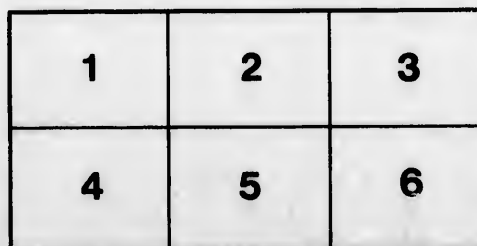
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DELIVERED BEFORE

THE PASTOR AND CONGREGATION

OF THE

REFORMED EPISCOPAL CHURCH,

OTTAWA.

SHEWING THE REASONS FOR THE FORMATION OF THE CHURCH,
AND WHERE THE CHURCH OF ENGLAND HAS FALLEN FROM
THE FAITH, HAS ADOPTED AND TEACHES ROMAN
CATHOLIC RITUAL, DOCTRINE AND PRACTICES.

BY "SENEX."

WITH CORRESPONDENCE AND STATISTICAL INFORMATION OF AN
INTERESTING CHARACTER.

"But this I confess unto thee, that
after the way which they call heresy,
so worship I the God of my Fathers,
believing all things which are written
in the Law, and in the Prophets."—
Acts, ch. 24, verse 14.

OTTAWA.

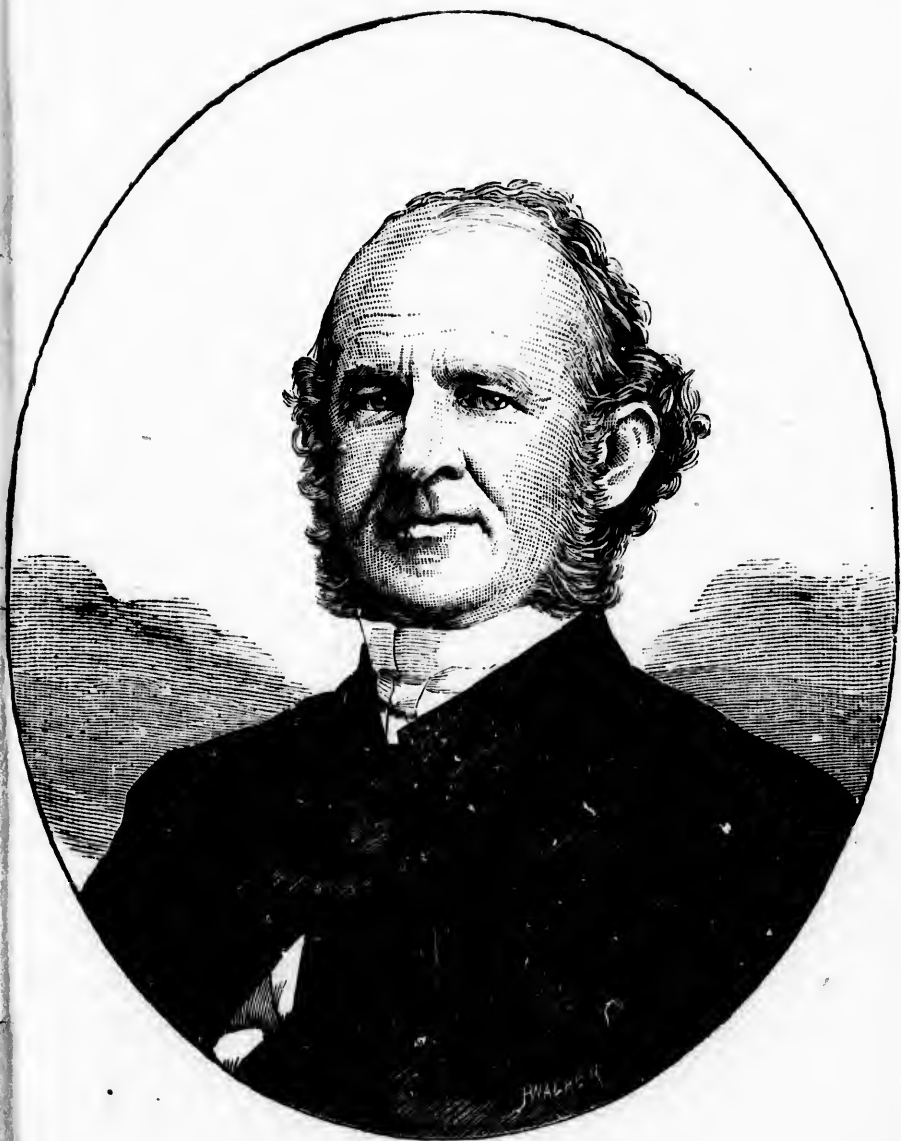
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THE LATE BISHOP CUMMINS.

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THE LATE BISHOP CUMMINS.

"TELL THEM TO GO FORWARD AND DO A GRAND WORK."

The Right Rev. GEORGE DAVID CUMMINS, D.D., the founder and Presiding Bishop of the Reformed Episcopal Church, was born in the State of Delaware, Dec. 11th, 1822. He graduated at Dickinson College, Carlisle, Pa., in 1841, was ordained a Deacon of the P. E. Church in 1845, and a Priest in 1847. Princeton College conferred upon him the degree of D.D. in 1850. He had successively charges of parishes in Norfolk, Va., Richmond, Va., Washington, D.C., Baltimore, Md., and Chicago, Ill. Whilst in charge of Trinity Church, Chicago, he was elected Assistant Bishop of Kentucky, and received consecration in Christ Church, Louisville, in that State on the 15th of November, 1866, seven Bishops taking part in the ceremony. The Ritualistic practices and tendencies of certain churches in the See of Kentucky being censured by him, and finding that neither his example nor influence were sufficient to effect a reformation within the Episcopal Church, he and a number of other clergymen who, in other parts of the country, had a similar experience, met during the winter of 1873-4, and organised the Reformed Episcopal Church. This movement, which had for its object the purification of the Episcopal Church from the baneful effects of sacramentarianism and excessive ritual, and the establishment of fellowship with other Christians, was one of great significance, and the manner in which it has spread shows that many had felt the need of some such change.

On the 8th October, 1873, Bishop Cummins made his memorable address before the Evangelical Alliance then in session in the City of New York. Four days afterwards he assisted in the administration of the Holy Communion in Dr. John Hall's *Presbyterian Church* in a service which will never be forgotten by those who had the great privilege of participating in it. Bishop Cummins ever referred to it afterwards as one of the sweetest and most blessed of the experiences of his life.

Soon after appeared Bishop Tozer's letter of appeal and complaint against Bishop Cummins for the *awful crime* of joining in prayer and praise to Almighty God and partaking of the Holy Communion with other *Clergymen and Laymen* in a *Presbyterian Church*.

On the 2nd December, 1873 the Reformed Episcopal Church was organized in the City of New York by 7 Clergymen and 17 Laymen, when Bishop Cummins, having resigned his position as assistant

Bishop of Kentucky in the Protestant Episcopal Church, was elected Presiding Bishop of the new organization, and which position he held at his death.

And on the 26th June, 1876, to the great loss of the Church and the deep sorrow and regret of his many friends, after but a few days' illness, Bishop Cummins departed this life at Lutherville, near Baltimore, Md., at the age of 54 years. When near his end and when asked what message he had to send to the Church of his love and care, his answer was—
 "Tell them to go forward and do a grand work."

The principles of the Reformed Episcopal may be briefly stated as follow :

1. As to faith, a belief in the Holy Scriptures as the sole rule of faith and practice, in the Apostles' and Nicene Creeds, in the two Sacraments of Baptism and the Lord's Supper, and the doctrines of grace substantially as set forth in the Thirty-nine Articles of the Church of England.

2. As to order, a retention of the Episcopacy, not as essential to the existence of a Church, but as ancient and desirable.

3. As to Liturgy, a Book of Common Prayer thoroughly expurgated of Romanizing germs, and giving liberty in extemporaneous prayer.

The 1st General Council of the Reformed Episcopal Church was held at New York, on 2nd December, 1873.

The 2nd at New York, on 13th May, 1874.

The 3rd at Chicago, on 12th May, 1875.

The 4th at Ottawa, on 12th July, 1876.

THE PRINCIPLES OF THE REFORMATION.

It not unfrequently happens that a Mediævalist will sneeringly ask, "What are the Principles of the Reformation? I cannot understand them."

A rapid answer may be given to such a sneer.

The principles of the Reformation are a protest against and the rejection of the Mediæval notions and practices which you are moving heaven and earth to reintroduce into our Church. This is the negative phase.

Positively, the principles of the Reformation are a return to the faith delivered to the saints as we find it in Scripture.

The acceptance of Scripture as the sole rule and foundation of the Christian teaching.

The acceptance of the Primitive Church as alone of any value in determining, or helping us to determine, the doctrine conveyed

by any doubtful passage of Scripture ; the comparatively speaking rejection of the glosses introduced into the Christian faith by Heathenism, or Judaism, or Scholasticism, or Romanism, pure and simple.

The rejection of such notions of Christian duty or the Christian life as were unknown to early Christianity, but gradually engrafted on the parent stock by the imaginations of so-called pious men, who thought they could improve apostolic teaching and practice.

Particularly, the Reformation protested against and rejected :—

1. The usurpation of the Church of Rome in claiming to be the Mistress and Guide of all Churches.

2. The usurpation of the Bishop of Rome in claiming to be the Vicar of Christ, the Lord of the World, in things both spiritual and temporal.

3. The temporal power of the Bishop of Rome, as embodied in the words Sovereign Pontiff.

4. The doctrine of indulgences.

5. The doctrine of purgatory.

6. Justification by good works.

7. The power and status of the clergy, as a distinct order of Christians, besides and beyond their ministerial office.

8. The power of the priest to forgive sins, *suo arbitrio et potestate*.

9. The doctrine of a *real* Sacrifice being offered by the priest in the consecration of the elements in the Lord's Supper.

10. The presence of Christ or God in the elements, and the consequent adoration of the elements, and sundry other superstitious usages and observances towards the elements necessarily resulting from this view.

11. The monastic system, as the higher religious Christian life, and as the means of pleasing God more surely than the active discharge of the duties of every-day life.

12. Self-inflicted pains and austerities as means of pleasing God.

13. The subjugation of the female mind, whether in male or female brain, to the influence of the clergy, by means of auricular confession and direction.

14. The substitution of confession to the priest for confession to God.

15. The celibate state as the higher state or mode of life, and more particularly the celibacy of the clergy, as appertaining to their nearer relation to God and their higher sanctity.

16. The use of elaborate and histrionic services in public worship.

17. The worship of the Virgin Mary, or the assigning to her the position of patroness or protectress of the human race ; her sovereignty, mediation, intercession, impeccability—the sole mediatrix of Christ.

18. The adoration of images, relics, etc.

19. The exemption of ecclesiastics from the civil power.

20. The talismanic efficacy of assisting or being present at the holy communion without receiving.

21. The undue prominence, given to the holy eucharist as an act of coremonial worship, on the notion of its being a daily sacrifice.

These are the points rejected at the Reformation. These are most of them things which the Mediævalists are trying to re-establish. I do not mean that they are in every case planting them in their developed state, but they are sowing the seeds of them. The enemy did not plant full-grown taros.—*Rev. W. E. Jelf.*

LECTURE BY "SENEX."

Reverend Sir, Ladies & Gentlemen,

I rise with a good deal of diffidence to address you on the subject of our Church, "the Reformed Episcopal Church"; not that I for a moment doubt the correctness of the steps we have taken or the scriptural soundness of our faith and doctrine which I stand here to advocate and defend.

But 'tis difficult even to do that without apparently attacking the creed and faith of others, which I have no desire to do.

As a rule people are extremely sensitive on this point, especially our Roman Catholic brethren. But we have no quarrel with them, and have no desire to say or do anything that could possibly be construed into personal offence towards them.

I am sure you will all admit that there are many estimable good Christians in that communion; and we cannot otherwise than respect the conscientious Catholic who adheres to the faith he has been born and brought up in, and who displays the same liberality towards his fellow men of other denominations.

There is much good in the R. C. Church, and there are many things we as Protestants cannot accept, otherwise we would not be Protestants; and I cannot conceive on what ground our R. C. brethren can either take offence at, or object to the stand we have taken; unless it be, that it may be the means of preventing many of our faith, perhaps some of our own children, from joining their Church.

For I must admit, as I will endeavour to show you by and by, that much of the teaching of the Church of England as is at present practised leads to the Church of Rome.

But I would ask our R. C. brethren, what would their course be, if they found the Priests and Bishops of their Church advocating Protestant doctrine from their pulpits and telling them that Confession, Priestly Absolution, the real presence in the Sacrament, Baptismal regeneration, Prayers to the Saints and Virgin, &c., was all nonsense?

I ask them, would they not take the same stand as we have done? Most certainly they would if necessary. But in their case it would not be necessary as they have a much more summary process of putting a stop to anything of that kind; which unfortunately does not seem to exist in the Church of England.

We therefore ask our R. C. friends to give us the same fair play they would claim for themselves under similar circumstances.

“ Religion is the minds complexion,
Governed by birth, not self election,
And most of us do now adore
Just as our fathers did before.

“ Why should we then ourselves exalt
For what we casually inherit,
Or view in others as a fault
What in ourselves we deem a merit ?”

Thus the creed which all profess arises as a rule from the mere accident of birth, and we generally desire to worship as our fathers did, and this is really the head and front of our offending, and that we will not accept from a self-constituted Priesthood, doctrine which our fathers did not believe, which we were never taught to believe, and which we don't want to believe.

The Battle which we have to fight is unfortunately with the Clergy and Bishops of the Church of England, the church of our fathers, from which we have been driven out, as it were, simply because she has departed from the Faith and gone after another Gospel.

And we are perfectly justified in doing as we have done and leaving a body of whose religious principles we disapprove. “ Come ye out from among them and be ye separate, saith the Lord, and I will receive you.” Again St. Paul tells Timothy that he “ should not be a partaker of other men's sins,” and is not a man a partaker of other men's offenses against Christ who sets them forward in propagating their errors by his union with them; and does not he who consorts in every way with teachers of error and gives his substance to sustain their churches, sends delegates to their Synods, helps to pay the expenses of such assemblies, pays to sustain Ritualistic Bishops, Priest, &c., is he not a partaker of the guilt of such doings, and necessarily offensive to the Almighty and injurious to his fellow man ?

There is a class of Churchmen who almost believe the Church of England to be infallible, or next door to it; but did not God's chosen people, the children of Israel, fall from the faith ?

In 2nd Kings, 17 chap., 15 verse, we find : “ And they rejected his statutes and his covenant, that he made with their fathers, and his testimonies which he testified against them; and they followed vanity and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.”

Again 2 Kings, 9 chap, 12 verse : " And the children of Israel did secretly those things that were not right against the Lord their God. And they built them high places in all their cities and they set them up images and groves in every high hill and under every green tree.

" And they burnt incense in all the high places as did the heathen, whom the Lord carried away before them, and wrought wicked things to provoke the Lord to anger.

" For they served idols, whereof the Lord had said into them : Ye shall not do this thing."

Again Isaiah, 9 chap. 16 ver. " For the leaders of this people caused *them* to err. and *they that are* led of them *are* destroyed."

And under the new dispensation are we not also cautioned as to falling from the faith.

St. Paul writes to Timothy. 1 Timo, 4 ch. 1 ver : " Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and the doctrines of devils." Also at 6 verse : " If thou put the brethren in remembrance of these things, thou shall be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

Again 2 Timo, 4 chap., 3 ver : " For the time will come when they will not endure sound doctrine, but after their own lusts they shall heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned into fables. But watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry."

Again 13 chap. Mathew, 26 verse : " For while men slept his enemy come and sowed tares among the wheat and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also."

It may be asserted that these quotations may apply to us of the Reformed Church. We will see how that is as we proceed.

I shall now as briefly as possible lay before you on what points I conceive the Church of England has fallen from the faith, and I do not think it will be a difficult matter to do so.

Some may say it is presumption on our part to judge the Church, but, my friends, what is the Church that we find paraded before us on all occasions ? Simply a formless vision. There is no such person and no such institution, apart from individual living Christian men and women, and we are as much "the Church" as those who pretend or assume to be the sole Church.

Have we not got fair reasoning faculties as well as they have ; and are we to suppose that the Almighty gave us reason and does not expect us to use it ? Some tell us to go to the Bible. That is just where we want to go and do go ; and we interpret it according to our reason and experience and by God's other revelation outside of it. Human life and human society are of God and rightly studied are an authoritative law, and they all point to the weakness of man and the glory, power and goodness of God.

Hence I say we are quite as able to judge of what is a sound faith, as those who wish to dictate to us what after all is but their own private judgment or that of frail, mortal men like themselves or ourselves.

His Lordship Bishop Lewis has been kind and charitable enough to call us "schismatics." It is certainly a new doctrine to tell us dissent is schism. If it be so, one half of the Church of England is certainly "schismatic." But we will see who the "schismatics" are by and by.

One would imagine by Bishop Lewis and other clergyman constantly parading the "Established Church" before us that it was a model of perfection, although it is certain that it has separated from—disowned—protested, against the religious standard to which it adhered for almost a thousand years. It is not merely the supremacy of the Pope it has cast off, it is a large and substantial part of the Roman doctrine and discipline. It avows now what formerly it did not tolerate and teaches now what once it burned men for believing; that is, on the ground that it is the same Church.

It has blessed the Pope and anathematized him; believed in Purgatory, and repudiated it; worshipped the Virgin Mary, and declared her worship to be idolatrous; inculcated the invocation of Saints and designated it a heresy; enjoined the confessional and denounced it, approved the Real "Presence" and denied it; persecuted the Wycliffites at one time, and the Catholics at another; the Protestants one day, and the non-conformists another; and employed the endowments of the same pious ancestors for the accomplishments of all these various purposes. What moral significance can attach to this ever changing Church? and still it is not satisfied. To be one thing after another was not enough; it now aspires to be all things almost at the same time. He who denies the doctrine of Baptismal regeneration is declared to be a not less worthy son of the Church than he who affirms it; and he who takes neither side is equally loyal, because, though one or the other opinion may be true, neither of them have been authoritatively regarded as essential.

The Clergyman who questions the inspiration of the Scriptures will find, happily, that inspiration is not included in the articles of a "Church which has given to all its sons free play in these questions" (so says Dean Stanley). Or, should he favor the doctrine of Transubstantiation, and assert a real and actual presence of our Lord under the form of bread and wine in the Holy Communion, he may comfort himself that the Church in her formularies affirms that "the body of Christ is given, taken and eaten in the supper only after a heavenly and spiritual manner;" but that while she does not require her ministers to teach that there is any other than the spiritual presence, she does not therefore exclude the idea—so writes a modern Essayist of note,—of the "Church" whose "rites and privileges" we poor "Schismatics" are to be deprived of—a deprivation both unspeakable and inconceivable!

We as Protestants believe, and were taught from our childhood to believe, that at the Reformation in the 16th century the following

matters of faith and practice then existing in the old Church were done away with:—

- The invocation of the Virgin and Saints.
- Seven Sacraments.
- Unction of the sick.
- Prayers for the dead.
- The confessional and absolution.
- Ablutions in the Holy Communion.
- Transubstantiation or the real presence.
- Making the sign of the cross, &c.

Now the question arises, do any of these practices and doctrine exist in the Church of England to-day?

I most unhesitatingly assert they do, and I proceed to prove that such in the case.

In the first place have we not the fact staring us in the face, of the Archbishop of Canterbury applying to Parliament for power to put a stop to them? The Bill has passed, but virtually it will be of little use, as under its provisions action has in almost the first instance to be taken by the Bishop of the Diocese, and we know that a large majority of the Bishops are favorable to Ritualism. Let us suppose a similar bill in existence in this Dominion. Could we look to the Bishop of this Diocese to suppress Ritualism? Why, at the last Easter Meeting of his Vestry and Congregation, he told them he had done all in his power to suppress it and would continue to do so! And how did he carry it out? Why, within a few months afterwards he nominated "The Priest of St. Alban's" as a Canon of his Cathedral and his examining chaplain, (that is to examine candidates for the Ministry as to their creed, &c.;) and Mr. Lauder of Christ Church, he made an archdeacon, thus promoting to high and responsible offices in the Church, two of the most notoriously Ritualistic clergymen in his Diocese. And this is what His Lordship calls suppressing Ritualism!

The Archbishop of Canterbury and many other Bishops assert the difficulty of suppressing Ritualism for want of legal power. But there is a moral power as well as a legal power which Bishops can use, but they don't. And while so little care is used to test the opinion and doctrine of candidates for Holy Orders, while Ritualistic clergy are promoted on all hands by the Bishop, while Curates over whom the Bishop have full power hold Episcopal Licenses while violating the spirit and letter of the law, and while controversy on these vital questions is almost universally discouraged, their Lordships the Bishops cannot be allowed to shelter themselves behind these excuses.

One of the Curates in St. Stephen's Church, Dublin, issued quietly "A Manual of Prayers for those who had not time to pray," called "Portal's Manual," a book of the same stamp as the Roman Catholic "Garden of the Soul." It was put in circulation and the attention of the Archbishop of Dublin was drawn to it. He was

called upon to suppress the poisonous publication. The appeal was made in vain. His Grace seemed rather to sympathise with the movement.

The Protestant community were shocked and the laity, headed by 80 clergymen, waited on the Archbishop with a protest against this dangerous book.

The protest was laid before His Grace in vain, and to the astonishment and bewilderment of Irish Protestants a counter protest signed by no less than 78 of the Dublin clergy was laid before His Grace asking "toleration" and expressing a hope that such "varieties" might be allowed, that the terms of Communion should in no way be narrowed.

Now, if these 78 Clergymen and their followers are not "Schismatics" I should really like to know what they are.

I think, my friends, we have had some little experience of that "Little Book" or one of a similar character circulated in this Diocese and also in the Diocese of Toronto.

In a pamphlet issued by the Church Association of the Diocese of Toronto, and of which His Honor Chief Justice Draper, C. B., is President, I find the following:—

"A Book, one of the publications of the most advanced Romanizing party in England, styled the *Path of Holiness, a first Book of Prayer for the Young, compiled by a Priest*, edited by the Revd. T. T. Carter, rector of Clewer, Berkshire, England, has been distributed among the children of a Sunday School in this Diocese. It is for sale in the Church Book store, in the city of Toronto; and as we have ascertained in the *Church Depository of the neighbouring Diocese at Kingston*. The copy furnished to this Association is one of two copies given, as the father deposes, to his sons, by their teacher with instructions *not to allow their parents to know that the books were in their possession.*"

Objectionable as the book we are about to notice must be in the eyes of churchmen, being subversive of the doctrines of our Church, and inculcating Romish errors, the miserable deception taught by the manner in which it was placed in the hands of young boys, makes the matter worse, and must be abhorrent, not only to every Christian mind but to every honorable and honest man.



The proceeding indicates so low a standard of moral rectitude, and is so thoroughly jesuitical, and in accordance with the abominable maxim that "the end justifies the means" as to be almost incredible, were not the evidence of the fact so positive as it is.

Under appropriate headings we place some of the poison-plants, called from this so-called "Path of Holiness," along which our children are invited to walk; and which have been chiefly stolen by its author, without acknowledgment, from the Popish "Garden of the Soul."

I.

The making the " Sacred Sign of the Cross."

" As soon as you awake make the sign of the Cross," after which follows a short Prayer.

" When dressed kneel down, and say, In the name  of the Father and of the Son, and of the Holy Ghost, Amen," and  then other prayers.

The same form is enjoined at the beginning and close of " Noon-Day Prayer " at the close of " Evening Prayer " and on various other occasions.

One of the " *Questions for Self Examination* " is " Have I made the sacred sign of the Cross carelessly ?

II.

The Cultus of the Virgin Mary.

Allusions to the Virgin Mary abound, both in the lessons and Hymns—and the following prayer.

To be said at Morning & Evening Prayer.

" May the Blessed Virgin Mary and all the Saints pray for me, that I may serve and please God here and dwell with him hereafter for ever in heaven. Amen."

III.

The Duty of Confession.


" When you are preparing to make your first confession you should ask God to keep you with his Holy Spirit to remember what sins you have committed from the time you can recollect anything at all ; or if it is not your first confession, from the time that you made your last confession."

" Confess singly, distinctly and fully all the sins that you remember."

Prayer for confession—Form for Sacramental confession.

"Kneel down and say : *Father*, give me your blessing for I have sinned."

"When the *Priest* has given you the blessing say :

"In the name  of the Father and of the Son and of the Holy Ghost.

"I confess to God Almighty, before the whole company in heaven and to you *my father*, &c.

"When the *Priest* gives you absolution bow your head and pray God to absolve you in heaven, while his Minister absolves you upon earth."

" Questions on Self Examination."

"Have I kept from going to confession because I would not give up some sin ? Have I, when confessing, concealed anything which I ought to have told, or spared myself by making myself out better than I really was ? Have I told any one what was said in confession ? "

Christian parents, mark well ! Your child is given a book with instructions to keep it secret from you. Your daughter is taught to make the *Priest* her friend and confidant to the exclusion of her parent, being asked at each confession.

" Have I told any one what was said in confession ? "

The meddling priest is to arrest that free communication and intercourse which it is of such vast importance, and so great a safeguard, to encourage and retain between parent and child ; and HE is to become a dealer in confidences between your daughter and himself which are forbidden to you her mother.

IV.

Penance.

"Have I followed the advice given me by the priest in confession and performed the *Penance* ? &c., &c., &c.

"After your confession say :—

"For these..... I ask pardon of God and of you, my *spiritual Father*, penance, counsel and absolution."

V.

Sacraments.

In the Protestant Church there are 2 Sacraments, Baptism and The Lord's Supper. But this book gives the following additional :— Confirmation, Penitence, Holy Orders, Matrimony and Unction of the Sick.

VI.

The Evangelical Counsels.

Voluntary Poverty, Perpetual Chastity, Holy Obedience.

VII.

Transubstantiation or the Real Presence.

“ Have I always received the Holy Communion very reverently, and, when I was able, *fasting* ? ”

“ O Blessed Jesus who art about to come to us Thy unworthy servants *in* the blessed Sacrament of Thy body and blood.”

“ Before the prayer of Consecration say :—

“ Most merciful God, look graciously upon the gifts now lying before Thee, and send down Thy Holy Spirit upon this Sacrifice, that He may make this Bread the Body of Thy Christ, and this Cup the Blood of Thy Christ. Amen.”

Acts of Worship.

“ *Worship* and *adore* your Lord and Saviour Jesus Christ, God and Man, *who is now present on the altar*, under the forms of Bread and Wine.”

“ I worship thee, O Lord Jesus Christ, present *in* this Blessed Sacrament.”

“ Say before you go up to the altar :—

“ Almighty and everlasting God, grant that I may worthily receive *within me* the Body and Blood, &c.”

“ Say when you get back to your place :—

“ May Thy Body, O Lord, which I have taken, and Thy Blood which I have drunk, *abide within me.*”

Act of Faith.

" O Lord Jesus Christ, very God and very man, I believe with a firm faith, and confess that thou art *verily and indeed present in this Blessed Sacrament*. For thou who art the Truth itself hast said :— ' This is my body ; ' ' This is my blood. ' Lord increase my faith."

Act of Spiritual Communion.

" And since I am not going to receive thee *sacramentally* I beseech thee to come *spiritually* into my heart."

" Litany of Our Lord present in the Holy Eucharist.

" Jesu, who art *present upon our altars*, veiling thy Majesty under the forms of Bread and Wine ; Jesu, who art *worshipped and adored by us on our altars*.

" Jesu, the Food of Angels."

" Act of offering the Holy Sacrifice."

" O most gracious Father, accept this pure, this *Holy Sacrifice at the hands of thy priest*, in union with that All-Holy Sacrifice which thy Beloved Son, throughout His whole life, at the Last Supper, and upon the Cross offered unto Thee, for me * * * * and for all for whom He vouchsafed to die."

" Our Lord's *true Body and His Blood*,
The one true Sacrifice divine,
Are offered to thee, Lord of Lords,
Beneath the forms of Bread and Wine."

VIII

Praying for the Dead.

" For one departed—O Almighty and most merciful Father, who hast taken my Dear * * * * to be with Thee in *Paradise*. Give him more and more the happy sight of Thee, and more and more of peace and joy, &c."

" Remember, O Lord, the souls of thy servants and Handmaidens (especially * * * *) who have gone before us with the sign of faith and sleep, the sleep of peace ; to them, O Lord, and to all who rest in Christ, we pray Thee, grant a place of refreshment, of light and of peace, through the same Christ our Lord. Amen."

IX.

“ At the ablutions after Communion.”

“ Grant, O Lord, that what has been taken outwardly with the lips, may with a pure heart inwardly be received, and that the gift vouchsafed in this life may avail to a true healing and salvation in the life to come.”

“ Prayers for Choristers and Altar Servers.”

“ Help me always to behave with reverence and devotion when I assist thy Priest at thy Holy Altar.”

“ We may well close the perusal of these extracts with the exclamation, ‘Is the good old Protestant Church of England come to this? Can we any longer say with truthfulness that *the young are more faithfully instructed in religious knowledge and religious duties?*’ The ceremonies sought to be introduced by this publication Cranmer and Ridley, the sturdy reforming fathers of the Church, dismissed in language alike expressive and unceremonious.—“Their prodigious sacrifices, their boyish processions, their uncommanded worshippings; and their confessions in the ear, of all traitery the fountain (i. e. the fountain of all treachery) were spoken of by them as “Popish trash of which the Church of England should be discharged.” Can it be our duty to stand quietly by and see our children taught to resume the old clothes of Rome, which our Church threw aside 300 years ago?” It would be tedious to follow minutely the exact resemblance which the book under review bears to Roman Catholic Manuals in use. Any Protestant must be convinced, that if the teaching here set forth be permitted to continue there can be but one result; and that is that our children will be false to the faith of their fathers.”

In the face of this we are told that the Church of England does not teach un-protestant doctrine; and Bishop Lewis says “I feel certain that the basis of the Church of England will never be narrowed. * * * * * No branch of Christ’s Church interferes so little with the religious consciousness of individuals. There is within her ample room for large differences of opinion as regards the minutiae and details of theological science.”

I have said, my friends, that this Book this—“Path of Holiness”—was found in use in Sunday Schools in the diocese of Toronto and for sale at the Church Depository of the diocese of Kingston.

But we were scarcely prepared for the fact that it was found last Easter, with others equally objectionable to Protestants, in the Sunday School Library of Christ’s Church in this city, presided over by now Archdeacon Lauder, who stated in explanation at the Diocesan Synod at Kingston that he had bought them *for his own private use* and that they had got into the Sunday School without his knowledge—“Credat Judæus Apella!”

But we have proof that these Books were in the Sunday School Library in this city, and further, that they were circulated through the parishes around this City and placed in the hands of females with injunctions not to shew them to their husbands or fathers.

But it is not among churchmen only that alarm is spread as to the undermining of the Protestant Faith.

At the conference of the Methodist Church of Canada held at Toronto last September, the Revd Gervase Smith, Representative of the English Conference, delivered an address and referred to what is called the Keet-Lincoln controversy, and to the influences which were at work in many of the village populations of England to the damage of Protestant Evangelical truth. He gave, among others, the following extracts from books widely circulated by ministers and others who are called Protestants—who were doing their utmost to un-Protestantize the good old land.

The following extracts from a Church Catechism recently published were read :—

“ We have amongst us various Sects and Denominations who go by the general name of Dissenters. In what light are we to consider them ? A. As heretics ; and in our Litany we expressly pray to be delivered from the sins of “ false doctrine, heresy, and schism.”

“ Is then their worship a laudable service ? A. No ; because they worship God according to their own evil and corrupt imaginations, and not according to His revealed will, and therefore their worship is idolatrous.

“ Is Dissent a great sin ? A. Yes ; it is in direct opposition to our duty towards God.

“ How comes it then in the present day that it is thought so lightly of ? A. Partly from ignorance of its great sinfulness, and partly from men being more zealous for the things of this perishing world than for the Lord of Hosts.

“ But why have not Dissenters been excommunicated ? A. Because the law of the land does not allow the wholesome law of the Church to be acted upon ; but Dissenters have virtually excommunicated themselves by setting up a religion of their own, and leaving the ark of God's Church.

“ What class of Dissenters should we be most upon our guard against ? A. Those who imitate the most nearly the true Church of Christ.

“ But are there not some Dissenters who use the same form of prayers as ourselves ? A. Doubtless ; but the prayers of the Church being, for the most part, for the priest to offer up in behalf of the people, it must be sinful and presumptuous for those persons who are called dissenting teachers, to address the throne of grace, usurping the priestly office.

“ Is it wicked then to enter a meeting house at all ? A. Most assuredly ; because as was said above, it is a house where God is worshipped otherwise than He has commanded, and therefore it is not dedicated to His honor and glory ; and besides this, we run the risk of being led away by wicked enticing words ; at the same time,

by our presence we are witnessing our approval of their heresy, wounding the consciences of our weaker brethren, and by our example teaching others to go astray."

The following is from the "Little Office Book," which furnishes prayers for "Prime Terce, Sext, Nones, Vespers, Complines," etc.

"By the sign of the Cross deliver us from our enemies, O our God.

"May Holy Mary succour the wretched, help the weak-hearted, revive the sorrowing, instruct the clergy, intercede for the devout. May all experience thy help who celebrate Holy Commemoration.

"May the Holy Mother of God pray for us."

In a small prayer book, "intended chiefly for beginners in devotion," the following Romish doctrines are taught:—

"May the intercession of St. Mary and all Thy Saints assist us to obtain help and salvation from Thee O Lord, Who livest and reignest world without end. Amen.

"Receive, O Eternal Father, this offering, which is now only bread and wine, but will soon, by a miracle of Thy Grace, become the True Body and Blood of Thine Only Son; and with this Oblation I desire to offer my most unworthy prayers, that through the merits of Jesus Christ I may obtain all the grace I need.

"Most merciful God, the Father of our Lord Jesus Christ, look graciously on the Gifts now lying before Thee, and send down Thy Holy Spirit on this Sacrifice, that He may make this bread and this wine the Body and Blood of Thy Christ; and grant to me and to all Thy people, by the grace of this Sacrifice, mercy and pardon here, and rest and joy hereafter.

"At the words, This is My Body, This is My Blood, you must believe that the bread and wine become the Real Body and Blood with the Soul and Godhead of Jesus Christ; bow down your heart and body in deepest adoration when the Priest says these Awful Words, and worship your Saviour then verily and indeed present on His Altar.

"Listen carefully to all the Priest says to you, be sure to remember the penance he gives you, and receive the Absolution thankfully.

"Kneel upright at the Altar, and when the Priest comes to you hold the palm of your right hand open and your left hand crossed under it; be most careful to receive into your mouth all, even the smallest Portion, of the Most Holy Sacrament, since one Crumb or Drop of It is worth more than the world itself.

"May all the Angels and Saints of God assist and pray for me, now, and at the hour of my death. Amen.

Again, in further proof that the Church of England is "falling from the faith," permit me to read to you a few interesting extracts from an address of the "Church of Ireland Protestant Defence Association."

"UNDER a deep sense of responsibility to God, we feel constrained to address you on the present peculiar circumstances of our Church and our country.

"We believe it to be an indisputable fact that the Church of England as a system, and a large proportion of the English people, are becoming gradually and rapidly *unprotestantized*. Some may doubt; we therefore quote a few brief statements, and give facts in support of those statements.

'Some forty years ago a movement was originated at Oxford, the object of which was to destroy the work of the Reformation, and the results of which may be seen by the following quotations. The Lord Bishop of Gloucester and Bristol, in a recent charge to his clergy, says: *

"Catholic truth, they urged (*i. e.* the Ritualists), must now not only be preached, but seen and felt. The eye must influence the soul; the outward must suggest the reality of the inward; the trade of scepticism must be contrasted with the tangible realities of a material worship; the negative and the novel must, for the very truth's sake, be contrasted with the affirmative and the traditional. Hence, almost step by step, as doubt and suspended belief had advanced, Ritualism and Ceremonialism—he feared he might even say, superstition—had advanced in exactly the opposite direction. What they had, therefore, to deal with was not a sort of fanciful and prelusive Ritualism, but a settled materialistic form of worship, which on the one hand claimed to be considered a practical protest against the lawlessness of modern thought, and, on the other hand, the symbol of that longed-for union which had always been a ruling principle of the Ritualistic movement. And what was now the final issue? Why, obviously, direct antagonism to that earlier religious movement which either modified or abolished those usages—our English Reformation. It was now no use in disguising the fact. What was, or rather, had been, called the Ritualistic movement had now passed into a counter-reformation movement, and would, whenever sufficiently sustained by numbers and perfected in organization, reveal its ultimate aims with clearness and decision. Such were the grave difficulties with which the loyal members of the Church of England had anxiously to contend."

"'It is,' observes the *Quarterly Review* 'a distinct anti-Reformation movement, a systematic attempt to undo the work of the sixteenth century.'

"'The work going on in England,' writes the *Union Review*, is an earnest and carefully organized attempt on the part of a rapidly increasing body of priests and laymen, to bring *our Church and country* up to the full standard of Catholic Faith and practice, and eventually to plead for her union with the Church of Rome.'

"Again, 'If we were to leave the Church of England, she would simply be lost to Catholicism. Depend upon it, it is only through the English Church itself that *England* can be catholicised.'

"Again, 'We hope to draw *the Protestants* to the Church of Rome. But when? ah! when? The time cannot be very far off. We derive our confidence from the progress of the past. In twenty years hence Catholicism will have so leavened *our Church*, that she herself, *in her corporate capacity*, will be able to come to the Church of Rome and say, 'Let the hands which have been parted those three hundred years be once more joined.'"

"'The whole purpose of the great Revival has been to eliminate *the dreary Protestantism* of the Hanoverian period, and to restore the glory of Catholic worship.'

"In illustration of these statements, we give the following facts:

"The Rev. H. Burne, writing in 1864, says it is 'a melancholy fact that more than five hundred of our number (clergy) have, since the year 1842, openly joined the Romish Communion.'

"In 1865 one hundred and ninety-eight clergymen wrote to Cardinal Patrizzi, Prefect of the Sacred College at Rome, requesting to be admitted into the communion of the Church of Rome, and were refused on the ground that they were not prepared to acknowledge the place and prerogatives claimed by the Pope.

"Eleven hundred clergymen recently petitioned for union between the Church of England and the Church of Rome; and four hundred and eighty lately petitioned the House of Convocation for the establishment of a priestly confessional.

"Our Protestant worship is gradually losing its spiritual character, and, in the Ritualistic churches, is becoming more and more assimilated to that of the Church of Rome. Such churches have vastly increased, and are still increasing in number, and from them there is a continual stream of converts drifting towards Romanism.

"The Rev. H. Wagner of Brighton, says:—'Protestantism as a religion is on its deathbed..... It is fast falling, and, by God's favour, will soon be at an end.'—See *Rock*, Nov. 20, 1868.

"If asked, how are we to account for the fact that Romanism, which is losing power and influence in every country of Europe, is thus spreading in England, we are compelled to confess, and we do so with great pain, that we believe it is, in great measure, *attributable to our present Prayer Book* as the prime source and cause.

"The subject demands calm and impartial examination.

"By the repeated corruptions of the Prayer Book, we are brought into a strange and, we must acknowledge, a painful dilemma. We have a Prayer Book which is a combination of truth and error, of light and darkness, of Protestantism and essential Romanism. We have Protestant Articles as a standard of our faith, and Romish formularies which rule our practice.

"What has the Church of England to do with the spirit and principles of the Reformers, except to get rid of them as quickly as possible? We will have nothing to do with such a set."—*Church News*, Feb. 19, 1868. "The Articles," it is commonly observed, "must be got rid of as Protestant and heretical."—*Remedy for Romanism in the Church of England*, by the Rev. Henry Fry, D.D., page 25.

"The *Times* says:—'It is now established that a clergyman of the Church of England, may teach any doctrines within limits which only extreme subtlety can distinguish from Roman Catholicism on the one side, from Calvinism on another side, and from Deism on a third.'

"The *Echo* says:—'Except the recognition of the authority of the Pope, what is there left to distinguish that Church from the Church of Rome, or a Protestant from a Romanist?'

"The *Westminster Gazette*, the reputed organ of Archbishop Manning, says:—'That the effect of recent legal judgments is to

allow the most contradictory doctrines to be publicly held and taught in the Anglican Church.' Again, 'Anglo-Catholics... may continue now without fear of penal consequences, to leaven the immense mass of Protestantism with Catholic truths. The adoration of the Eucharist, the sacrifice of the Mass, the sacramental character of penance and confession, the invocation of the Mother of God and of the Saints, prayers and masses for the dead, are Christian verities which are not now denounced as idle fables or blasphemous inventions, but are permitted to be taught in the Protestant Church.'

"In the face of these facts, it is puerile to deny that certain forms of the Prayer Book inculcate Romanism. To deny it would expose ourselves to the suspicion of either insincerity or imbecility.

"We appeal," writes the *Union Review*, "to the Rubrics and formulæ of our present Book of Common Prayer, in proof that the Church of England retains the same doctrines and usages since the Reformation as before."

"Speaking of some of the formularies, Dr. Newman writes, 'They were drawn up with the purpose of including Catholics,' and again, 'We are using them for the purpose for which their authors framed them.'

"The Ritualists affirm that they 'are bound by their ordination vows to observe the ordinances of the Prayer Book, and that these ordinances prescribe the sacramental services of the Roman Church.'

"'Their priesthood,' they maintain, 'is the same in office and authority as that of the Church of Rome, seeing that their ordination is in the same form as that of the Church of Rome.'

"The Divine authority of the Church of Rome, they maintain, is acknowledged by the Church of England, seeing that the validity of its priesthood and their right to enter into the ministry and benefices of the Anglican Church without being re-ordained, is formally acknowledged, whilst the ministers of the Nonconformist Churches are treated as schismatical laymen.

"Thus, by an appeal to the Prayer Book, the Ritualists intrench themselves in their present position, and we cannot dislodge them. We charge them with dishonesty and unfaithfulness; they retort, in like manner, upon ourselves.

"'Which,' writes Dr. Pusey, 'is the *most faithful* to the Church of England; we, priests and laity, who take solemn words of hers in their literal meaning or they who do not?'—Letter to the *Times*, Nov. 29, 1866.

"'Surely the people of England,' writes the Rev. F. Murray, 'will consider him to be the *most honest man*, who believes the words of the Ordination Service and acts as a Priest, rather than the man who, in fact, calls the Prayer Book a lie and a sham, and denies the very *title* which, by his own consent, he permitted to be openly, solemnly, distinctly given to him.'—Letter to the *Times*, October 25, 1866.

"And now, we appeal to you, whether the evidence which we have brought forward does not indisputably prove, that the Romish element has been largely introduced into our Prayer Book, for the

very purpose of winning over the Roman Catholics, and including them in the Church? We appeal to you, also, whether this compromise has not been the source and spring of an extensive defection from the Protestant faith? And, moreover, we submit, if this Romish element was introduced, not by the Reformers, not by Protestant Bishops, not by Convocation, but by the Crown, as a matter of State policy, why should there be a moment's hesitation in removing it?

"If it be now decided by the supreme legal tribunal, that the Prayer Book permits what is barely distinguishable from that which the Articles condemn as "blasphemous fables and dangerous deceits"—if it be now indisputable that the Prayer Book is used for the purpose of propagating that moral rinderpest which plagues our land, is there a friend of evangelical truth who will not demand its *thorough revision*?

"If he who mixes poison with the food of a child, would be liable to the extreme penalty of the law, what penalty would not they deserve who would mix poison with the spiritual food of hundreds of thousands of the children of the Church for generations to come?

Protestants of Ireland, we are brought into an anomalous position. That organization which we have been accustomed to regard as the Church of the Reformation, is now being used, not for the diffusion of its principles, but for their extermination!

"It is the sacred duty of every lover of truth to avow his principles at the present juncture. The question is, whether germs of Romish error shall be perpetuated in our Prayer Book or not? We cannot be neutral in this matter. To do nothing is practically to encourage the evil. To be silent is to consent. If we acquiesce, though we may profess to be Protestants, we belie our profession.

"And, in furtherance of this cause, we appeal, not to you only, but to all true Protestants. It is not a question of mere sectional or local interest. It is a national question. It affects the Protestants of the whole British Empire. A large number of our nobility and gentry have already been ensnared. Tens of thousands of our people have been led over to Rome. Others are on the way. Inroads are being made every day on our common faith. Active measures are imperatively demanded. To carry them on large resources are required. Who will have the honour of taking the lead in this holy cause?

"We have two objects in view.—to purge our Prayer Book of error, and to present to the world a pure Evangelical Episcopal Church, and then, in the strength of victory, to aid our brethren in England, where redoubled exertions are needed to withstand the unceasing efforts of that powerful combination which is labouring avowedly to unprotestantize both our Church and our nation. "England" (says Dr. Manning) "is the fortress of heresy. If we can strike down heresy in England, it will be struck down throughout the world, and the world will be at the feet of the Pope."

"This question has a most solemn aspect. It has relationship to God. We are engaged in the reconstruction of that which professes to be His House, and we cannot conceal from ourselves the responsibility that attaches to that office. What is to be our standard—what our guide? Are we to follow the traditions of men, or the Word of God? Are we at liberty to order God's House without seeking to be subject to God's Word? If the curse of God is pronounced upon those who would corrupt the Gospel (see Gal. i.), shall we join in perpetuating some of the worst principles of the Apostacy, as if antiquity could sanctify heresy and convert error into truth? Let those do so, who will and who dare: as for ourselves, we declare, before God and our country, we will not.

"By order,

"THOMAS H. THOMPSON,
Hon. Secretary."

"OFFICE OF THE ASSOCIATION,
"14 Westmoreland Street, Dublin."

We know that there are a very large number who remain in the Old Church, who entertain precisely the same views regarding the errors that exist in it that we do, but who remain under the hope that the Church can be reformed from within. Many who have left it lived for years and years under the same hope, and finally left, seeing no prospect of their hope being realised.

Many looked forward to the late Diocesan and Provincial Synods, that some action would be taken there to put a stop to the Ritualistic practices and teaching which are slowly but steadily making headway in the Dominion. Again they were disappointed. Nothing, actually worse than nothing, was done in that direction.

What was the routine at the Synod at Kingston? Over the Altar in the Cathedral was displayed a large golden cross at least 6 feet by 3, and when the Clergy entered the chancel arrayed in "Millinery" of all stripes and colours, they bowed towards the altar after the manner of the Roman Catholic Church, as if there was something more there than simply the handiwork of a carpenter and an upholsterer.

At the Creed they one and all turned their backs on the Congregation and faced the Altar.

The service was intoned in a sort of monotonous whine by the "Priest of St. Albans" who seemed to take great delight in hearing his own voice. It could not be said that the Congregation prayed, but that the "Priest of St. Albans" and others of the Clergy sang their prayers for them.

The Revd. Mr. Petit, Rector of Richmond in this County, preached a sermon from the Text, "I speak concerning Christ and the Church," and the whole tenor of his sermon went to show that the Church of England was the sole Church of Christ.

At the close of his sermon, referring to the Almighty being omnipresent, he said;

"The Lord is in his holy temple, in his presence we meet, in his presence we offer up our prayers and praises, *and before his altar upon which he is veiled in His own chosen symbols, we bow our heads, and bend our knees, and partake of his body and blood.*"

Is this Protestant doctrine, my friends? Or is this "falling from the faith"?

Of course this Christian and *Educated Gentleman* could not let the opportunity pass, without having a dash at us of the Reformed Episcopal Church and at the same time exhibiting his Christian charity towards other denominations. He continued:—

"Some cannot see any difference between the Church of God and the way of the *multitude of societies* around her, or between *her priests* and those who serve at other altars. They look upon all organizations for professing Christ and all places for worshipping him as equally good and acceptable to God; and even now as of old, some are one day in the Church, the next day bowing the knee at some other shrine. And hence also upon the least appearance of evil or the slightest cause of offence, some leave the *body of Christ* and *go out from his presence*, to wander in the dark and to go they know not where.

"Some men quite forget that as the *body of Christ* is composed like human beings—it is subject to passing evils. They forget that 'the soundest and healthiest human bodies sometimes undergo slight disorders.'

"The perversions to Rome or Cummins are, as in bodies of flesh, only as boils that break forth on man or beast. It leaveth the body purer and better than before.

"They are evidences of some slight irritation or functional disorder, but no sign of weakness or want of vitality, but rather of a sound strong and vigorous condition."

And the Reverend gentleman should have added that the "functional disorder" had become so deeply rooted that the Archbishop of Canterbury had applied to Parliament to put the Church into quarantine.

He is a very nice Christian minister is Mr. Petit—he is so liberal and acts on the Scripture text "Judge not that ye be not judged." He will soon be a Canon and Examining Chaplain, or an Archdeacon. He is fishing for it very earnestly.

But the Rev. Mr. Petit should have gone further and told his hearers, that it was not "Boils" the Church was afflicted with, but a Cancer, eating into her very vitals and attempting to destroy the Protestant Branch grafted on at the Reformation.

The Reverend gentleman said some cannot see any difference between the priests of the Church and those who serve at other altars.

He never made a truer remark in one sense, for it was a difficult matter indeed at the Kingston Synod to see the difference between the dress affected by many of the clergy and that of a set of Monks and Friars of the Church of Rome.

The whole affair was more like a burlesque than a meeting of the clergy of a Christian Church.

Let us now take a look at the Toronto Synod.

When some of the pamphlets containing letters addressed to Bishop Lewis and others through the Ottawa Press, were received from the Post Office and laid on the table addressed to various members of the Synod, one reverend gentleman remonstrated strongly that it was a *breach of privilege* to introduce or circulate any such pamphlets bearing "*Infidelity*" on the face of them. These "Successors of the Apostles" don't like plain truths. They prefer something of an ambiguous character, on which they can put a construction to suit their own purposes and thus "humbug" the Laity. "Senex" and "Luther II" wrote too plainly to suit their purposes, and it is a lucky thing for them both, that we have no inquisition now-a-days or they certainly would have had the "Thumb Screws" put on them by the would-be Inquisitors.

The subject of Ritualism was brought up, but the Resolution was voted down by a large majority.

On the question of union with other churches, the Revd. Dr. Darling, the "Ritualistic Priest" of Holy Trinity, Toronto, said: "He could not believe that *the Society formed 250 years ago by John Knox* was that which was formed by Christ, and he differed honestly from those who thought otherwise. He looked with the greatest respect on other Denominations, *but they were human societies* and like human things generally would pass away, while the *Kingdom of God* (the Church of England) would last for ever. When the several parties in the Church were at one with each other and when their unhappy divisions were at an end, it was their time for them to speak of union with others."

Here is another specimen of High Church liberality and self sufficiency. The Presbyterian Church is a "Society formed 250 years ago by John Knox." The Methodist, Baptist and other Protestant Churches in the eyes of this "Ritualistic Priest" are "human societies"; but the Church of England, founded by an Apostate Priest of the Church of Rome, is "The Kingdom of God." Was ever such blasphemy before uttered?

The only manly voice that was heard among the clergy as against Ritualism was that of Dean Grassett, of the Cathedral, Toronto, who, to the horror of his hearers, disavowed his belief in "apostolic succession" and denied that he ever taught it. But still the Dean retains his living and remains in the Church of many beliefs.

As regards The Provincial Synod of Montreal, its action may be summed up in the words—Nothing was done. A motion for the revision of the Prayer Book, excluding all objectionable doctrine, was voted down.

On the formation of the Reformed Episcopal Church in Ottawa last winter, we went peaceably out of the old Church, and desired to be allowed to follow the dictates of our conscience.

But that privilege was not allowed us, His Lordship Bishop Lewis denounced us as a body from his pulpit, but not satisfied with that he caused his sermon or address to be printed and placed for sale in the Book stores of the City.

I hold a copy of it now in my hand. Referring to us of the Reformed Episcopal Church he says: "I am not very apprehensive as to the result, it is seldom of any use to speake in terms of remonstrance to people who are bent on schism. Movements of this kind are easily set on foot and often as easily die out."

I am inclined to think that by this time His Lordship's apprehensions are somewhat awakened as to the result, if we are to judge by the extraordinary zeal exhibited of late by His Lordship and clergy in this Diocese, with the fact staring him in the face that the Reformed Episcopal Church now numbers 8 Congregations in Canada, including the Pastor and seven eighths of the Congregation of Christ Church, Victoria, British Columbia; and that Pastor a Dean of the Church of England who has had charge of his present Congregation for the last 20 years, a gentleman of high intellectual attainments revered, respected and beloved by the whole community in British Columbia. So that the "Movement" does not look very like "dying out."

Again His Lordship says: "I have no intention of attempting to refute the Theology of the newly attempted *Sect* or to expose the unscriptural character of their errors."

With all due respect I am of opinion that it was His Lordship's duty to have pointed out to us our error if we were in error. But it did not suit His Lordship to do so, and for the best possible reason, viz: That he could not.

His Lordship again says: "There are Bishops, Priests and Deacons to-day who hold our disbeliefs and their livings as well." Certainly a strong admission from a Bishop of the Church. How can we otherwise than believe that they prefer the Fleshpots to the Faith?

By whom is the greater honesty displayed; by those who leave or those who remain in a Church in whose faith they do not believe? Or is it sound or honest to remain and especially minister in a Church with half a dozen faiths.

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ, whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things."

His Lordship further says: "The Church of England is the Church of the *Educated*, and the great majority of the highly educated classes are members of the Church."

And His Lordship might have added it is the Church of the Fashionable classes also. But I have yet to learn that the Educated classes are the most religious or that virtue and morality are confined to that class. My experience tells me that there is quite as much pure religion, virtue and morality under the Homespun as ever there was under the Broadcloth.

And it is a question yet to be solved whether a high education renders a people more religious or otherwise. If we are to take Germany as a sample, whose people are admitted to be the best and most generally educated people in the world, I am afraid the argument will not apply.

His Lordship does not exactly curse us, though he uses the quotation, "If any man start a new sect let him be anathema," (an ecclesiastical curse.) He seems to have forgotten or denies that the Church of England came out of the Church of Rome. But "curses, like chickens, come home to roost."

His Lordship also tells us, "That we will be inadmissible to the communion and deprived of all the privileges and rites of the Church."

Well! if we believed that no other Church possessed rites and privileges quite as orthodox as those of the Church of England, we might be alarmed. But as we believe that the communion and other rites of our own Church, of the Presbyterian, Methodist, Baptist and all other Protestant denominations are quite as acceptable in the eyes of Almighty God as those of the Church, over a portion of which His Lordship presides, our minds are quite easy on that point.

His Lordship in conclusion says: "We are not the men to fix the standard of orthodoxy or to revise the Book of Common Prayer. Rather (says he) let them revise their own life and conduct and by repentance and amendment fit themselves for the task of studying the Bible and Prayer Book intelligently.

As we happen to believe that we *individually* are answerable to Almighty God for our Faith, we prefer to follow the dictates of our own reason and conscience, with the help of God, rather than be guided by a self constituted and arrogant Priesthood, who would make us believe all the doctrine of the Church of Rome for their own selfish ends and to render themselves important.

As regards our "life and conduct" I have no hesitation in saying that the Congregation in this city (now numbering some 400 souls) will bear fair comparison with any congregation in his Lordship's diocese. His Lordship's insinuation to the contrary notwithstanding.

And as to our studying the Bible and the Prayer Book, it is just because we have studied them both thoroughly, that we have revised the Prayer Book and expunged from the latter everything not borne out by or not in accordance with Holy Writ.

And thank God we have now a Prayer Book and Liturgy, not only acceptable to ourselves, but to all other Protestant Churches and with all of which we are in full accord.

Our pulpit has been occupied by Ministers of both the Presbyterian and Methodist Churches, and Congregational and Baptist Clergymen have assisted our Bishop in the Ordination of one of our Clergy.

This seems to me like a union of Protestants, rather than dividing them, as some accuse us of doing.

We hear it advanced by many that Ritualism has not made much progress in Canada. One thing is certain, it has got a foothold. The wedge is in, and every exertion is being made by many of the Clergy to enlarge the opening.

For years back Ritualism has increased rather than diminished, and it has developed into a simple system of imitation.

In the services, books and practices of the Ritualists everything is a mere copy of what is seen in Roman Catholic books. They imitate the ways of a Church which captivates their fancy, though they are indisposed to submit to its demands.

The Clergy as a rule have no idea of joining the Roman Church, the self sacrifice of a Roman Catholic Priest they don't believe in; nor do they feel disposed to give up their comfortable livings and lead a life of celibacy.

Their object is to turn the Protestant Church of England into what they call an English Catholic Church, with all the forms, ceremonies and pretty much all the faith of the Church of Rome.

They have made the English Communion service a sort of "High Mass" and call it so, and while they use the usual prayers of the Church, they adopt gestures and wear dresses, as closely as possible resembling those of the church of Rome.

As a sample of the latter permit me to read you the following extract from the Prince Edward Island "New Era."

"CONFIRMATION.—The Bishop of Nova Scotia held a Confirmation in St. Peter's Church on Sunday evening 14th. The Church was densely crowded, many having to stand. The Altar was vested in white frontal and red super frontal; the usual festal color. Four vases of flowers stood on the retable, two on each side of the Altar Cross. The font was neatly decorated with flowers. At 6.30 the organist played a soft voluntary, and shortly afterwards the Choir, in cassocks and surplices, preceded by the Cross bearer, issued forth from the Vestry, followed by the Priests, and Bishop's Chaplain bearing the Pastoral staff, the servers, and the Bishop in his Episcopal robes. The service commenced with singing a Hymn. The Litany was then sung from the faldstool by the Rev. Mr. Ellis. After which the Preface to the Confirmation office having been read by Rev. Mr. Hodgson, the Bishop advanced to the Chancel rail, and at considerable length, addressed the congregation on the nature of the ordinance, and the position given it by the Church. He also addressed the candidates, giving them sound and excellent counsel. Having put the usual question to the candidates, the answer to which was firmly and decidedly given, he proceeded to the Altar and commenced the Process, the *Veni Creator* having been sung, the candidates 24 in number, were severally presented to the Bishop and received the imposition of hands. The Confirmation office being concluded, His Lordship attended by the Cross bearer, and servers, proceeded to the pulpit and preached an eloquent sermon.

"After the sermon, during the singing of a hymn, the offertory was made. A solemn *Te Deum* was then sung, the choir being ranged in a semicircle facing the altar. The music of the *Te Deum* was

by Dr. Mosley, and was well rendered in unison, the service was concluded by the Bishop pronouncing the Benediction, *the Pastoral Staff* being held in his left hand. Besides the Priests in charge of the Church, we noticed in the chancel, the Rev. Dr. Wright (of Montreal). The Bishop left by train, for Summerside, where he was to hold a Confirmation the same day."

They glory in disobeying the decisions of the Courts of Law which are against them and defy the orders of their Bishops as wholly undeserving of respect.

And after all their whole production is but "Brumagem ware," tis not the real thing, not the true gold they would have the world believe; but only a miserable imitation which they attempt to pass off as the genuine article.

Confession is their strong point. They tell us that the direct aim of confession is the obtaining pardon of the sins thus detailed, at the hands of a priest who has received the Holy Ghost for the special purpose of enabling him thus to forgive them.

This confession and absolution they assert are absolutely necessary to the forgiveness of sins committed after baptism, (according to the doctrine of Regeneration of the Church of England, baptism of water washes away all sin, gives a new heart and a holy nature.)

In fact, in plain words they assert that those who are not thus absolved are excommunicated. Their sins are not forgiven, they are dead in their sins, though remaining apparently members of a visible church.

Bishop Lewis says the difference between the Confession of the Church of Rome and that of the Church of England, is, that the former is *obligatory*, the latter *voluntary*.

Let us see how that is. To my mind it is a distinction, certainly without great difference, when we reflect that several hundred clergymen of the Church of England are constantly working on the most sensitive consciences to which they have access, telling them that they are excommunicated, if they do not go to confession and receive absolution from some episcopally ordained Priest. Here they are exercising a spiritual terrorism which almost amounts to compulsion, for they wind up by impressing on the minds of their people that by their own acts they shut themselves out from the Communion of Saints and are dead in their sins.

From Bishop Lewis's remarks one cannot come to any other conclusion but that he approves of Confession to a Priest, when voluntary (as he terms it) on the part of the penitent; and he of course believes that the Clergy of the Church of England have the power to absolve or retain sin as "Successors to the Apostles," otherwise he does not believe in his own ordination.

But His Lordship's creed is of a milder form than that of the celebrated 483 clergymen who signed the address, to the House of Bishops, asking them among other novelties to institute a regular Order of Confessors for absolving the members of the English Church from their sins.

The Bishops did not accede to their memorial, but we have the fact staring us in the face that at that period 483 ministers of the Church entertained such extreme views. And we have no reason to believe that they are diminished in number, but rather increased, judging from the audacity with which they put forward their views.

Witness the following notice issued for the direction of persons in the habit of or desirous of confessing to the priests of a church in the heart of London and under the supervision of the Bishop of London.

“St. Alban the Martyr, Holborn.”

“A priest will attend in the Sacristy to hear confessions at the following times:

“Wednesday:—10 a. m. to 12.30; 2.30 to 7.45; and after evening service for any who may desire it.

“Friday:—2 to 6 p.m.; for women only.

“Saturday:—10 a.m. to 12.30, for any one; 2.30 to 6 p.m. for men only, 6 to 7.45, for girls only; after evening service for any one.”

Such is a specimen of the practices of the church of whose “rites and privileges” we poor “schismatics” are to be deprived; practices which are actually carried out under the very nose of the Archbishop of Canterbury.

As to any reasoning with these people, it is useless. They hold in your face the Book of Common Prayer as their authority, but only use such portions of it as suit their argument, viz, those portions which we have expunged under the authority of the 39 Articles of the Church.

They teach the children the Prayer Book but never one word of the 39 Articles is heard of.

Having spoken of the “Prayer Book” let us look into it.

In the Catechism we find the question: What is the inward part or thing signified? Answer: The Body and Blood of Christ which is *verily and indeed* taken and received by the faithful in the Lords’ Supper.

Plain words indeed. If they mean what they indicate it is not Protestant doctrine. If they do not mean it they have no business here; still our children are taught them without comment.

CONFIRMATION.

It is so called because it is supposed to complete the admission of the person into the Christian Church and qualify or fit him to partake of the Lord’s Supper.

And according to the English Church the Bishop claims that by the imposition of his hands, he gives to them the Holy Ghost. One frail mortal like ourselves assuming such power seems monstrous indeed.

But we find in the Confirmation Service in the Prayer Book, the first prayer the Bishop says as follows: "Almighty and everliving God, *who hast vauchsafed to regenerate these thy servants by water and Holy Ghost, and hast given unto them forgiveness of all their sins, etc.*"

Now, my friends, I should like indeed some Bishop to explain to us how this has been brought about. The words are plain, there is no hope or prayer that they may be regenerate and their sins forgiven, but a positive assertion that such is the case. Certainly very consolatory if true, and perhaps a happy state of mind if people could be brought to believe it to be true.

There is no foundation in Scripture for any such doctrine, and we of the Reformed Episcopal Church only look upon Confirmation as the act of young people making an open confession of their Faith in the Lord Jesus Christ, and of their desire to serve and follow him, as they walk through this world of sin and danger.

ORDINATION.

In the Prayer Book, in the ordination service for the Priests' we find the following:—

"Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee *by the imposition of our hands*. Whose sins thou dost forgive they are forgiven and whose sins thou dost retain they are retained, &c."

Here, my friends, in very plain words, is a sinner like ourselves, by the imposition of his hands, conferring upon another sinner the Holy Ghost and giving him the power to forgive and retain sins, the highest attribute of Almighty God. And still we are told this Prayer Book is perfection itself and requires no revision.

This imposition of hands by a Bishop makes a Priest of God and a "successor of the Apostles." If this is not blasphemy, it certainly is closely allied to it.

But let us see what value is to be attached to this ceremony.

A celebrated writer, "Enoch Mellor," in treating this subject, says:

"What if every Clergyman in England, from the Archbishop of Canterbury down to the last ordained Deacon, could shew the chain of succession without flaw? What if the Mystic Grace flowing

from apostolic hands was so persistent and indefeasible, that it would run clear and untainted through simony, drunkenness, murder and every other sin, in those through whose hands it has demonstrably descended, if it have descended at all? What, I say, in that case is it worth? Grant the fact. What is its value?

"There comes *one* on whose head the hands of the Bishop of Oxford have just rested, cementing as they rested there the conversion of the neophyte or novice with the wondrous chain.

"Let us venture to question the young man, who not unnaturally thrills with the excitement of his new orders.

"'You have just been ordained to day?'—'I have.'

"'Can you speak with tongues which you have never learned?'—'I cannot.'

"'The Apostles wrought miracles, can you imitate them in this respect?'—'I cannot.'

"'When the hands of the Bishop were laid upon your head were you conscious of any special illumination?'—'None.'

"'Your passions have they been subdued by the act?'—'I fear not.'

"'In fact so far as the testimony of your consciousness goes, you cannot depose to any intellectual or moral bestowment which the Bishop's hands have left upon you as a sign and proof of apostolic succession?'—'I am not aware that I can.'

"'Did you ever hear of any one who had received as valid an ordination as you have, and yet who erred fatally from the truth?'—'I have.'

"'In your own Church Samuel Clarke was an Arian?'—'He was.'

"'And Dr. Whitley also?'—'He was.'

"'And many others?'—'Yes.'

"'And in recent days Bishop Colenso is as true a successor of the Apostles as the Bishop of Oxford?'—'I am afraid I must grant it.'

"'And he can ordain in Natal others like minded with himself?'—'So it appears.'

"'Then this gift you receive by Episcopal Ordination does not preserve you from heresy?'—'I fear not.'

"'Have you ever known drunken Priests in your Church?'—'A few.'

"'Once I believe there were, *not a few*?'—'So I have read.'

"'And these were all in the line of succession?'—'They were.'

"'So that it would seem, your ordination secures neither orthodoxy nor morality?'—'Neither.'

"'And yet you regard your ordination in the apostolic line as a blessing unspeakable?'—'I do.'

"'Well I must thank you for your candour and agree with you that the blessing is not only *unspeakable* but *inconceivable*.'"

But my friends let us probe this Apostolic Succession a little further and see of what materials it is composed.

Have we not the case of the Revd. Dr. Ward, a Clergyman of the Church of England, a man of high literary endowments, who

but a few short years back brutally murdered his wife and concealed her body in a closet? He was tried and sentenced to be hanged, and would have been but for the "Cloth," and is now working out his commuted sentence of penal servitude for life, and there are many other "Successors to the Apostles" in the same category.

Who can undertake to say that the Apostolic link has not been broken and the Sacramental virtue gone. Amidst the numerous corruptions of doctrine and practice and gross superstitions that crept in during the "Dark Ages" are found recorded descriptions of the most profound ignorance, profligacy of life of many of the Clergy, and also of great irregularities in respect to discipline and form; mere children consecrated as Bishops, and men officiating who scarcely knew their letters—prelates expelled, and others put in their place by violence—illiterate and profligate laymen and habitual drunkards admitted to Holy Orders, and in short the prevalence of every kind of disorder and reckless disregard of the decency which the Apostle enjoins. So writes the late Dr. Whately, Archbishop of Dublin.

And looking back only to the 18th century what do we find? Why! that not less than fifty Church of England Clergymen "Successors to the Apostles" and a Bishop were confined in the Fleet Prison, London, at one time, leading the most dissolute and disgraceful lives, and living by solemnizing marriages at all prices from half a crown to half a guinea.

The advertisements of some of the leading members of this fraternity speak for themselves: Peter Symson informed the public that he acted by Royal authority; that he had been "educated at the University of Cambridge" and was "late chaplain to a nobleman;" that he married couples in a room furnished with chairs, cushions and proper conveniences. In a single year he married 2,200 couples.

John Lundo, another, was "a regular bred Clergyman, a gentleman who was lately chaplain on board one of Her Majesty's ships of war, &c." who was above committing those little mean actions that some men impose on people; everything would be conducted with utmost decency and regularity such as shall always be supported by Law and Equity."

Such is a sample of the men who form a portion of the links in the Chain of Apostolic Succession, and of whom the Clergy of today have so much reason to be proud as their predecessors.

These are the sort of *divinely inspired* men who presume to turn up their noses at Clergymen of other denominations! These are the "Educated Gentlemen." When will the people of the Church of England get their eyes opened!

Can any sane man believe that Almighty God confers on such men or on their successors the Holy Ghost, and gives them the keys of Heaven and Hell, empowering them to forgive sins? Does he bind himself to ratify the acts of such men? Certainly not. We utterly deny that there is any authority in Scripture for maintaining that we cannot obtain forgiveness of our offences, *on our sincere repen-*

tance, without the intervention of mortal man, and therefore in the English Church the making of a confession with a view to absolution itself, is in every possible case a solemn mockery and a degrading superstition, both in the pretended penitent and the equally pretended Priest.

Our Saviour says: "Let the wicked forsake his ways and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him and to our God and he will abundantly pardon him."

No priestly intervention here, no absolution from a mortal man a sinner like ourselves, even though robed in what he considers the garb of a Priest and blasphemously presuming to be endowed with the highest attribute of his Maker—mercy and forgiveness.

We have confession and absolution paraded before us in no less than four places in this Prayer Book, held up before us on all occasions as our rule of faith. But most prominently in the visitation of the sick. The words are:—

"Here shall the sick person be moved to make a *special confession* of his sins if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him, if he humbly and heartily desire it after this sort:—

"Our Lord Jesus Christ who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive the thine offenses; and by his authority committed to me I absolve thee from all thy sins, in the name of the Father and of the Son and of the Holy Ghost. Amen."

I would ask you, my friends, can any Roman Catholic absolution be stronger? But the extraordinary part of it is this. This self sufficient priest whoever he may be, in the first place prays to Almighty God to give the penitent his offenses, and so perfectly satisfied is he of the instantaneous efficacy of his prayers, that he, at once absolves the penitent, while at the same time he himself may be the greater sinner at the very moment when to my mind he is by daring to usurp such power.

But let us see if this was the practice of the Primitive Church.

"In a work published by the late Revd. M. H. Seymour on this important subject, it is shewn that the claim of the clergy for a sacerdotal power of forgiving sins, asserted to have been always claimed by the churches of the East and West, is absolutely without foundation." M. Seymour establishes his argument as well from the Scriptures as by reference to the earliest formularies of the churches and proves conclusively that the practice of *Auricular* confession was unknown until the middle of the thirteenth century. He further shews from the early history of the church that "the confession, repentance and absolution, were open and public, and the absolution not of the Priest alone, but of the whole body of the church, "by whom the penitent was absolved, or loosed from his bond of exclusion (which was called "binding") and again received into communion with the Church. The references made are to the

collection of sacramentaries, penitentiaries, ordinals, and other rituals used from the earliest times in the churches of the West, published in the seventeenth century by John Morinus, a Priest of the Congregation of the Oratory, in the Church of Rome, to the Sacramentary of Gelasius, Pope of Rome A. D. 496, published by the Romish writer Muratori, and the collection of ancient rituals of the Eastern Church, made by Jacobus Gour, a member of the Order of St. Francis, who shortly after the dissolution of the Council of Trent was sent by the Pope on a mission to the Eastern Churches, to ascertain their practice in reference to absolution. From all these it is evident beyond dispute that the forms of absolution used in the local Churches of the East and West were "Simply prayers to God that he would himself pardon the penitent while the Bishop, Priests and people received him again to the Holy Communion, but no pretension was made to the sacerdotal absolution or priestly forgiveness of later times." Nor in any of the forms used in the ordination of Priest or Presbyters, during the first twelve centuries, is any mention made of the conferring of any power of giving absolution.

I find the foregoing in a late number of the *Christian Guardian*, published at Toronto under the auspices of the Methodist Church of Canada, and I give it for the benefit of those who attach importance to the teaching and writings of the early Fathers.

I for one do not attach that importance to them that some do ; for we know that Papal Bulls have been manufactured out of "whole cloth," and we have no proof that much which is called the traditions of the Church and the writings of the Fathers is genuine.

For after all they were only men like ourselves, *men made saints*. We have the Bible, and I deem it no presumption to assert that with the reason the Almighty has given us and the help of God, obtained through prayer to him, we are quite as able as the Fathers were to judge and feel what worship is acceptable to our Maker.

I have referred to one Book of an objectionable character found in Christ Church Sunday School Library in this City, viz : "The Path of Holiness." But there is another in circulation, entitled, "The Spirit of the Church," labelled on the outside of the cover "Christ Church, Ottawa, S.S. (Sunday School) Teacher's Library, No. 14." Among other novelties this book boldly teaches Confession, Absolution and the Real Presence in the Holy Communion. Thus at Prayer 190-91 : "But the word Body," is no figure, for our Lord says. "This is my Body," and not only so, but "This is my Body which is given for you. Since then it was His true Body which was given for us upon the Cross, it is His true Body which is given to us in the Sacrament." Again on page 192 : "What other meaning too has consecration than that the presence is in the elements ? What else by the adoration of which St. Ambrose and St. Augustine speak as the universal practice ? In our own office how distinct is the effective nature of this act being a prayer by the Priest alone, to which we say : Amen ?" Again we find : "No man receives the teaching of Holy Scripture, the testimony of the Catholic Church, and the doctrine of this branch of it to which he belongs, unless he believes Christ's

Body and Blood are present in his Sacrament, and this is the elements which are consecrated by His institution to be their shrine and Church."

In this same Book on Confession and Absolution we read at page 178 as follows :—

" How many torture themselves with difficulties even in plain matters of belief, allowing them to breed inward sorrow and disquiet of mind; *when a prudent confessor might set all to rights by a single word if he knew the secret of the disorder.* We are convinced that there are many persons throughout this country, either consciously or unconsciously pining for want of a wise and moderate confessional system.

" It would strengthen all that was real and earnest, while it would check all that was bold and pre-emptuous. It would give an *assurance* such as the heart longs for, grounded upon the promise of Christ and conveyed through the *Sacerdotal absolution.*"

The writer again says at page 186 :—" Undoubtedly, if private confession is to be used amongst us as a means of grace, we need Confessors ; and as unskilful Confessors are most dangerous, we need to be well instructed beforehand in this particular department of of the Pastor's office. * * * We hope the period is not far distant when steps shall be openly taken, both to encourage the practice of Private confession, recognizing it as an integral part of our penitential discipline, and at the same time using every precaution to secure to the Members of the Church a numerous body of prudent, learned and holy Confessors."

What think you, my friends, of "The Spirit of the Church," this truly Protestant book bearing the stamp of "Christ Church Sunday School," presided over by The Venerable Archdeacon Lauder ?

Is this the style of Church doctrine you wish instilled into the minds of your children for their eternal welfare ?

Is this the Priesthood by whom you desire to be guided ? Men who even to their Bishops deny being Protestant, who lament that the Church of England in Canada is afflicted with the "Leprosy of Protestantism." Their Church, they say, is the "Catholic Church of England," which they imagine can be made to prove any thing or nothing according to their inclinations.

My friends, can you picture to yourselves, a youth of 24 or 25 years just nearly ordained (and such an ordination as I laid before you) gravely and seriously assuring you on the authority of an imaginary Church which he calls the Catholic Church of England, that he is empowered to work a miracle every time he administers the Holy Communion ? That he can actually turn a portion of Bread and Wine into the veritable Body and Blood of Christ ? And that the Almighty has given him power to forgive us our sins ?

The thing is so ludicrous and absurd that one could not otherwise than smile at the wonderful illusion he was labouring under.

It would be of no avail to attempt to prove the absurdity of such pretensions, their opposition to the whole teaching of Christ and

their utter inconsistency with the *spirit* of the Book of Common Prayer.

The upholders of such doctrine—and they are many—have only to gain access to a certain number of listeners and the management of our Sunday Schools and they will find abundance of followers of a weak and peculiar class of mind.

Let us my friends, look this matter squarely in the face. Who or what are these men who assume to themselves this power and the highest attributes of Almighty God—mercy and forgiveness?

Are they not frail and weak mortals like ourselves? where do they get this power of working miracles and forgiving sins? Is it by the imposition of hands of fellow sinners like themselves?

In what way do they exhibit the prophetic or apostolic character? How do they become possessed of that virtue whose right it is to pardon?

I have no doubt that some of these men would have the presumption to tell us that they have the power from their "apostolic succession." But I imagine the more sensible class do not feel very proud of their ancestry in the apostolic chair. They boast of being an educated clergy. I have yet to learn that in that respect they are in any way superior to their non-conformist brethren, and I am sure in zeal in the cause of the Master they are far from being their equals.

But we do not read in Scripture that the followers of the Saviour were educated men or that the preaching of the Gospel was confined to the Apostles. We read in the Gospel of St. Mark: "And John answered him, saying, Master, we saw one casting out devils in thy name and he followed not us and we forbid him, because he followeth not us."

"But Jesus said, Forbid him not, for there is no man which shall do a miracle in my name that can lightly speak evil of me."

"For he that is not against us is on our part."

"For whosoever shall give you a cup of water in my name because ye belong to Christ, verily I say unto you, he shall not lose his reward."

Again St. Mathew says:

"And Jesus walking by the sea of Galilee saw two brethren, Simon called Peter and Andrew his brother, casting a net into the sea, for they were fishers."

And in the Acts of the Apostles we read:—

"Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men they marvelled and they took knowledge of them, that they had been with Jesus."

We have been told by Bishop Lewis that we of the Reformed Episcopal Church are to be deprived of the *Rites of the Church*, and one of our Congregation was requested not to present himself at the Altar rails to partake of the Holy Communion as was his wont, because he had joined another *Sect*.

I would ask is there one law in the Church of England for the poor man and another for the rich? If not, how is Her Majesty the

Queen admitted to the Sacrament in the Church of England when she joins in the service and partakes of Communion in the Church of Scotland ?

Why was not the Dean of Canterbury repelled from the Communion of the Church when he took so prominent a part in the Evangelical Alliance at New-York and joined in Communion with the non-conformist clergy in a non-conformist church ?

I have asked these questions more then once but without eliciting any answer or explanation.

We have also in this Diocese had a sample of what the Clergy of the Church would do, if they dared.

Have we not the fact staring us in the face of a worthy member of our congregation, Mr. Stacy, being "repelled" from the Communion Table of Bishop's Chapel because he *dared* to think for himself ?

Have we not had the case of Messrs. Clarke and Hodgins excommunicated at Hasledean, some 12 miles from this City (with Bishop Lewis' Sanction) by the *Revd.* Mr. Mulvaney, because they thought fit to resent the latter *Reverend* gentleman calling them "*Liars, Blasphemers and Slanderers* ? "

'Tis true the excommunication was subsequently removed, and so was The *Revd.* Mr. Mulvaney, and his place filled by another "High Church Parson," who had also been trying his hand at excommunication upon a poor widow in the Township of Marysburg, Prince Edward County, because she neglected attending his ministrations, and this too with the sanction of Bishop Lewis.

The ostensible reason for the excommunication of the widow was, as I have stated, non-attendance at Church, but perhaps you will feel inclined to attach another cause for it when I inform you that some time previously this widow was necessitated to sue the *Revd.* Pastor for rent and damages to property which she had leased him. She obtained judgment against him and had to put it in execution to recover her just dues. And then followed the notice of, and the excommunication.

The following is the form of excommunication used in the widow's case :

, Ont.,
1st March, 1873.

Mr. _____ as the Parish Clergyman of _____, and Minister of the Congregation of St. _____, in that township, begs to inform Mrs. _____ that if she still continues to neglect the duty of attendance at public worship, and refuses to conform to the rights, ceremonies and discipline, and teaching of the Church, Mr. _____ will be compelled to declare Mrs. _____ excommunicated from the Church; whereby she will be deprived of the privileges of the Church, and if she shall depart this life while under such sentence, she cannot receive Christian burial from any Clergyman of the Church. Should Mr. _____ receive no answer from Mrs. _____, he will be compelled within one month from

date to forward Mrs. _____ name to the Bishop of the Diocese as excommunicated, together with the reasons for such sentence.

Mr. _____ has waited for some years to see if Mrs. _____ would repent of her wrong doing, towards the Church and Congregation, so that he cannot be accused of haste, or any unworthy motive in carrying into effect the discipline of God's Holy Church.

8th April, 1873.

Mr. _____ begs to remind Mrs. _____ that one month past Mr. _____ advised Mrs. _____ by letter, that longer persistence in neglect of her religious duties must be followed by the proper exercise of the Church's discipline. No evidence being shown by Mrs. _____ of a desire to discontinue her evil course, she must now consider herself excommunicated from the Church until there is a repentance and amendment of life in some degree manifested. It is to be regretted that Mrs. _____, formerly a communicant, should have chosen a life of rebellion to the Saviour, and His Church, and neglected the warning of Holy Scripture, especially that contained in Proverbs, 29th chap., 1st verse, as also the admonition given in Saint Luke, 10th chap., 16th verse, and more especially after having partaken of the highest right of God's Church. It is, however, to be hoped that the grace of repentance may be granted to Mrs. _____ and her eyes opened to a proper sense of Christian duty, lest it may happen as unto Esau, who found no place for repentance, though he sought it carefully with tears: he put it off too long, and the evil day came at last!

But let us see what so high an authority as the Bishop of Lincoln says regarding these "Successors of the Apostles."

He says relative to a certain class of Church advertisements "Pastors of the Church of Christ are tempted by the inducements, not of saving souls and promoting the glory of God, but by such allurements, as gardens and green houses, coaches and stables, a comfortable parsonage and well kept grounds, with a trout stream and grammar school for the sons, with the sea not far off for the wife and daughters, and good society and a railway station within a mile, and an income of £800 a year; and it is added that the Incumbent is 75 years of age and that the population is small with light duty." Comparing this traffic to that which is carried on at Zanzibar, he says:

"We have open slave market of souls in London. Congregations of immortal beings are publicly put up for auction and the clergyman who has bought them either directly by his own money, or by some clandestine and oblique subterfuge and evasion, comes and presents himself to a Bishop for institution and makes a solemn declaration that he has made no simoniacal contract by himself or others, to the best of his knowledge and belief."

Such, my friends, is the Bishop of Lincoln's portrait of some of the links of the Apostolic chain. These are some specimens of the men to whom the Almighty is said to have given the power to

absolve and retain our sins, and without whose absolution we cannot hope to get to heaven.

This is another specimen of the ministers of the Church of whose "rites and privileges" we are to be deprived; and such is the practice of the Church of England to-day.

We have it thrown in our teeth occasionally that we have left the Church or changed our creed. I most emphatically deny it.

But I ask the question,—Has the Church undergone no change? The Church of England in which we were born and brought up was both Protestant and Episcopal and we were proud of the name. But how is the Church of England to-day? The printed symbols of her faith have not been tampered with, but the *authoritative interpretation* of these symbols (which is the true standard of the doctrine of any Church) has undergone many material alterations as I have clearly shewn.

As I have stated the Confessional is set up and Roman Catholic doctrine (in pantomime) plainly taught, and the simple protestant service so altered in practice that a clergyman of the former generation would be unable to conduct it. He would be a stranger in his own church, as we would be in any Roman Catholic Church.

Do they not tell us Protestantism is a failure, is a leprosy and everything that is objectionable? And still they have the effrontery and audacity to tell us that we have left the Church of our Fathers and changed our religious faith.

As Ritualism is a question of Doctrine, let us deal with it and determine whether the Doctrine be true or false. If it be true, it will stand. If it be false let us oppose it with all our might. If it be false let us not be content with cutting off the twigs and branches of vestments and ceremonies and leaving the stem to send forth fresh and vigorous shoots after a few short months, but let us apply the axe to the root of the Deadly Tree.

No people under pain of God's sore displeasure dare give that sanction to the teaching of any doctrine which cannot be read in, nor proved by the Bible, which contains all things necessary to Salvation.

God is no respecter of persons. He will judge the world in righteousness and the people with equity. The usages of society, the customs and example of men, will have no weight at that bar where all must appear. When the Great Court of the Almighty is opened and the Great Creator sits on the Judgment seat, the Statute Book—the Holy Bible—containing the unchangeable Laws of the unchanging God, the Book of God's Remembrance and the Book of men's conscience, will each be opened, and the assize of God begun. (We shall have no "Book of Common Prayer" there.)

It will then be seen whether Christianity be a subtle device, contrived for the purpose of enabling men—if they but do it in the name of God—to subscribe with impunity to Religious Formularies, which they neither believe nor intend to conform to; whether it be a dishonest system formed for the purpose of enabling men—provided only, that they do it in the name of Christ—to palter with the most

solemn contracted engagements for the sake of name, position, party or profit; whether it be an unholy scheme devised for the purpose of freeing men from the obligations of duty, so that if they will but, as worshippers, say they believe in God, they may, as citizens, support or oppose the Gospel of His Son, as may best suit their personal convenience, or promote their temporal advantage.

There are *two schemes of Doctrine struggling within the Church* and on the issue hangs the *Destiny of the Church*. Then let every one take his side. Where Religious Truth is concerned, there ought to be no neutrals.

The Prophet of old time said: "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." A Greater than the Prophet has said "No man can serve two masters." "He that is not with me is against me."

But, my friends, let us not be down-hearted, let us persevere in the path in which we have entered, putting our trust in that God who will never desert us if we appeal to him in sincerity and truth, and though in His all wise providence difficulties may be thrown in our way, still rest assured that our labour will be crowned with success. And let us hope and pray that our own God, the God of our Fathers will give us his blessing.

SENEX.

Ottawa, 1874.

BISHOP LEWIS' CHARGE TO HIS CLERGY.

TO THE RIGHT REV. DR. LEWIS, BISHOP OF ONTARIO.

MY LORD,—I have perused with a good deal of interest your Lordship's charge to your clergy at the late visitation, and take the liberty of making a few remarks relative to the same. You are pleased to express *your thankfulness at being placed in charge of such a kindly disposed and liberal body of men, who are always ready to put the most favorable construction on any administration of yours that might give cause for complaint.*

No doubt there are many excellent men among your Lordship's clergy, but it would be strange indeed, and scarcely human, under the circumstances in which they are placed, if they were not your Lordship's most obedient, humble servants, for they are but men like you and I, and they know and feel that promotion in the Church, which means worldly advancement for themselves and families, is entirely dependent on your Lordship's good will and favour—in fact that you are the Pope of your Diocese. The laity have not one word to say as to the choice of their clergymen, they must take whoever your Lordship appoints, and the poor, ill-paid missionary in the

backwoods knows well that unless he meets your views in all Church matters he has not a shadow of a chance of ever being brought into civilization or of advancement in the Church. Hence it is not surprising that your Lordship finds your clergy so very complaisant and submissive.

But this is even carried much further, to the injury of the Church, by giving your Lordship full control at the Diocesan Synods, which are the mere echoes of your Lordship's will and pleasure. Thus the clergy know well your ideas on Church matters, and what you wish carried through the Synod, and they so manage it in their respective parishes or missions that the lay delegates are their mere creatures, with very few exceptions, who vote exactly as their clergyman wish, and thus your Lordship has everything your own way, though the laity are supposed to have a voice at the Synods, but it is all supposition, as a body the laity have nothing to say.

I observe you quote Mr. Gladstone in support of the state of the Church. This is rather unfortunate, as, if we are to accept the opinion of the public press regarding his opinions on Church matters, he must be considered far from orthodox, but strongly leaning towards Ritualism.

You state "that there existed in the Church an active party, who are striving to undo the work of the Reformation, and the only hope of quieting the discontent was a speedy return to first principles." Which party, my Lord? Surely not those who protest against the Romanizing tendencies and teaching of the Church, whom you are pleased to term "schismatics." We know that there are a large party in the Church who lament that the Church is afflicted with the "*Leprosy of Protestantism*," who say that "*Protestantism as a religion is on its deathbed*," "*that it is fast failing, and by God's favor, will soon be at an end*," and who ask, "*What has the Church of England to do with the spirit and principles of the Reformers, except to get rid of them as soon as possible?*" and with reference to the 39 Articles, say, "*they must be got rid of them as soon as possible as Protestant and heretical.*"

Now, my Lord, in which party are we to class your Lordship. Surely not among the "schismatics," and as you deny the Church, of England being a Protestant Church, and repudiate the appellation of Protestant, there is no alternative but to place you with the other party, from whose writings I have made the above quotations. You say "the word Protestant is not to be found in the Prayer Book." I have yet to learn that the Protestant faith was founded on the Church of England Prayer Book, but on the Holy Bible, the inspired Word of God. Certainly not on a book concocted by a priesthood, and altered from time to time to suit the Government of the day.

When you, my Lord, joined the Orange body, was your obligation to support an "Episcopal Church," or were you not sworn to "*preserve the Protestant Faith*," which you now seem to repudiate? Is not Great Britain a Protestant power, though her Established Church is Episcopal, and can any Sovereign sit on the throne of

England unless they be Protestant, and sworn to maintain the Protestant faith. Still, as your Lordship says, "the word Protestant is not found in the Prayer Book," and you are not a Protestant.

You say, "the confession which the Church imposed was voluntary, not compulsory." How is it in the Prayer Book, in the Visitation of the Sick, "Here shall the sick person be *moved* to make a special confession of his sins, &c." Is this voluntary? Nothing more is done in the Roman Catholic Church, nothing more compulsory unless the threat of deprivation of the rites of the church; and is not the same compulsion used in the Church of England or even something worse? Is it not notorious that spiritual tyranny is a reality in all ages and among the adherents of all religious creeds? Is it not notorious that at the Church of "St. Albans the Martyr," Holborn, London, England, a notice is placed at the entrance of the church, giving the stated hours of the day for auricular confession to the priests for men, women and girls—still your Lordship states confession is only made in the congregation, not in the confessional—and as to its being *voluntary*, it is simply absurd, it is taught by thousands of Priests in the Church of England to-day, that the direct aim of confession is the obtaining pardon of the sins thus detailed at the hands of a priest, who has received the Holy Ghost for the special purpose of enabling him thus to forgive them, and that this confession and absolution are *absolutely necessary* to the forgiveness of post-baptismal guilt; in other words, that those who are not thus absolved are excommunicated—their sins are not forgiven, that by their own acts they have shut themselves out from the Communion of Saints and are dead in their sins, though apparently living members of the one visible church. This sort of spiritual terror is held up before the penitents on every occasion, and amounts to all intents and purposes to compulsion—though Your Lordship may call it voluntary—no stronger compulsion is attempted to be enforced by the Church of Rome.

You state my Lord, that the sentence, "I absolve thee, &c." should be used in the visitation of the sick alone. Why so? In stating this you assert the power of the priest to absolve from sin. If this is the case, why should that power only be exercised when people are sick? Is it in anticipation of death? Sick people do not always die, and Scripture tells us, "in the midst of life we are in death;" people in the bloom of health are cut off without a moment's warning. Therefore, I argue that if confession and absolution of a priest have any effect when people are sick, I certainly cannot see why it should not be practised when people are in health, so that they may be at all times prepared to die; but the people are not sufficiently schooled for that yet here, as they are in England, but the wedge is in and it only requires a little time with such teaching.

Of course Your Lordship could not possibly pass by the "Secessionists" in this city. Secessionist sounds milder than "Schismatic." They are not now quite so insignificant a body as Your Lordship conceived them to be some short time back, and before many years

are over, I fancy, even a milder term will be applied than "Secessionist."

Your Lordship says, "the great cause of secessions from the Church was the lamentable ignorance existing among the Laity in regard to Church history." Is it this ignorance which has caused the present secession of Dean Cridge, of Victoria, B. C., and all his congregation, except twenty persons, from the church and their joining the Reformed Episcopal Church.

And before this communication reaches Victoria another large congregation and their Pastor will have followed Dean Cridge's example, or I am much mistaken.

No, my Lord, it is not ignorance of Church history, but the tyrannical and arrogant conduct of a Ritualistic Prelate, a second Richelieu who has driven from the Church one of the best clergymen that ever occupied a pulpit in the Church of England, a thorough Evangelical Christian, a man of high attainments and beloved by his flock who have followed him; and they will soon be followed by others.

These are severe truths, my Lord, and much to be deplored, but the cause should not and has no right to be laid at the doors of the Laity.

The clergy and the clergy alone are the cause of all the trouble in the Church and sooner or later they will reap their reward.

Rest assured, my Lord, Romanish superstition will never obtain any permanent hold in the Church of England; Protestant feeling is getting aroused and the innovations now existing will not outlast the present generation, for they violate the fundamental principle of Protestantism; it is repulsive to a Protestant to be told by any one that he needs a mediator between him and his God, and that mediator a sinful creature like himself. Unless absolution is a sacrament, in the sense of being a divinely appointed ordinance for the conveyance of a special gift to the soul, it is worthless and has no meaning whatever, and I do not think Your Lordship can show it to be a sacrament, even from so high an authority as the Prayer Book—the work of men's hands.

A PROTESTANT.

Ottawa, November 11th, 1874.

Converts to Rome and Bishop Lewis.

To the Editor of The Times:

DEAR SIR,—In February, '74, Bishop Lewis delivered an address in this city on the "Schismatics" (as he was pleased to call us)

of the Reformed Episcopal Church, and wound up his address in the following words:—"It is just possible they may be disappointed in the results of this schismatical attempt, and that though perhaps by and by they may wish to retrace their steps; pride and a desire to maintain a character for consistency, will stand like a flaming sword between them and their return and so they may suffer a dangerous downfall into Romanism or infidelity. I should be very sorry indeed to say one unkind or disrespectful word of Bishop Lewis, but when sound Protestantism is at stake, and when a Bishop of the Church of England, who says he his not a Protestant, makes such an attack upon a body who desire to worship their Maker according to their conscience, and as their fathers did, he must excuse me if I should be a little severe in my remarks. His Lordship has turned out a "false prophet." Emmanuel Church, with its large and increasing congregation, does not betoken "disappointment," and I am quite sure none have a desire "to retrace their steps;" and we have yet to see "the flaming sword" and the "downfall into Romanism." But "people who live in glass houses should not throw stones," and that allusion to "Romanism" has not and will not be forgotten. It was far-fetched, indeed, coming from such a source.

Now how does this "Romanism" stand at the present moment in the church of which his Lordship is a prelate? Let the following speak for itself from a late English paper:—

RECENT SECESSIONS TO ROME.

The *Morning Post* says:—"We fear that the boast which a Roman Catholic divine recently made with regard to secessions to Rome is not altogether without solid foundation. A well-informed correspondent, professing to supply us with facts and figures, provides the following list of recent seceders. It certainly deserves consideration by our rulers, both in Church and State:—The Rev. W. M. Hunnybun, M.A., and the Rev. Verney Cave-Brown Cave, M.A., both of All Saints, Margaret street; the Rev. J. R. Madan, M.A., president of the Missionary College, Warminster; the Rev. G. R. Burrows, B.A., of Liverpool; the Rev. Alfred Newdigate, M.A. vicar of Kirk Hallam, Derby; the Rev. Willis Nevins, of Southampton; the Rev. H. J. Pye, rector of Clinton; Campville; the Rev. George B. Yard, M.A., (brother of Canon Yard just elected Proctor in Convocation); the Rev. John Higgins, B.A., curate to Prebendary Clarke, of Taunton; the Rev. Septimus Andrews, M.A., student of Christ Church and vicar of Market Harborough; the Rev. C. H. Moore, M.A., student of Christ Church; W. M. Adams, B.A., Fellow of New College; Rev. W. C. Robinson, M.A., also Fellow of New College, Oxford; Rev. F. Down and F. M. Wyndham, of St. George's East; the Rev. George Akers, of Malling, Kent; the Rev. Gordon Thompson, of Christ Church, Albany street; C. Moncrieff Smith, of Cheltenham; the Rev. Reginald Tuke, of St. Mary's, Soho; the Rev. M. Tylee, of Oriel College; the Very Rev. Dr. Fortescue, (brother-in-law of Archbishop Tait); the Rev. W. Humphrey, of

Dundee ; the Rev. T. H. Grantham, of Sliford ; the Rev. Lord Francis, G. G. Osborne, of Elm ; and the Rev. R. S. Hawker, of Morwenstow."

Only a batch of twenty-five clergymen of " the Church " gone over in a body to the Church of Rome, and among them no less a personage than **THE VERY REVD. DR. FORTESCUE, BROTHER-IN-LAW OF THE ARCHBISHOP OF CANTERBURY!** Cutting pretty close to the head of the Church. I fancy this will balance His Lordship's prophecy as regards the " Schismatic's," which has never been fulfilled and is not likely to be.

Again the public prints of to-day comment that at the opening of a new convent in Montreal, next week, no less than " seven young Protestant girls " are to take the veil. Would Bishop Lewis inform us from what tendency this arises? Surely not from that of any of the non-conformist churches, and certainly not from the " Schismatics," and some might say, not from the teaching or preaching of " The Church." Surely it will not be argued that the twenty-five clergymen above named have been preaching Protestant doctrine all along from their pulpits, teaching it to the children in the Sunday School, and all of a sudden saw the error of their ways and went over to the Church of Rome. 'Tis preposterous to dream of such a thing, and the Church of Rome will in the future gather the fruit from the seed those worthies have sown in the shape of lay converts to that church. And are there not clergymen of the same stamp, among us in Canada, in this very diocese. One has already gone over, others would follow if they possessed the moral courage to do so, and 'tis a pity they do not possess it, for the church would be well rid of them. But what are parents about, who have children attending Sunday School? We hear complaints made of Protestant children being sent to convents for their education, but I boldly state that there is not the same danger there of their being perverted as there is from the preaching of some of the clergy of the Church of England and the books and teaching of many of their Sunday schools.

I observe by a late " Church of England family newspaper," published in London, that His Lordship Bishop Lewis preached at the " Stoke-upon-Trent Church Congress," in the early part of October. The paper named says :—" The Ritualists were not so well represented as on some past occasions. Yet if clerical opinions be judged by the style of dress, especially the shape of the hat, there were evidently many gentlemen of the advanced school. Nothing, perhaps, has changed so much within the last few years as the garb and head gear of the clergy, which it has been attempted to approximate to the fashion of the foreign priests of the Church of Rome. The length of the garment, and the broad-brimmed, low-crowned hat, generally suggest an affectation of the sacerdotal caste. The countenances of some of these men indicate with remarkable accuracy the air of mystery which they throw over their sacred calling. The object of the Congress was union and Bishop Selwyn, in his address, charged the religious press with the responsibility

for the disunited and disjointed condition of the Church. One of the papers replies : " We beg to assure Bishop Selwyn that the press represents—it does not create—public opinion in this respect. The neglect of solemn duty by the statesmen who have ruled the country, and the prelates who have governed the Church during the last fifty years, has brought division into every parish, and strife into every household; and it is not possible now to " prophesy smooth things," or to cry " peace, peace," for verily there is no peace. Romanizers are bent on Romanizing, and thank God Protestants are bent on protesting, and there can be no Union unless there be Concord—no co-operation between men who are loyal to Christ, and men whose supreme idea of loyalty is submission to the Church." And so say we of the Reformed Episcopal Church.

LUTHER II.

Ottawa, 5th Nov., 1875.

BISHOP LEWIS' SERMON AT THE CHURCH CONGRESS.

To the Editor of the Times:

DEAR SIR,—In my last I referred to the Church Congress at Stoke-upon-Trent, and the Bishop of Ontario, having preached on the occasion. Since then I have received an English paper containing his Lordship's sermon. The text was Acts xv, 28 verse, " For it seemed good unto the Holy Ghost, and to us to lay upon you no greater burden than these necessary things." The sermon, throughout, was an advocacy of missionary work, craving assistance for that work, and the unity of the Church also formed a chief subject. At the close of the service, " the offertory followed, the proceeds being given to the Bishop of Ontario's College for training candidates for holy orders." Where is the College? It may be in existence, but I cannot find out where it is located—or is there a mistake? The unity of the Church was both strongly and ably advocated by Bishop Lewis, and many other divines, prominently, the President of the Congress, the Bishop of Lichfield. The latter (referring to the conferences held at Cologne and Bonn) said with a fervour which deeply stirred the feelings of his audience, " surely the dawn is brightening in the East; between us and Rome there lay an impassable barrier, but from the Eastern Churches we were divided by three words only." Bishop Lewis in advocating the unity of the Church, said :

" The apostolic principle will ensure to us all that we ought to demand, substantial unity with circumstantial variety (or half a dozen creeds in one Church, as Bishop Lewis has before admitted to

be the case in his Church). A Pan-Anglican Synod, representing provinces thus constituted, meeting at stated intervals, not for legislation, but for counsel, would maintain the visible unity of the Church; resolutions and pastoral letters from such a body on such great questions as the revision of our authorized version of the Holy Scriptures, or the Creeds and Articles of our Communion, would then express such a *consensus* of the whole Church as would be irresistible, and a great step would be gained towards Catholic unity by the existence of a council which might speak with authority on such absorbing topics as that of our communion with the Eastern Church and our duty towards the Old Catholic Reformation."

Now, if the above extracts do not mean the establishment of an English Catholic Church (not Protestant), which would get the people under the thumb of the clergy, or of the Church, which is the same thing, I should like to know what they do mean? Both of the prelates named advocate union with the Eastern or Greek Church, and Bishop Lewis goes so far as to say that he would joyfully concede the position of "Patriarch" (Pope) to the Archbishop of Canterbury. All very nicely cut and dried, right reverend gentleman, but it will be some time before you get the *people* of the Church of England to think as you do, or to be led by you or your clergy into such an arrangement.

Now let us see what is the creed of the Eastern or Greek Church, with which these gentlemen seem to think union so desirable, and between whose creed and that of the Church of England the only difference is "three words." In general it may be inferred, from the fact that the Greek Church receives the first seven councils, that in all the controversies regarding the Trinity and Incarnation, the Greeks are agreed with the Western Catholics in accepting as a rule of faith, not only the Bible (including the Apocrypha), but also the traditions of the Church and the testimony of the Fathers, among whom they regard with special veneration Basil, Gregory, of Nazianzum, and Chrysostom. They admit the Seven Sacraments as received by the Roman Church, viz, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony. Baptism and Confirmation are administered in immediate connection, even in the case of infants. They admit the real presence of Christ, the transubstantiation of the elements, the propitiatory sacrifice, the adoration of the Host, auricular confession, priestly absolution and penitential works, and admit indulgences as useful and applicable to the dead. They also admit the intercession of Saints and the invoking of the Holy Virgin Mary. They pray before pictures, which they hold in high honour, and on which they lavish the most costly ornaments of gold, jewels, &c. They use the sign of the cross habitually, and convents and monasteries are numerous. Such is the creed of the Church which the Bishops of Lichfield and Ontario, and others beside them, consider it so desirable the Church of England should unite with, while to union with the Church of Rome there is an "impassable barrier." I should really like to know what it is which is in the Roman Catholic, which is not included in the Greek

creed? Most probably "Papal infallibility" and the "immaculate conception," but if they can swallow all the former, by an effort they might bring themselves to bolt the two latter also, and the sooner they and such as they do so, and go over to Rome, the more pure will be the atmosphere of the Church of England.

The subject of "woman's work in the church" also formed a matter of discussion at the Congress. The Rev. Mr. Carter, of Clewer (the author of Archdeacon Lauder's celebrated Sunday School work) warmly advocated the work of "Sisterhood's" as the most excellent, involving as it did the whole dedication of the life to God (cloistered Nuns); while Canon Gore preferred the "Deaconess" to the "Sisterhood."

"Now as the "Priest of St. Albans" is said to advocate the "Sisterhood," I don't see why we should not have both. Let the "Priest of St. Albans" take the "Sisterhood," and "The Archdeacon" the "Deaconess" Order under their charge, and there will be no necessity then for Protestant children to be sent to Roman Catholic Convents to be educated.

LUTHER II.

OTTAWA, Nov. 12, 1875.

MORE CONVERTS TO ROME, &c.

To the Editor of the Times:--

SIR,—I have noted that one or two correspondents have objected to the statement I gave on the 5th instant of "Recent Secessions to Rome" of clergymen of "The Church."

The point they attempt to make is that some of those named went over some years ago. That may be the case, I did not make the statement as of my own personal knowledge, but on the authority of the *Morning Post*, which I take it is quite as much to be believed as any correspondent of a paper in this city, more especially when it states that the information is from a "well-informed correspondent." Suppose I admit that one or two of the parties named may, as I have said, have gone over to Rome, some few years ago, which in the eyes of the objector might not be considered "recently." What difference, in the name of all that is good, does that make in the argument in question. 'Tis sufficient for us to know that such conversions have taken place, and what I said before, I again repeat, the "Church" is well rid of them, though they have acted a more honest part than those who think and believe as they do, and still remain "Priests" in the Church, instilling into the minds of the

people, and teaching in the Sunday schools, doctrine anything but Protestant, and which can only lead one way.

Hundreds of "Churchmen," as they are called in this city, are firmly convinced of the soundness of the teaching of the Reformed Episcopal Church, and the stand taken by its members. They admit it on all occasions, and within the past ten days a prominent member of Christ Church, in talking the matter over, fully endorsed what I have stated; but he did not like leaving the church he had been brought up in. Said the party he was addressing, "How will it be with your children, who attend Sunday School?" "Oh!" replied he "we will correct at home any erroneous or objectionable doctrine taught them there."—A pretty state of things truly.—"While men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, there appeared the tares also" Do not the teachers in the Sunday Schools of the "Church" teach "baptismal regeneration," the "Real Presence" in the Holy Communion ("the body and blood of Christ which is verily and indeed taken and received by the faithful") auricular confession, and priestly absolution? Is this Protestant doctrine? And if they do not teach it, they do not believe in the Book of Common Prayer, for it bears out fully all the beliefs I have stated. Even the very Catechism the children are taught does so, and the Bishop and Clergy are held up, before them as the incarnation of Divine authority, instead of the body of the Church itself, instead of the actual congregation, not any men or order of men. Other Christian Churches are pointed out to them as "human societies," but the Church of England is the Church of Christ. I take it the time has come when all Protestant bodies should be united in the common faith and in Christian works; and such teaching certainly does not tend to it.

At the recent Roman Catholic Provincial Council, held at Toronto, the conversions from Protestantism received due attention. The Bishops in their pastoral thus refer to it. Under the heading, "Exhortation to Protestants," they say: "We cannot forget our people outside of the true fold. Christ has said, 'Other sheep I have that are not of this fold,' &c. Our dear Lord is constantly bringing into his fold these sheep. The many conversions in England, Ireland, Germany and the United States are proof of this * * * * * We exhort all who desire to love Christ and follow his true doctrine to "read our books—not those in which our doctrines are misrepresented—and to pray earnestly to God for light and strength to follow His Divine will. Very many wise and good persons have recently made great sacrifices of earthly things, to gain for eternity heavenly things."

Do not make yourselves uneasy, my good Lord Bishops. There are plenty of books and teaching in the Sunday Schools of the Church of England to carry out all your wishes in this matter; to say nothing of the present Book of Common Prayer and the teaching and preaching of thousands of her clergy. And while on this latter

point, and to ease the minds of those who objected to my previous statement of clerical converts to Rome, permit me to add the following from a later *Morning Post* :—" Addition to the list of recent seceders to the Church of Rome. The Rev. Caithness Brodie, St. Stephen's, South Kensington; Rev. Geo. Angus, B.A., St. Edmund Hall, Oxford; Rev. G. C. F. Pope, and the Rev. Alfred Foukes, A.M., of Baliol College, Oxford, curate of St. Bartholomew's, Brighton. All from "The Church;" none from "Human Societies."

If we are to be allowed to form an opinion from what we see in the public press, the "Church" in this city does not seem to be quite a bed of roses. The "Priest of St. Albans" does not now glory in the gentlemen in the "night-gowns." 'Tis said they have changed their allegiance to the Venerable the Archdeacon, so far without the millinery, but the wedge is attempted to be inserted by "choral service," which virtually means a choir to sing the prayers of the people. Now, to my mind, it is clear that people should pray themselves, and not by deputy. By all means let them sing praise to the Almighty, but let them pray from their innermost heart, humbly and sincerely, and not intone for whine their prayers through their noses. This attempt at introducing "choral service" at Christ Church is nothing more or less than the first steps towards Ritualistic services there, and those who are so anxious to be members are more likely to sing for their own glory than the glory of God. Beware, therefore. Our Saviour sang a hymn, and prayed to His Father. I am not aware that the Publican sang "God be merciful to me, a sinner." Praise is the music of the soul, the poetry of prayer, part of the worship of Heaven, and a devout heart only needs the breath of Heaven to sweep over it to make the sweetest music.

Again, we have at St. John's chapel an exemplification of the proverb, "Wheresoever the carcase is, there will the eagles be gathered together." The property on which the church stands is valuable, and the original intention of the grant by the ordinance was without doubt for the benefit of members of the Church in Lower Town. But His Lordship Bishop Lewis desires authority from the Legislature to sell the ground or a part of it, and alienate the process from the original intention by giving so much to St. Albans, so much to Christ Church and His Lordship to retain \$15,000 in his hands in trust for a church in Cartier square. But matters don't go smoothly. Judge Lyon (one of the early movers in the Reformed Episcopal Church) was of opinion that His Lordship was "treating the congregation somewhat contemptuously, and Captain Tilton seconds Col. Egleson's resolution to adopt steps to prevent the bill passing the Legislature of Ontario. 'Take care, gentlemen, or you will be excommunicated. The idea of opposing the *dictum* of a Bishop of the Church is as bad as schism. There is something hopeful in this, however, "The Church is not in danger," but craft, cunning and policy are—what alone is wanted to extricate the Church from her present anomalous position is a thorough revision of the Prayer Book, so that every word and sentence shall be made to harmonize

with the Holy Writ, and correct every part of it that is found inconsistent or at variance with sound Protestant principles. Away with priestcraft and sacerdotalism, let pure Gospel be preached and its rays will dart all over the land, enlightening the people and consolidating their liberties.

LUTHER II.

Ottawa, 25th Nov., 1875.

THE ECCLESIASTICAL DISCUSSION.

To the Editor of *THE TIMES*:

DEAR SIR,—I note in your issue of to-day two attempts at reply to my letter of the 26th inst., and such *attempts*. The letter from "Robt. Lyon" is so fulsome with egotism and would be personalities that it is scarcely deserving of notice. I shall not descend to the same course, but would take this opportunity of informing His Honour Judge Lyon, or any others who may desire to know who Luther II. is, that they can obtain his name by calling at *THE TIMES* office, provided they require it for fair and legitimate purposes, and not to gratify their spleen or indulge in personalities instead of argument.

I imagine the "Reformed Episcopal Church" will stand, notwithstanding that such a powerful "pillar" as Judge Lyon calls himself is not a member of it. But the Judge must have had some misgivings as to that "old faith" of his when he seemed so anxious to hear what Bishop Cummins said, and to know something of this new "sect." It would appear the great difficulty in the way was the revision of the Prayer Book, which the Judge objects to, and did not feel "capable" of doing, *although* I cannot learn he was ever asked to be a party to any such thing. Now, let us see what "the Church of Ireland Protestant Defence Association," the committee of which contain the names of many clergymen of the Church, noblemen and gentlemen of the highest standing, say of the present Prayer Book.

"The first Prayer Book of Edward the VI. (1549) contained many remnants of Romish doctrines, and authorized the use of the Romish Sacredotal Vestments. In the second (1552) Romish Vestments were forbidden and the sacerdotal and sacramental superstitions were boldly dealt with and to a great measure removed. The *Third* Prayer Book came out in the reign of Queen Elizabeth, and directed to favour the *First*, and so to take backward steps towards Rome. The use of the Romish Vestments was restored, the Rubric against the presence of the body and blood of Christ in the Sacrament was wholly expunged, a part of the 26th Article, which cuts by the root baptismal regeneration, was entirely omitted, and in that state it was imposed upon the nation. The object of the Queen was to make the

Prayer Book as little offensive to the Roman Catholics as possible, and to introduce a certain amount of Romanism, softened down indeed, and diluted, so as not to shock and alienate her Protestant subjects, but still sufficient to conciliate the great bulk of the Romanist population. Thus the Prayer Book was corrupted to please the Roman Catholics, and the Queen's object was so far attained that for 10 years the Roman Catholics repaired to the parish churches without doubt or scruple. Two more revisions were made in the 17th century, which rendered matters rather worse than they had been before. The third Prayer Book of Elizabeth was further Romanized in 1604, under James I., when by injunction of the King and without the authority of Parliament the words "verily and indeed taken and received," were introduced into the Catechism in connection with "the body and blood of Christ" in the Lord's Supper. That part of the Catechism which dogmatically teaches baptismal regeneration, was also further strengthened by the changes made in its formularies. The fourth Prayer Book thus corrupted was still more Romanized in 1661 under Charles II. when a further step was taken in the anti-Reformation road. In this addition the word "Priest" was substituted for the word "Pastor," and "Deacon" for "Minister." These last revisers did their best to make the service of Baptism inculcate a baptismal regeneration of the grossest form. Thus the Protestant Prayer Book, the second of Edward VI., has been altered again and as a matter of State policy, in the direction of Rome. Some would have us regard the present Prayer Book as a sacred relic of antiquity, framed by men of God, according to a Scriptural standard, and supported by Apostolic authority, whilst in reality we are in the humiliating position of having it imposed upon us, as it has been corrupted, for an unholy purpose, by the imperious Elizabeth, by the vain and frivolous James, and finally by the Romish and profligate Charles."

Such is the history and opinion of the present Prayer Book, held and promulgated by the "Church of Ireland Protestant Defence Association"—the book which Judge Lyon was never asked to revise, but which has been revised by the Council of the Reformed Episcopal Church, and also by the Church of Ireland.

As regards "Athanasius 2nd"—I was going to say "St." Athanasius, for no doubt he will be canonized at some future day—he is in the straight road to that state of bliss—to him I would merely say, controvert one single statement regarding the Prayer Book which I have given, and then you might have some chance of putting me in the wrong, but your mere assertion and personal twaddle—I treat with the contempt it merits.

There are, however, one or two points of the "Saint's" production I will refer to: He says if I do not belong to the Church of England, it is plainly none of my business what she does. In the first place I would inform Athanasius that I belong to the "Reformed Episcopal Church," against which the Bishop of Ontario thought it charitable to preach from the pulpit of St. John's in this city, and not satisfied with denouncing us from the pulpit, from our Bishop

downwards, as apostates schismatics, ignorant, deluded, and other kind epithets, he had his address published and held it for sale in the book stores in this city, and we cannot say where it has not been circulated. We wished to retire from the Church in this city in peace and quietness, and follow the dictates of our consciences; but we were not allowed to do so, and such being the case, we claim it as a right to defend ourselves for the stand we have taken, and point out where we think the Bishop and the "Church" are wrong. We will do so just as we like and how we like, so long as we do it respectfully and with some show of argument. Surely when Bishop Lewis insinuated that we were likely to fall into Romanism and infidelity, there was nothing wrong in our pointing to the fact of some thirty clergymen of the Church of England going over to the Church of Rome. Again, many churchmen deny that the teaching of the Church leads to Rome. Is there anything wrong in our pointing out where it does? Again, Athanasius accuses me of intolerance and all sorts of naughty things. He never made such a mistake in his life. I respect the sincere Roman Catholic, who follows the creed of his Church, in which he was born and brought up, and firmly believe there are many, many good Christians in that faith; but I protest against Roman Catholic doctrine being preached from Protestant pulpits, or taught in our Sunday schools, just as strongly as a Roman Catholic would protest were Protestant doctrine and teaching attempted to be taught by their priests or in their schools. I want no better proof of what the Ritualistic party would do in the Church if they could, than "Athanasius," letter, where he says, "just as the High Church party has carried all before it in England, so will it do here and elsewhere; and, for the same reason, *i. e.*, activity in good works instead of cant about the open Bible and the principles of the Reformation." "Athanasius" also accuses me of "presumption." Well, I do presume to have a fair share of common sense, have learned to think for myself, and believe that I know just as well as he does, or all the clergy of the "Church" combined, what service is acceptable to Almighty God, and what I have to do for the salvation of my soul. If this is "presumption" in the light he means, I plead guilty, if it is any satisfaction to him. I want no mediator between me and my Maker, save one; if he wants more, he has no business in a Protestant Church.

Having thus disposed of the "Lion" and the "Saint," I would assure them and such as they, that neither personality, abuse, nor intimidation will deter me, or those with whom I act, from on all occasions defending what we believe to be right, and putting down, or trying to do so, what we believe to be wrong.

LUTHER II.

Ottawa, 30th November, 1875.

